THE APPLICATION OF REDEMPTION,

By the effectual Work of the Word, and Spirit of Chriſt, for the bringing home of loſt Sinners to God.

The firſt eight Books: In which (beſides many other ſeaſonable, and Soul-ſearching Truths) there is alſo largely ſhewed,

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7. *The heart of a Natural man is wholly unwilling to ſubmit to the Word that would ſever him from his ſins.*
8. *God the Father by a holy kind of violence, plucks His out of their corruptions, and draws them to beleeve in Chriſt.*

By that Faithful, and known Servant of Chriſt, Mr. THOMAS HOOKER, late Paſtor of the Church at *Hartford* in *New-England*; ſomtimes Preacher of the Word at *Chelmsford* in *Eſſex*, and Fellow of *Emmanuel* Colledg in *Cambridg*.

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To the Reader.

READER.

IT hath been one of the Glories of the *Proteſtant Religion*, that it revived the Doctrine of *Saving Converſion*, And of the *new creature* brought forth thereby. Concerning which, and the neceſsity thereof, we find ſo much indigitated by Chriſt and the *Apoſtles* (in their Epiſtles) in thoſe times: But in a more eminent manner, God hath caſt the honor hereof upon the Miniſters and Preachers of this Nation, who are renowned abroad for their more accurate ſearch into, and diſcoveries hereof.

Firſt, For the *Popiſh Religion*, that much pretend to *Piety* and *Devotion*, and doth

dreſs forth a *Religion*, to a great outward Gaudineſs, and *ſhew* of *Humility* and *wil-worſhip*, which (we confeſs) is entermingled with many ſpiritual ſtrains of *ſelf-denial*, *Submiſſion to Gods wil*, *Love to God* and *Chriſt*, eſpecially in the Writings of thoſe that are called *Myſtical Divines*. But that firſt great and *ſaving Work of Converſion*; which is the foundation of al true *piety*, the great and numerous volumns of their moſt devout writers are uſually ſilent therein. Yea they eminently appropriate the *word Converſion* and *thing* it ſelf, unto a man that *renounceth* a *Secular life*, and entereth into *Religious orders* (as they cal them) and that *Doctrine* they have in their diſcourſes of *Grace* and *free wil* about it, is of no higher elevation, than what (as worthy Mr. *Perkins* long ſince) may be *common to a Reprobate*; though we judg not al amongſt them. God having continued in the midſt of Poppiſh Darkneſs many to this day, and at this day with more Contention than ever

The Dominicans, and Janſenius of late and his followers.

e not ſcandalous in their lives, having in ir Knowledg, the Form of Truth, by Edu- tion; adding thereunto ſome *outward y Duties.* Such Perſons we mean, as rmerly were in our Pulpits, plainly armed, but *Civil, Moral Chriſtians* (and e really but ſuch kind of *Profeſſors* of *riſtianity*, as *Mutatis mutandis*, are found nong Turks of *Mahumotaniſm*; who nderſtand the Principles of *that Religi-* , and are devout in *Duties to God,* re- uired thereby, through the meer effi- cy of *Natural Devotion*, and *Education*, e *Laws* and *Cuſtoms* of that Religion; ho alſo through *Moral Honeſty*, are not ndalous in their Lives.) Such like erſons amongſt us, have been, and that a *New Reformation of Religion*, with *ſe- ration* alſo from others (the *Ignorant* nd *Prophane*) profeſſedly received in- the *Communion of Saints*, as *viſible Saints.* his Principle, and Practice, hath (as it uſt needs) weakened and embaſed the ntient purer ſtamp of the Doctrine of nverſion (as *then* held forth with ſuch evidence

evidence of difference from these men's Profession) not only by encouraging such boldly to take on them to be Saints (as it were) by *Authority*; but also by having checked, and flatted the spirits of themselves that would *teach it*, seeing that this *Real Application* in *Practice*, and *Principle*, to such *Moral Christians* as *Saints*, is a manifest *Contradiction* unto al that can be *Doctrinally* said in the Pulpit to the contrary, concerning the *power* of this great work in *true Saints*. And thus the *Profession* of *Religion* hath been levelled, and diffused into that *bulk* and *commonness*, that the *true marks* of saving Graces, are (as to the open discerning) much worn out, and wil be more and more, if this should obtain.

Or else (as great a Cause as any other) a *special Profession of Religion* being in *Mode*, and under Countenance: Hence many have been easily moved to see what might be in *Religion*, and so attend to what is said about it; and upon listening thereto, their spirits have been awakened,

wakened, and ſurprized with ſome light, and then with that Light they have grown inquiſitive into what *this* or *that* Party of *Religion* holds; what the *other*, or what a *fourth*. And thinking themſelves at liberty (as the Principle of the times is) to chuſe (as men in a Market) what that Light wil lead them to; they accordingly fal in, either with *this*, or *that* particular perſwaſion: and this is al of many mens *Converſion*. And yet becauſe ſuch become zealouſly addicted to *ſuch*, or *ſuch a way* (ſome of the Profeſſors of each of which, others that differ, own as truly Godly) therfore they are preſently *adopted*, & owned *as Saints*, by the ſeveral Followers of ſuch Opinions: And each ſort thinks much, that thoſe who embrace *their Opinion*, ſhould not be accounted, and eſteemed *Religious* by all others, that do ſincerely profeſſe the power of it. Thus men *Tythe Mint and Cummin*, and leap over the *great things of Regeneration*, namely, *Humiliation for ſin*, the *through ſence of their Natural*

tural Condition, the *Difficult work of Faith*, to justifie them, *Union* and *Closing* with Christ, *Mortification of lusts*, &c. which works where they are found, and visibly held forth, none are to be disowned for other Opinions consisting with the Foundation; yet so, as without these, no Opinion, of what Elevation soever, can, or doth constitute a man Religious.

Now look, as when among the Jews, *Religion* had run into Factions, and Parties, and the power of it thereby, was wel-nigh lost; God then set down *John Baptist* amongst them, a sowr and severe Preacher, & Urger of the *Doctrine of Repentance*, and preparative Humiliation for sin (which he comparatively to what was brought in by Christ, termeth the *Baptism of Water*) though withal 'tis said, that in the Close of his Doctrine, he pointed unto Christ; *Saying unto the people, that they should beleeve on him that should come after him*; that is, *on Jesus Christ*. Yet this he did but point at: for the full

ſtream of his Diſpenſation ran in that other Channel. Of whoſe Miniſtry it is alſo ſaid *Luk.* 1. 16. 17. *That many of the Children of Iſrael ſhould he turn to the Lord, their God. And ſhal go before him* (namely Chriſt) *in the ſpirit and power of* Elias *to turn the hearts of the Fathers to their Children, and the Diſobedient to the Wiſdom of the juſt to make ready a people prepared for the Lord.* The meaning whereof is, he came to reſtore the Doctrine of ſaving Converſion, and in that point to bring and reduce the Children of the Jews back again unto the ſame Principles and wayes (neceſſary to Salvation) by which the Fathers, and all the renowned Saints of the old Teſtament had been brought in unto God. And ſo by that means to become of the ſame Religion (ſaving Converſion being the alone practick Foundation and Centre of all Religion) that the Godly Jews of old were of. So what know we, but that God (in ſome leſſer, proportionate correſpondency, both in reſpect of

perſons and times) may have had this in the eye of all wiſely deſigning Providence to ſet out *this great Authors works* and writings (amongſt the labors of others alſo) upon this very Argument, to bring back, and correct the Errors of the ſpirits of Profeſſors of theſe times (and perhaps by urging too far, and inſiſting too much upon that as *Preparatory*, which includes indeed the beginnings of true *Faith*, (And a man may be held too long *under John* Baptiſts *water*) To rectify thoſe that have ſlipt into *Profeſſion*, and Leapt over all both *true* and *deep Humiliation* for ſin, and *ſence of their natural Condition*; yea and many over Chriſt himſelf too, profeſsing to go to God without him. However, this we may ſay (without diminution to any other or detraction from the Author himſelf, in reſpect of his more rayſed knowledg of Chriſt and Gods free Grace) That if any of our late Preachers and Divines came in the *Spirit and power of John Baptiſt* this man did.

This

This deeply humbled man, and as highly railed, both in Faith and Communion with Christ, the Author of these Treatises. He had been trained up from his Youth, in the Experience and Tryal of Gods Dispensations and Workings this way; and verſ'd in digging into the Mines and Veins of Holy Scriptures, to find how they agreed with his own Experiments. His Soul had traverled the intricate Meanders, and the darkened (through temptations) windings of this narrow passage and entrance into Life (*and few there be that find it.*) And by deep reflections upon every step of Gods Procedure with himself, hath descried those false and crooked by-waies, which at every step, *darkened man* (who *errs in his heart, not having the knowledg of Gods waies*) is apt to go astray when they have but inferior workings of the Spirit on them, from the way of Life, which only those do find that are un-erringly *guided* by the Holy Spirit (peculiar to the Elect) *into the waies of Peace.* And

And whereas there hath been publiſhed long ſince, many Parts and Pieces of this Author, upon this Argument, Sermon-wiſe preach'd by him here in *England* (which in the preaching of them did enlighten all thoſe Parts) Yet having been taken by an unskilful hand, which upon his receſs into thoſe remoter parts of the World, was bold without his privity or conſent to print and publiſh them (one of the greateſt injuries which can be done to any man) it came to paſs his genuine meaning, and this in points of ſo high a Nature, and in ſome things differing from the Common Opinion, was diverted in thoſe printed Sermons from the fair and cleer draught of his own Notions and Intentions, becauſe ſo utterly deformed and miſ-repreſented in multitudes of paſſages; And in the reſt but imperfectly and crudely ſet forth.

Here, in theſe Treatiſes, thou *haſt* his Heart from his *own Hand*, his own Thoughts drawn by his own Penſil.

This

This is all truly and purely his own, not as preached only, but as *written by himself* in order to the Preſs; which may be a great ſatisfaction to all that honored and loved him (as who that was good, and knew him, did not?) eſpecially thoſe that received benefit by thoſe other imperfect Editions. And we cannot but look at it as a bleſſed Providence of God, that the publiſhing of the ſame by others (in that manner that hath been mentioned) ſhould have provoked him, and that by the excitation of the Church (whereof he was the Paſtor in *New-England*) to go over again the ſame Materials in the Courſe of his Miniſtry amongſt them, in order to the perfecting of it by his own hand for publick Light, thereby to vindicate both himſelf and it from that wrong which otherwiſe had remained for ever irrecompenſible.

And hereby it came to paſs (that ſo far as he hath proceeded) this Subject came to have a *third Concoction* in the

Heart

Heart and Head of him that was one of the moſt experienced Chriſtians, and of acuteſt Abilities that have been living in our Age. He *Preach'd* more briefly of this Subject *firſt*, whilſt he was *Fellow* and *Chatechiſt* in *Emanuel Colledg* in *Cambridg*. The Notes of which, were then ſo eſteemed, that many Copies thereof were by many that heard not the Sermons, written out, and are yet extant by them. And then again, a *Second time*, many yeers after, more largely at *Great Chelmsford* in *Eſſex*; the Product of which, was thoſe Books of Sermons that have gone under his Name. And *Laſt* of all; *now* in *New-England*, and that in, and to a *ſetled Church* of Saints, to which the Promiſe is made of being *The Seat and Pillar of Truth*; and in which all Ordinances ſet as the Load ſtone in the Steel, have the greater power and energie: In which the Preſence of Chriſt breaks forth, and *all his Springs* are found therein.

And truly we need not wonder that

God

God ſet his heart and thoughts a work ſo much, and ſo repeatedly about this Subject. We ſee that the *Holy Ghoſt* himſelf, the *Author of this Work* of *Converſion*, doth ſomtimes, and that in an eminent manner, go over the *whol of that Work* again and again in the hearts of Chriſtians, whom God means to make great in his Church: as in *Peter*, *when thou art converted, &c.* who was yet converted already. And to the Diſciples, *except ye be converted, &c.* And the *coming of the Holy Ghoſt* upon them, at, and after *Pentecoſt*, was as a *New Converſion* unto them, making them to differ ſo much *from themſelves*, in *what* they were *afore*, as wel-nigh they themſelves (though afore truly wrought on) did then differ from other men. The Spirit of God himſelf goes over this work freſh in al the parts of it: As to *humble* anew, to *draw to Chriſt*, to *change* and raiſe *the heart* to higher ſtrains of *Holineſs*. And when ſo, then his *Second Work* excels the *Firſt*, that it *comes not*

into mind; and his **T***hird* the *Second*, tha
it *ceaſeth* (as it were) to be *remembred*
(as the Prophet in other works of won
der ſpeaks) for thereby he every time
Spirituallizeth the heart ſtil *more*, *refineth*
it from *Hypocriſie*, and makes it *double*
refined; cauſeth the heart to come forth
from each new Caſt and moulding
with a deeper and fairer Impreſsion of
his Image and Glory. If then the *Holy*
Ghoſt (*the Writer of his Law in the Heart*)
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his, that he vouchſafeth to take the
pains to *write it over and over again* in the
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this great Author, but let us bleſs God
rather for the *Providence*, that the ſame
Divine Hand and Spirit ſhould ſet him
this Task, to take the *Doctrine* of the
VVork into a ſecond, yea, a third Re
view; and thereby make it as it were,
the τὸ ἔργον, *the VVork of his Life.*

Only thus it is, That the other *Great*
Points, as *Union with Chriſt*, *Juſtification*,
Adoption, *Sanctification*, and *Glory* (which

Subject

Subjects, as he was able for, ſo his heart was moſt in them) he hath left unfiniſhed: And ſo thereby (as is moſt likely) multitudes of precious, yea glorious thoughts, which he might have reſerved (as often fals out to Preachers and Writers) for thoſe higher Subjects, as the Cloſe, and Centre, and Crown of what forewent, as preparative thereto, are now periſhed, and laid in the duſt with him. *None but Chriſt was ever yet able to finiſh all that Work which was in his Heart to do.* Farewel.

Thomas Goodwin,
Philip Nye.

Eleven Books made in New-England, *by Mr* Thomas Hooker, *and printed from his Papers, written with his own Hand; are now published in three Volumes, two in Quarto, one in Octavo.*

VIZ.

The *Application of Redemption* by the Effectual Work of the Word, and Spirit of Christ, for the bringing home of lost Sinners unto God.

The First Book on 1 *Pet.* 1. 18, 19. The Second on *Matth.* 1. 21. The Third on *Luk.* 1. 17. The Fourth on 2 *Cor.* 6. 2. The Fift on *Matth.* 20. 6, 7 The Sixt on *Ezek.* 3. 17. The Seventh on *Rom.* 8. 7. The Eight on *John*, 6. 44. The Ninth on *Isa.* 57. 15. The Tenth on *Acts*, 2. 37. The Last, *viz.* Christ's Prayer for Believers, on *John* 17.

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DOCT. 1.

The ſoul muſt be fitted for Chriſt, before it can receive him. 1

1 *What this Preparation is, in four things*
- 1 *A renouncing the Authority of ſin* 1
- 2 *Of our own abilities* 1
- 3 *Of our own worthineſs* 1
- 4 *A readineſs to ſide with Chriſt* 1

2 *The manner of this Work.*
- 1 *The ſoul is paſſive herein*
- 2 *It's an act of the Spirit diſpoſſeſſing ſin.*
- 3 *This being done, Faith certainly follows*
- 4 *The ſoul prepared, yields wholly to Chriſt* 15

Reaſons why there muſt be ſuch a Preparation. Three taken from
- 1 *The teſtimony of ſeveral Scriptures.*
- 2 *Elſe the ſoul ſhould be implanted into Chriſt while it is in a ſtate of Nature.*
- 3 *The ſoul muſt be cut off from the root of old Adam before it can be ingrafted into Chriſt, the ſecond Adam.*

Uſes five, hence. 15

1 *Inſtruction: Chriſt cannot be united to the ſoul while in its Naturall eſtate. For*

1 Such a one cannot receive the Spirit.
2 He is in the state of Condemnation.
3 He doth oppose Christ.
4 He is under the Covenant of Works.
5 He is under the Power of Sin.
2 It discovers the folly of carnal men, who conceit they may have Christ without any preparation for him.
3 Tryal whether we have come to Christ in the right way 166
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Gods ends in restraining men
1 To shew his Dominion over the worst of men
2 To provide for the Societies of men.
3 That he may put his Servants to a narrower search.
Gods end in preparing Grace is, That he may implant the soul into Christ.
This gives Evidence against four sorts,
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1 Senceless, secure sinners.
2 Presumptuous Atheists.
2 Such as come to Christ, and yet renounce not their corruptions
3 Such as come to Christ, and renounce not their own abilities.
4 Such as renounce not their own worthiness.
4 Encouragement to distressed sinners, such are in way of preparation, therefore in way to Christ.
5 Exhortation, to prepare for Christ
1 Consider how sinful and miserable we are that must prepare 200
2 Who it is we must prepare for.
Here consider,
1 The worthiness of Christs person.
2 The good he brings with him.
3 He beseeches you to receive him.

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2 *Powerful, as delivered with*
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  2 *Zealous affection* 213

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1 *Such a Ministry discovers the secrets of sin.*
2 *It over-powers Corruption, and sets an awe upon the spirits of men.*

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1 *Ministers may see the reason of the little success they find, viz. Want of plain and powerful preaching*
2 *See the fearful estate of such as have lived long under such a Ministry, and yet not prepared for Christ.*
3 *Exhortation. Attend upon the Word that the end of it may be attained, viz. Preparation for Christ.*

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In an acceptable time have I heard thee, in the day of Salvation have I ſuccored thee. 221

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The VVork of God is altogether free.

1 *In appointing*
2 *In revealing* } *the Means.* 229
3 *In bleſſing*

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1 *Nothing we have can purchaſe it.*
2 *Nothing we can do, can procure it.*
3 *There is no Promiſe made to a Natural man.*

Uſes three, hence. 'Matter of
1 *Thankſgiving for the freeneſs of Grace.*
2 *Encouragement to diſconſolate ſinners in the ſight of their ſins and unworthineſs.*
3 *Exhortation to ſuch as want, and are ſeeking mercy to ſtay Gods time, and wait his pleaſure.*

DOCT. 2.

VVhile this life laſts, and the Goſpel is continued, that's the day of Salvation.

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2 *The condition of a man is unchangable.*

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2 *While the Gospel is continued.* 244
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2 *Of the effect and work it self, which is then wrought.*
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2 *Caution, To fortifie our selves against self-murder.*
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3 *A Season not of our, but of Gods acceptation.*
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2 To shew his Power.
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2 The

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3 *The carriage of a carnal man, is cross to sence and reason.*

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he Application of Redemption, by the effectual work of the Word and Spirit of Christ, for the bringing home of lost Sinners to God.

n Introduction to the Work.

1 PETER, 1. 18, 19.

asmuch as you know that you were not Redeemed with Corruptible things, as Silver and Gold, but with the Precious blood of Christ, &c.

AMongst all the heavenly Truths of the Gospel, which the Lord Christ hath Revealed and Commended to His Church, out of his holy Word, there is none more precious, then that wherein the Application of the rich Redemption purchased by him, is overed, and made good to the hearts, of those who ng to the Election of his grace; as giving a relish

to all the rest of the Doctrine taught & learned, p
putting the Soul into possession of all those treasur
grace, which were only promised on Gods part, a
hope apprehended by the Sinner before: In a word
that which gives life to the fainting heart, in the pu
of Gods free grace.

For what availes it the hungry to hear of fat thi
choice wines, and rare dainties, and not to know ho
come at them? What profits it the condemned M
factor to hear tell of a Pardon, and the Party tha
give it, if yet he be ignorant, what way he should tak
procure it, for his own deliverance? So here, wha
vailes it the forlorn Sinner, sitting down under the
tence of Condemnation, and fainting away for n
and forgivnes, to hear of the rich mercy of a God
sufficiency of the merits of a Christ, and the plenti
demption provided by both; and yet see no way to
tain them or the deliverance of his Soul by them? T
knowledge of the mercy adds rather to the increa
his misery and distres, to think there is so much
to be had, and he hath so much need, and yet
liends no way to get it, no well grounded hope to
tain it.

The truths themselves which properly appertai
this place of Divinity, and lay forth the dispensa
Gods grace, and the work of his Spirit in the Soul,
wonderful, for secrecie, sweetnes, and power;
as they ever have and do at this day exercise the
able judgments that are or ever were; so were th
be handled by a head and heart fully fitted to end
good a matter, and expressed by a tongue as the P
a ready Writer, (as the *Psalmist* speaks) I doubt
would appear that, as the difficulty is great, so the
fit would be equal, and the comfort unmatchable w
would issue from the open discovery of those m
ries.

For my ſelf (being privy to my own weakneſs) it all ſuffice in a familiar manner to accommodate my ſelf (though it may be ſomwhat rudely) to the Capacity of the meaneſt: and in the manner of my proceeding, in order to that end, attend the Method following:

First, By a ſhort and familiar deſcription we ſhall diſcover what that Work is which we purpoſe to diſcuſs. 1

Secondly, We ſhall chuſe ſuch Texts, in which all thoſe divine truths contained in the deſcriptions are expreſſed; that ſo we may go no further than we have the Oracles of God (his good Word) to go before us; neither ſhall we meddle with every particular which the ſeveral Texts will offer to our Conſideration, but only handle ſuch as concern our purpoſe. 2

Laſtly, We ſhall knit the whole frame together by the joynts and ſinews of diſtributions and diviſions, that ſuch as are attentive may never be at a loſs, nor yet miſs or miſtake the Lord, but that it may be well ſeen (as *David* hath it) *How the Lord goes in his Sanctuary*, where the prints and footſteps of God be, in proceeding with the Soul in this great Work. 3

To preſs on to our intended purpoſe: Know then man muſt, after *Adam* by his Fall and Apoſtacy, had departed away from God, and that gracious eſtate in which he was Created according to his Image; having utterly undone himſelf and his poſterity, being all made Children of wrath, under the Curſe of the Law, which they could not avoid being juſt, nor bear being infinite, as iſſuing from the infinite diſpleaſure of an offended God: whoſe Law they had broken, and trampled the Seal of the Covenant under their feet. For the recovery of him and any of his out of this damned condition, two things were requiſite to be done according to Gods righteous diſpenſation in the way of Providence.

1 First, There must be a *Redemption* wrought
the death and obedience of Christ, that Gods ju
and holiness which were wronged might be satisfied

2 Secondly, There must be an *Application* of
Redemption unto the Souls of such for whom it
paid, that so they might have the good and benefit
that, which Christ had performed and God accep
in their behalf; and both these must be done for a
Sons of *Adam*, who ever shall see Gods face eithe
grace or glory. For such is that helpless condition
nothingness, unto which *Adam* had brought hi
by his rebellion, that as he hath no sufficiency of
of his own to do any thing that may redeem himself ou
his misery; so neither hath he ability of his own to
ply that to himself which is done for him, further t
he is fitted by the preventing grace of Christ there
In the Former of these we have the treasures of
laid open before us; In the Latter, we come to
Possession of them: The Former shews the Purc
this Second the Appropriation of it unto such,
such only unto whom God hath intended it, and
whom it hath been made by Christ. It is the
Head and Doctrine of Divinity, the Pith and Mar
the Sap and Sweet of the Gospel, which we in
(Christ helping) in a little to pursue in these days
Exercise, as long as the Lord is pleased to give
liberty. To begin then with a Description of
Doctrine of Application, it may be this, in brief.

*Application is that special part of our R
very from our lost Condition, whereby
that Spiritual Good which Christ
Purchased for Us, is made Ours;
for His, is made Theirs.*

To omit the further Consideration of the first part the Description, as that which contains the common ture of this part, as in reference and coherence with other: That wherein the Path lies, and which conns our purpose may be resolved into three Two nclusions and Observations.

First, *That Christ hath Purchased all Spiritual Good for His.*

Secondly, *All that Spiritual Good that Christ hath Purchased for His, he doth undoubtedly put Them into the Possession of it, and make it Theirs.*

For the First of these the Doctrine is, That *Christ hath Purchased all Spiritual good for His*: Doct. here be Three Particulars to be attended for the Exication of this Point.

1 What this Spiritual Good is.
2 Why Christ Purchased it, and How.
3 For Whom.

This Spiritual Good intended, is the heap of Grace nd Happiness, with all those sweet Fruits and Reeshings which are either in preparation to it, or atendants upon it; the whole Estate, and Portion, and atrimony of a Christian, the Riches & Revenues of he Gospel, what is in Hand, what is in Hope, what n Possession, what in Expectation, the whole Mass nd Inventory of those Everlasting Treasuries which re stored up from all Eternity for the welfare of His. *David* thus discovers it, *Psal.* 31. 19. *Oh! How reat is that Goodness which thou hast wrought for Them, and laid up for Them, and laid out for Them hat trust in thee before the Sons of men!* So the Apostle also, *Ephes.* 1. 7. *In whom we have Redemption through his Blood, the forgiveness of sins, ccording to the riches of his grace wherein he hath bounded towards us.* I.

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I would not, I ſhould not, in a way of orderly proceeding deſcend to Particulars, for that were to put things out of place; I am now only in the general Doctrine, which lies open in a Community for the nature of it to all that comes after, and therefore nothing proper to this place but that which carries that Community with it; The Severals I ſhal reſerve to their particular places: Only thus much we may ſay for the further manifeſtation, All that Spiritual Good we loſt, all that we do want or can need, all that we can deſire, all that we can receive for our everlaſting welfare, this is that plentiful Redemption which is meant here, *Pſal.* 130. 7.

II. Why is it ſaid that Chriſt hath Purchaſed this Good? Becauſe there is a Price laid down for it, and that of equal worth, and of valuable conſideration to that which is deſired and obtained, and that in a righteous way of juſt proceeding; and the Price that was laid down is expreſly named in the Text to be *the precious Blood of Jeſus*: *You were Redeemed* (ſaies the Apoſtle) *not with Silver and Gold*, (theſe were of too mean quality, and too baſe a condition, being corruptible and tranſitory things, and therefore no way anſwerable to thoſe everlaſting, and ſpiritual, and permanent good things we look for) *but with the precious Blood of Chriſt*, which is of endleſs infinite and eternal virtue and efficacy, and in which the Lord reſts ſatisfied, this is a full Purchaſe.

For any Power by ſtrong hand to wreſt away the Sinner from under the Almighty hand of God it was impoſſible, for Juſtice to lay aſide it ſelf and not look to have her injuries righted in a righteous way was unreaſonable; therefore that Gods Juſtice might be ſatisfied, and our good procured, there was neceſſity that an equal price ſhould be laid down for it, and that was the blood of Chriſt. In a word, *The Death*

d Obedience of Christ was the full Purchase; The ord out of Justice is bound to manifest the Glory of stice, because that is to give every one his own; and erefore must require satisfaction where any breach th been made by any transgression and swerving om the righteous Will of God. While therefore r Savior by his *Death* satisfied the breach of the aw, and for all the sins that ever any of His should e guilty of; and by his *Obedience* fulfilled all Righeousness, and perfectly pleased God: He fully reed, by way of purchase and compleat payment made nto Divine Justice, the removal of all that evil we ad deserved, and the enjoyment of all that good we eeded, and could desire; and that by a valuable Conderation tendered into the hands of Divine Justice in hat behalf.

Thus we are said 1 *Cor.* 6. 20. to be *bought with a rice.* And *Job* 33. 24 the Lord is said to set free the alefactor through the righteousness of his Son, he aith, *Deliver him because I have found a Ransom.* or the Ransom and Payment is tendered to divine ustice, for to it the Soul stands Prisoner; As the Mafactor is the King's Prisoner not the Jaylors, so the ...er stands bound to divine Justice, and is God's Priso..., he is neither the prisoner of Satan (who is he Jaylor) nor of Sin (which is the Prison properly) ut so far as they receive Commission from revenging ustice to require Satisfaction in her behalf. And therore when Justice is satisfied neither of them have right r power to retain the Soul.

Therefore the Scripture stiles them *redeemed from he earth*, Rev. 14. 3. 'And *He gave himself that he ight deliver us from this present evil world*, Gal. 1. 4 So again, *Rev.* 5. 9. *He was slain and hath bought us y his blood unto God the Father.* So that by way of Purchase he hath bought us from our selves, that is,

Redeemed us from the tyranny, authority, and ſo veraignty of our own luſts unto which we were bondage, 1 *Cor.* 7. 23. *He hath bought us with price from being the ſervants of men:* that is, Fro the ſlavery and ſervitude of mens humors and luſts When the Law is ſatisfied, the Dungeon and Jayl can detain the Priſoner no longer.

Thus, However it is out of *free mercy* and no grace that Redemption is given to us, (for its our mercy that Chriſt is given, that he gave his life, tha both are beſtowed upon us and not upon the world yet in regard of the Lord Jeſus himſelf, and the ful payment he hath laid down out of his own proper coſt and charges, his own blood, *its juſtice*, it ſhould be beſtowed upon him, and by juſtice it may be challenged as that which he hath purchaſed in a righteous proceeding.

Uſe. 1. *Inſtruction.* We may here ſee, how great and difficult a work it is, to obtain the leaſt Spiritual Good that appertains to the everlaſting welfare of our ſouls, were it but the guilt of the leaſt ſin that ſhould be removed, were it but the power of the leaſt diſtemper that ſhould be brought under, one ſmile of Gods countenance, and one bleſſed look of his face and favor toward a poor wretch, were it but a ſaving and a heavenly thought of a mans mind, the leaſt ſpiritual motion or ſtir of our hearts in any ſincere affection to the Lord: It is not all the Policy or Parts of men that can procure it, not all the power of created Nature in heven or earth that can accompliſh it, not all the treaſures of Pearls, mynes of Gold and Silver in the Eaſt or Weſt-Indies that can purchaſe this; no, if it were but *from a vain Converſation, from a Tradition, from a Deluſion*, you muſt *be redeemed from it by the precious blood of Chriſt:* So the text. God wil not beſtow any good of the Covenant of Grace, but he will be

well paid for it, and it comes at such a rate that all
n and all Creatures are not able to reach the pur-
ase, *Psal.* 49. 8. *The Redemption of the Soul is*
ecious, it ceaseth for ever: Men and Angels must
it alone, only the Lord Jesus the God of glory in
hom all the treasures of Grace are hid, he is able to
mpass the purchase, and it hath cost him sweetly
d full dear, no less than his very heart blood.

Use. 2. *Reproof.* It checks a double Practice.

1 First of those that have interest in this purchase and
et want the Exercise, of that heavenly skill, or care,
r confidence, or all, to improve it for their best ad-
antage.

They sit down appaled and affrighted with the
uilt of their sins so hainous, so loathsom, with the
pprehension of Gods holiness, and therefore indigna-
on against sinners as that they dare not beleeve it, dare
ot think it, that either the pardon of their sins, accep-
ance of their persons, or the least look of Gods love
an be vouchsafed to them. Another while they sit
own discouraged under the pressure and pursuit of
atans malice and policy, the violence and strength of
heir own corruptions, their sins live and are mighty,
nd therefore they conclude they can never overcome:
hey stagger again in the assurance of Gods love, and
et they dare not say but they would be Christs, and
hat his Death and Blood shed is theirs, they will not
ast away that. Why? Have you laid down the pur-
hase? Take possession then into your hand: Have
ou tendered the payment? Take the Commodity,
t is your own; nay, your due. Say, Lord, I and all
hat I have, and all I can do are worthless and vile, I am
a base sinful creature, that need all spiritual good and
comfort, and yet deserve nothing but the contrary;
But here is *the precious Blood of thy Son* which thou
hast bestowed upon me, it is a full purchase every way

answer-

answerable to thy justice, *this precious blood* is worthy of precious Faith, precious Peace, precious Grace, its pardoning, purging, pacifying blood; I beseech thee therefore, though I be a sinful damned Creature, through the blood of Jesus pitty me; though polluted and loathsom through the purchase of the blood of Jesus cleanse me. So the Apostle, *Let us draw neer with a true heart, in full assurance of Faith, having our hearts sprinkled from an evil Conscience, and our bodies washed with pure water,* Heb. 10. 22. Eye the worth of this Blood above all our unworthiness; the Holiness of this above all the unholiness of our hearts and lives. He that knowes what the purchase will come, and hath the sum in sight and under his hand, he can lay it down upon the nail, pay it, take it, here is one there's the other.

So *Paul*, Rom. 8. 34. *Who shall lay any thing to the charge of Gods elect? it is Christ that hath died:* Here's the Blood of Jesus which thou art well pleased with, hast accepted of, therefore Lord give me my due, that comfort, that peace, that wisdom, that assurance, which I stand in need of. So again, *Gall.* 6. 14. *Far be it from me that I should rejoyce in any thing but in the Cross of Christ:* He rejoyced in nothing but this, therefore far be it from him, that he should not rejoyce in this.

It crusheth the confidence, and dasheth the dreams and delusions of presumptuous wretches, who out of a brazen-faced kind of boldness, will be scrambling for their own comfort, catching at grace, and mercy, and peace, when it belongs not to them: True, say they, our sins, persons, conditions, are such and so vile, but the Lord is gracious and merciful, and therefore they doubt not but to be accepted and saved, and conclude that peace and happiness is theirs; they take the good, but tender no purchase; lay hold upon their comfort, but

t never lay down the payment; A way that God er appointed, a course that justice never permits, y, mercy it self will not allow; There's no precious ings without *precious blood*, No Redemption from e blood and filth in which we lie by reason of our thiom evils (*when I saw thee in thy blood, I said, ve*) but only *by the blood of Jesus*. So the Apostle eb. 9. 22. The Book, the People, the Tabernacle, e Vessels, the Ministery, *all things by the Law was rged with blood, and without shedding of blood s no remission, No entring into the Holy of Ho- s but by the blood of Jesus*: Mercy it self through e vertue of the *blood of Christ* is communicated, ercy it self through the vertue of *the blood of Christ* received; unless therefore thou canst bring the pur- ase, the payment, *the blood of Jesus* with thee, ne- r dream to receive any good at the hands of the ord.

3. *For Whom.*

This is the Third Particular to be considered in pening the former point, *viz.* The Parties for whom is Purchase is made: The Doctrine tels us, Christ ath purchased all Spiritual Good *FOR HIS*: ere we are to attend. III.

1 What is that *Formalis ratio*, that special respect under which they come to be considered as having part in Christs merits.

2 The meaning of that Particle, what it imports, to purchase *FOR HIS*.

To the First I Answer plainly, That this Purchase as obtained, *this precious blood of Christ was shed r Sinners*, *BUT NOT AS SINNERS*. Its true, *Rom.* 5. 6. *That Christ died r the ungodly*: That is, When they are such, and hile they are such (vers. 8. *While we were yet Sin-* I.

ners

ners Christ died for us:) but not *As such*, That is n
the special respect unto which the death of Christ
appropriated in a peculiar and proper manner. I
an old rule, *A quatenus ad omne*, That which agree
firstly to a thing under such a respect, agrees to all th
have that respect, and therefore if our Savior shou
die for sinners *as sinners*, then he should die for all sin
ners, and therefore for al men, because all are sinners
When our Savior professed *Matth.* 9. 13. *He ca*
not to call the righteous, but sinners to repentanc
i. e. there is none righteous, all men being sinners, bu
such sinners as are secure and carnally confident
their own righteousness, Christ came not to call them
Though then this respect is not to be excluded, y
there is somthing more to be added, 1 *Tim.* 1. 1
Christ came to save sinners, of whom I am chie
(saies *Paul*:) Such sinners as are, or shall be ma
sensible of their sins in a right manner, being lost
point of pardon, and grace and peace, such sinner
Christ came to save.

Besides, However Christ died for none but the E-
lect, and none but they shall receive any benefit fro
Christ, yet I take it, Election is not that special re
spect that Christ looked at in his death and suffering
it is not low enough, it lies not level to that relatio
which Christ and his have one towards another.

But Christ died for a sinner who is of the seed of th
Covenant, and shall beleeve, *qua peccator creditur*
and therefore I do not exclude the respect of sin, bu
require that with an Addition, *Cum peccator sed qu*
crediturus, as may appear in this expression. A
Adam being a common person and root of all man
kind, and in their room, he sinned for himself and a
his, that is, all those that were to proceed of him b
natural generation, so that if there were any th
should not have been begotten of him, as they par
k

ed not of his nature, no more should they be partakers of his fault: So it is with the *second Adam*, Christ a common root suffered and obeyed for all his, that is, all those that should come of him and be begotten by spiritual generation, so that if there were any that did not partake of his spirit in *effectual Vocation and Faith*, neither should they have benefit by his obedience, so that if the Lord should in his Election chuse and create thousands of men perfect in holiness, and so save them by a Covenant of works in yielding personal obedience, they should never be partakers of the death and obedience of Christ, or have the vertue thereof applied to them though Elect.

A sinner then under the Covenant of Grace, the seed of the Covenant for whom he undertakes to make him selfdenying and beleeving, and so one of the posterity of Christ, for him Christ dies, and this I chuse rather than that consideration of Elect as Elect, for these Reasons.

1. Because the merits and mediation of our Savior seem to challenge (in Scripture) some special respect in the party to himself and put a new kind of relation and consideration upon him. Now, *to be Elect*, is before or without any such respect: God Electing of his, *out of his meer good will and pleasure*, not looking to our sin or Savior, *Eph.* 5. 23. *Christ is the Savior of his Body*, vers. 25. *Christ loved the Church and gave himself for it*, that is the called & beleeving; and this is the reason *Paul* and the rest of the Saints cloud themselves into the company of Beleevers; *He gave himself for us*, Tit. 2. 14. John, 17. 20. *I pray not for the world, but for those that shall beleeve on me.*

2. In what relation Christ looks at his as *the Head of the Covenant*, in the same he looks at his in the work of Redemption and purchase, for that he performs

forms as head. But as he is head of the Covenant, looks *at his as Members* called by him, and to be united to him: Therefore in that relation he laid down his life and blood for them.

3. By this means we may perceive a more easie passage for the execution of Gods Judgments and Justice and a fitter way to stop the mouths of many, who would fain load the truth with many absurdities: As

Hence men are made justly faulty and guilty of their own death in not beleeving nor relying upon the *Mediator* thus graciously offered in the second Covenant, through their own corruption and hardness of heart neglecting their Savior: Though it be as impossible to beleeve as to fulfil the Law, yet because that comes through their own original sin, whereby they refuse beleef in the one as obedience to the other, they are punished for both.

Hence also that cavil is crossed whereby they would load our Doctrine of *special Redemption* with absurdities; In vain it is (say they) to perswade a Reprobate to beleeve, for if he could attain it, he is not come within the compass of a person rightly qualified for Redemption, for he is not elected: Now Election is the Lords work only, and not mans, no not in innocency, and therefore in vain to labor for it, when it never was and is impossible to attain it. Whereas this glosis is hence plainly confuted; For if *Christ died for all that shal beleeve in him*, whosoever shall or will beleeve in him, shall not spend his labor in vain: If he say, he cannot beleeve: *Answ.* The fault is his own, let him but lie under the stroke of the spirit without resistance, and he shall receive it.

II. *FOR HIS*: The meaning of that Particle is in Two things.

1. In their room, in their stead, 2 *Sam.* 18. last, *Would God I had died for thee*: Rom. 5. 7, 8. *Christ died*

died for us: we being sinners should have died and suffered our selves; but Christ did this for us, he died in our room.

2. For their good: He died for us to redeem and save us, to make us partakers of that his obedience and suffering for our good and benefit: *Coloss.* 1. 24. *I rejoyce in my sufferings for you* (saies *Paul*) he suffered for their good, comfort, and encouragement: And thus *Christ layed down his life for his sheep*, Joh. 10. 11. that they might have life and salvation thereby. It's true in both, the second issues from the first, the first is the ground of the second.

The Reasons of the Doctrine come now to be scanned.

Reas. 1. Christ died and merited either for his, and the faithful only; or for all indifferently. If for all; then he shed his blood, suffered the pains of the first and the second death, and performed whatever was due unto Divine Justice in the behalf of the unfaithful, and such which are and shal be damned, and that in their stead as their surety; for that's the meaning of those phrases, *He laid down his life for his sheep*, Joh. 10. 11. *He gave himself for his Church*, Eph. 5. 25. that is, he suffered and performed all in their room *as their surety*, Heb. 7. 22. And that he must be their surety, and in their stead perform all, may appear divers waies.

1 For as the *first Adam* was a common person and head of the first Covenant, and did covenant with God for himself and his, so that what he performed or failed in, they were all subject unto the same condition, and should in the same manner partake thereof: So the Lord Christ *the second Adam, he is the head* of the second Covenant of Grace, and therefore engaged himself

himself unto God the Father, as a common pledge for himself and his posterity that shall come of him.

2 What the Lord Christ suffered and performed that the Law exacted, and the Father required of him, even when he endured the direful indignation of God the Father, and bore the fierceness of his fury seizing upon him: But the Father could neither in Equity exact these punishments, or in Justice inflict them upon him for any desert of his own, for any thing he had that was evil, or any thing he did commit which was contrary to his righteous Will, and holy Rule of the Law: Being wholly free from all sin, he should be freed from all plagues and death, which is *the wages of sin*: where there is no sin, no sorrow, no suffering can be: His punishments which he endured, and
Act. 4. 28. God exacted (*for there was nothing done, but according to his counsel*) were for sin, therefore for others sins imputed to him, therefore he was surety in their room, therefore if he suffereed for all, he had the sins of all imputed, and so was surety in the place of all.

3 Lastly, The necessity of this consequence herein appears: For whom the Lord Christ is not *Surety*, for them there is no salvation to be expected: for let
Joh. 10 18. it be conceived that our Savior should willingly endure such torments, though never required of God (which is false, for he had a command to lay down his life) or, that he should have done it meerly of his own pleasure, not undertaking for any, not tendering of it in any mans name or stead; he could require nothing at the hands of God the Father, and God the Father might in Justice deny him or any other any recompence; For if a man will freely give so much money out of his own liberal disposition, though it countervail a debt due unto me, yet being tendered in no mans name, I am not bound to cancel any mans bond, or remit his debt: the Answer is, It was not paid for

you.

n. It's then cleer, if Christ died for all the wicked, n he suffered and died as a Surety in their room and d.

But that he did not: For if he paid all as their ety, then God in Justice cannot exact the payment he r hands, nor inflict the plagues upon their souls. require two payments for one debt; to punish the ty and Surety for the same offence, that Justice Christ should be satisfied in the behalf of all (this y beloved Son in whom I am well pleased) and Matt. 3. that satisfaction should again be required, Justice 17. elf, yea, common sence abhors. The damned and believing are now paying the debt in Hell, there- e God in Justice requires it, therefore his Justice s not satisfied, therefore Christ did not satisfie for m.

f God the Father intended the benefit and salvati- *Reas.* 2. of all by the death and blood-shed of Christ, and rist also undertook and discharged it for that end, that seriously and throughly, then the Lord Jesus uld use those means which might be most useful and llible to attain it; then he would pray for them his sufferings which he did intend for their good, ht be made available thereunto, for that is an effe- al and ever speeding means. But Christ professeth id, nor would not pray for the world, *John*, 17.9. *ray for them, I pray not for the world*; and the e proves it, for what Christ praies for, that he ob- s, *John*, 11.22.42. *I know that thou heareſt me aies*: but this is not obtained, therefore was desired, therefore not intended by Christ, there- e for this end our Savior did not lay down his life, undertake his sufferings: For what he suffered, that he intended, his own end was most serious in own intention; that he intended, he desired; that he red, he obtained: that he obtained not, he desired

not, and that he intended not, therefore for that end he did not ſuffer.

Object. If it be ſaid, He did pray for thoſe that crucified him, and yet many of thoſe were not ſaved, not his prayers heard, *Luke*, 23. 34. *Father, forgive them, they know not what they do.*

Anſw. His Crucifiers were of two ſorts: 1 Reprobate Scribes and Phariſees; moſt of theſe knew what they did, for they ſinned the ſin againſt the Holy Ghoſt, *Mat.* 12. 24. to 33. 2 Other poor ignorant creatures who were ſwayed by the ſinful example of their Governors, and like the blind followed the blind until they fell into the ditch, ſhed that blood that ſaved them; they were the cauſe of his death, that was the means to bring them to life and happineſs, 1 *Cor.* 2. 8. *Had they known it, they would not have crucified the Lord of Glory.* Now many of thoſe ſhared in the bleſſing of our Saviors prayer, *Acts*, 2. 37. *Know aſſuredly that you have crucified the Lord of Life, they heard, and were pricked in their hearts, they received the word, and the remiſſion of their ſins, and were added to the Church.* They pierced the hands of Chriſt to take away his blood, Chriſt pierced their hearts to take away their ſins; Chriſts prayers prevailed much more than *Peters* preaching; they wrought his deſtruction and death, and he then wrought their
Luk. 23. 34. ſalvation: He ſent his prayers to Heaven, *Father forgive them*, the Lord ſent down his grace, and they obtained the remiſſion of their ſins.

Reaſ. 3. If Chriſt died, and by his death merited ſalvation for all, why then are not all ſaved? for the Juſtice of God is ſatisfied, that will not hinder their ſalvation, ſin and Satan are ſubdued and vanquiſhed by his death, and they cannot hinder it, *Heb.* 2. 15. *By death he deſtroyed him that had the power of death, that is the Devil, and delivered them who through fear*

f death were all their lives long subject unto bon-
ange. Those for whom Christ died, their salvation
annot be frustrate, nor they deprived of it; God will
or, sin and Satan cannot hinder it: but all are not sa-
ed, therefore for all salvation is not merited by the
eath of Christ.

The old shift and pretended plea of the Papists and *Object.*
rminians to put by the dint of this Argument is this;
here is (say they) a broad and wide difference to be
ut between the merits of Christ, and the application
ereof, the death of Christ is sufficient, *quoad impe-*
rationem, non quoad applicationem; it's available
obtain salvation for all men, but that the good and
ppiness which is obtained is not applied, the
ult of that is in mens unbeleef: As in a Medicine suf-
ient and prepared and appointed to cure, but some
ill not take it: As a ransom to deliver, but some will
ot receive it.

The Reply is this: That this pretence is in truth a *Answ.*
ourish of words, but reacheth not the main strength
nd force of the Argument alleaged, which stands still
ntouched, as it shall thus appear: for I demand, If 1.
hrist hath fully purchased salvation, what hinders
at it is not applied? They will say (and they must
y, for they can say no other) their infidelity is that
hich hinders, they will not trust in a Christ, or come
o him that they may be saved. But the sting and
rength of the Argument prevented this cavil before it
ame to be pleaded, so that this comes too late: for it
as said, If Christ be a perfect Savior, and hath pur-
ased salvation for his, at the hand of Divine Justice,
en God in Justice will not hinder, Sin and Satan can-
t hinder: When the Law is satisfied, the prisoner
ust be released; Christ came for this end, and he at-
ins the end he came for, *He saves his people from* Matt. 1.
eir sins; Then from all sin original actual, then 21.

Gal 1.4. from infidelity, they are saved from that, and therefore that cannot hinder.

2. Besides, if Christ be no otherwise a Savior than only to merit so much for them, and to offer so much grace unto them, that they may receive it if they will, and refuse it if they list, then the execution of Gods Decree, our Saviors Purpose in Dying, and the Fruit and Success of his Death, is lastly resolved into the Will of man, and meerly depends thereupon; so that if all men would, our Savior might have died in vain, and prayed in vain, and no man ever attained Salvation thereby, if they would, and as they may (and mought according to this Doctrine of Devils) resist the virtue of the blood of Christ and his Spirit, and their own Salvation purchased for them by Christ.

So that the Seed of the Woman did not *break the Serpents head*, Gen. 3. 15. It was not certain that our Savior *should see his Seed*, Isa. 53. 10. Our Savior Joh 10 Christ was mistaken, when he said, *I have other sheep* 16. *those also I must bring, they shall hear my voice*: they might reply, But we may chuse, and Christ must ask us leave.

3. It hence follows, That our Savior Christ is not so able to save as *Adam* to destroy; Its not in the Will of *Adams* Posterity to stop the guilt and filth of his sin to seiz upon them to their condemnation, but the first *Adam* will undoubtedly pollute and condemn all those that he Covenanted for; and yet the second *Adam* cannot save and sanctifie all that he Covenanted for, contrary to the triumph of the Apostle, *Rom.* 5. 15. *If through the offence of one, many be dead: much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.*

4. It hence follows, Christ hath purchased a right to all Spiritual good, but not the Communication and Pos-

session

ession thereof undoubtedly to be bestowed, contrary o *Joh.*17.19. *For their sakes I sanctifie my self that hey also may be sanctified*, Eph. 1. 3.

Lastly, How deeply injurious and dishonorable is ll this to our blessed Saviour? How derogatory to is Wisdom to purpose that he can never accomplish? How cross to his power, that he should aim at that by is Death, which either Satan or mans corruption hould be more able to cross than he to effect? Nay, How senseless and unreasonable is it that Gods justice annot hinder this work, and yet sin should, when all he strength that sin hath is indeed from the Law (the rength of sin is the Law) 1 *Cor.* 15. 56. from that Commission which Divine Justice puts into its and? 5.

If Christ Merited and Purchased Redemption for All, then he Wills and intends seriously that all should e saved, then he will afford the means to attain it, for he end and the means (the end in intention, and the eans in execution) go both together, and none in wisdom sever them, much less will the Lord, who is he Author of all wisdom, *Rom.*10.17. *Faith comes y Hearing, and Hearing by the Word of God.* *Reas.*4

But Sense and Experience of all men of all ages akes it beyond question, That God gives not the eans of Salvation to All, *Psal.* 147. 19. *He hath given his word unto Israel, he hath not dealt so with ny Nation*: *Paul* makes it the priviledge of he Jew, *to them was committed the Oracles of God*, *Rom.* 3. 2. They alone Called, they alone in Covenant, they alone honored with all the Priviledges of all Gods Ordinances. Yea, the Lord neglected the deplicable condition of the Gentiles in former ages, he ooked not after them, cared not for them, nay, they were without God, without Christ, without Hope, Acts 17. 30. Eph. 2. 12.

a far off, not within the ken and call of Salvation. A
such is the condition of many Nations of the Wo
at this day, who have not so much as any means of S
vation granted unto them, nor any sound of the Go
spel of Christ amongst them: Now, do any in earn
prepare Physick for the good of another, and yet t
Patient never have it, never hear of it?

Object. The Answer which is here made by Papists and A
minians is this, That though God doth not afford
equal external means of Calling, yet he calls all, a
therefore they make a double kind of Calling. 1 M
diately by the Law. 2 Immediately by the Gospe
Not that the Law can cause Faith in Christ proper
but only in way of preparation by these degrees, t
Lord hath left the work of the Law and the Relic
of his Image in the nature of man, and withal hath a
forded him so much, and so many helps out of t
creatures to manifest his goodness and majesty to h
that if he use this stock well, he out of his bounty w
afford him the Gospel and other saving means to br
him to Faith and so to Happiness, and to this purp
that place is usually alleadged, *Rom.* 1. 19,20. *Th
which may be known of God is manifest in them,* &c
If they use this light of Nature well, God will g
them the light of Grace; when they abuse that th
have, its just with God to with-hold what they wan
and to take away that he gave.

Answ. To this I Reply: The Ground of the Answer
1 False. 2 Vain.

1. False, Because it crosseth that Liberty which t
Lord challengeth and useth in the dispensation of t
means of Salvation, without any respect to the g
use of the gifts of Nature; The Lord chose a peo
to himself of the weakest and the worst, (*Deut.* 7.
Deut. 9. 5. 6. *The Lord set his love upon thee,*

r thy Righteousnes, for thou art a stiffnecked peo- Eph. 2.
e) he set up a *partition wall between them* and o- 14
ers meerly out of his own good pleasure: whereas cording to this Opinion had the Gentiles used their ifts well, they might have pulled down *the partition all.*

2 Its contrary to that experience we have of Gods aling in the sending of the means that many times ey who abuse them most they enjoy them, those who ould have used them better they want them, *Matt.* 1.21. *Wo to thee Corazin, Wo to thee Bethsaida, ad the great works been done in Sodom and Gomorrha which have been done in thee, they would ave repented in sackcloth and ashes.*

As its a false, so its a vain Conceit: Because no man 2.
ould ever have the means of grace vouchsafed upon is condition, in that no man ever did, or in truth will erform the Condition: for then are these Gifts used ell when they attain their end, they then attain their nd when they are used in a right order and subordinaion to God and his Glory (*Rom.* 1.21.) so as *to glorifie God as God*, but no natural man did, or ever will o this.

Instruction. From the Doctrine delivered we may *Use* 1.
earn to Answer some Cases of Conscience which concern our Spiritual Estates, and Comforts.

First Case of Conscience.

Whether a man can challenge any interest in any *Quest.*
Spiritual Good in Christ, or can bring in any proof o himself of any Spiritual Good received or belonging to him from Christ before he beleeve?

Answ. By no means: It is a conceit cross to the Covenant of God, the Scriptures of Truth, the grace of God in Christ, and unto the scope of that plentiful and great Redemption which our Savior Christ hath wrought

for his. For God never decreed any good, Christ ever intended any good but for beleeving Sinners, suffered and performed all that he did only for sinners as he the seed of the Covenant, and shall be *gotten of him by spiritual regeneration*, 1 Pet. 1.3,4 1 Pet. 1. 3. *He hath begotten us again to a lively hope, to an inheritance immortal that fades not away, and preserves us through faith unto salvation*: The Child must be begotten and born, before he can be Heir to the Patrimony: So here.

The Doctrine formerly delivered doth professedly dash this Imagination and Conceit: If Christ Purchased all for Beleevers as such, then they must be such before they can challenge and take this Purchase as their own, it is the Condition that Christ requires upon which he communicates all that saving and spiritual good. Take these Arguments for the further confirmation of this Truth.

Argu. 1. The First is taken from 1 *Joh.* 5.12. *He that hath the Son hath life*, in him are hid all the treasures of Wisdom and Knowledg, yea of Grace and Happiness and therefore it is said, *The Father hath given unto us eternal life, and that life is in his Son*, v. 11. He is the Fountain of all blessings that hath them, the Conduit that communicates them; The Spirit dispenses all of God to the Saints, but *the Spirit takes all from the Son* before he so doth, *Joh.* 16. 14, 15. He is the accomplishment of *all promises in him, they are Yea and Amen*: 2 Cor. 1.20. All Promises, all Blessings, all Life is in Christ: Therefore He must be had before they can be enjoyed. But there is no enjoying of Christ but by Faith, 1 *Joh.* 12. *To as many as received him, to them gave power to be the Sons of God, to as many as beleeved on his name*: We have him not before we receive him, we receive him not before we beleeve in him, upon this condition God gives his Son, *Joh.* 3. 16.

God

God so loved the World that he gave his only begotten Son, that as many as beleeved in him should not perish but have everlasting life: God gives him to none but such as beleeve, God gives Salvation by him to none but by this means: *Joh.* 17.3. *This is eternal life to know thee the only true God and Jesus Christ whom thou hast sent:* This is the knowledg of Faith, and it is said to be life, because it is the only means to bring and derive life from God in Christ to us: So that

They who alone have Christ, they only have life.
But Beleevers only have Christ.
Therefore they only have title unto life.

Those only have title to Life and Salvation who are under the compass of the Covenant of Grace: For there are but *Two Covenants* under which all men are, either the *Covenant of Works*, or the *Covenant of Grace*: Rom. 6. 14. *Sin shall not have dominion over you, because ye are not under the law, but under grace;* Gal. 3. 17. *the law which was 430 years after, cannot make the Covenant of God in Christ of none effect.* *Argu. 2.*

The Covenant of Works was, *Do and live:* The Covenant of Grace, *Beleeve and live.* *Adam* had the stock in his own hand, and might of himself by Grace received, have wrought out his own Salvation: All the fall'n Sons of *Adam* must receive it from another, because they have it not of themselves.

But (I assume) no man can be under the Covenant of Grace that is not under the Condition of Faith, for it is that only which brings him into it, and estates him in it; and therefore *Gal.* 3. 9, 20. this is made the proper difference and indeed the full description of Persons in these estates, *they which be of Faith are blessed*

led with faithful Abraham: They which are in the Covenant of Grace are said to be such as are *of Faith*, of the stock and linage and generation of Faith, they being wrought by the Spirit and Word the Soul is brought unto Christ thereby, and so hath its spiritual birth and Being by Faith, Faith giving subsistance unto him as he is a Christian: But *vers.* 10. *They that are of the Works of the law* (that is, those that are under the power of the breach of it by *Adam*, they) are under the Curse, they act by the power of the breach of the Covenant of Works, and therefore are under the just judgments of God denounced against such as live and die therein. Hence then I Reason,

They who are not under the Condition of the Covenant of Grace, they cannot be assured groundedly of their good estate.

But they who are not Beleevers are not under the Compass and Condition of the Covenant of Grace.

And therefore they cannot be assured of their good estates.

Argu. 3. They who are really and in truth in the state of Condemnation, they cannot have any grounded evidence of their Salvation and Comfort therefrom: because these two are oppolite one to another professedly contrary one against the other, and therefore can no more possibly agree together, then to be darkness and light, to be in Hell and Heaven together. But he that is without the grace of Faith, *he is Condemned already*: he is now under the Sentence and Doom of utter Condemnation, *Joh.* 3. 18. He is cast in all the Courts in Heaven and Earth, the Law condemns him because he doth not Do it, the Gospel condemns him because he doth not Beleeve it, he cannot satisfie the Law

aw, nor yet comes up to the Condition of the Gos-
el: Therefore *Faith is said to be counted for righ-*
ousneß, Rom. 4. 9. and Rom. 3. 30. *It is one God*
hat justifies the Circumcision by Faith, and the un-
ircumcision through Faith: It is the common way,
nd indeed the only way whereby Justification is di-
pensed to all the Sons of men who shall ever be made
artakers thereof: This is the fore-going link of *Pauls*
hain, Rom. 8. 30. *Whom he called, them he justified,*
nd whom he justified them he glorified: Its as im-
ossible to be Justified before we be Called, as it is for
man to be Glorified before he be Justified: and this
ffectual Calling out of World Sin and Self unto
God in Christ, undoubtedly includes *the Work of*
Faith in it, and ever leaves spiritual and saving im-
ressions and qualifications upon the Soul. Hence
hen

He that is really under the state of Condemnation, cannot challenge any interest in eternal life, or have any evidence that his estate is good.

But he that Beleeves not is Condemned already; Called he is not, Justified he cannot be in this Condition.

Therefore he can Challenge no Interest in, nor hath any grounded Assurance of Eternal Life.

A Second Case of Conscience.

Whether the Spirit of God doth not, or may not by a special and immediate revelation, witness some spiritual good (as pardon of Sin, Adoption, Justification) to a man before he doth Beleeve? Its true, a man himself cannot by discourse make it good to himself, or to another, unless he have Faith: But may not the Spirit of God witness to him without and before Faith? Quest. 2.

The

Answ. The Answer is Negative: The Reasons
Two.

*Argu.*1. That which is a Falshood, and an Error, Cro
the Covenant of Grace, the Spirit of God never
nor will, nor can testifie that: For he is *the Spir*
truth, he cannot be deceived himself, he will not
ceive us, he is the Spirit *of God he cannot lye* (1 Jo.
he cannot tell it, much less give approbation or w
ness thereunto. But the former conclusion mad
appear undeniable, That it is a Falshood and an Er
to say any man living hath right to or can challenge
spiritual good in Christ before he doth Beleeve: th
is no such thing to be found in the Word of G
Therefore the Spirit will never testifie that.

To affirm that the Spirit should say to any
that he is in a state of Grace, when he is in a stat
Sin, that he is justified when he is Condemned,
little less than Blasphemy.

*Argu.*2. If the Spirit doth reveal a mans good Estate to h
it is for this purpose that he may know it, and he d
inable him to receive that intimation that he may d
cern it; else the one of these Two will follow, T
Spirit should reveal this for no end, if no good could
got by it; or else not attain his end if the party shou
not be able to understand what it doth reveal; If t
former, he should not be a wise Worker; If the latte
he was not a powerful Worker: But know and u
derstand this Testimony the Soul cannot, by any p
wer either of Nature, or Corruption, 1 *Cor.* 2. 1
The natural man receives not the things of the spir
of God, neither can he know them because they a
spiritually discerned: Nay, *Rom.*8. 7. *The wisd*
of the flesh is not subject unto the law, therefore n
unto the Lord, nor his Spirit.

If it be beyond Nature or Corruption, then it mu
he Grace that must help a man to discern it, and th
tho

re must be a qualification, and the first qualificati-
of this kind of saving knowledge must be an ingre-
nt unto Faith, if not Faith it self. *Fides est ex
ucia notitia. This is eternal life to know thee the
ly true God*, Joh. 17. 3.

Two Inferences from the former Cases of Conscience, thus Resolved.

These Two Cases being thus cleered, (1 That an
beleever hath no right to any spiritual Good in *Infer:* 1.
rist: And, 2 That the spirit of God doth never
ke known this to such a Soul) Hence its cleer:
at manner and order that men have devised to make
own the mind of God to a man, and to give comfort
the Soul in distress, being cross to these truths now
livered, is an Erroneous and False way: As for ex-
ple, You being in distress about your Sins, and
ng under the Spirit of Bondage, you must first lay
rist in the bottom, lay him in the foundation, Christ
st first be yours, and so united to you, and your
s forgiven by him, before you have any Faith or
cious qualification wrought in you; This Opinion
t sayes, That Christ may be united to the Soul, and
he be Justified and Adopted before he have any
ith; it is a dangerous Opinion, a desperate Delu-
n; that I may say no worse of it. Mark what fol-
ws, here's the plot of all prophaness, the ground of
looseness and famalism: A man may have Christ
d be Justified and Adopted while he is without
ith, and therefore while he is under the power of
Sins and the Spirit of God may witness this; And
ce though a man fall into any Sin, or live in any sin
atever it be, he may have recourse to this Revela-
n, this witness of the Spirit, and thats enough; If
a man

a man say, Prove it: Are you in a state of Grace? Is Christ yours? Prove it then. Prove it? (say they) that I cannot do, but the Spirit witnesses this to me: Ay, but prove this witness of the Spirit, that it is from God according to his Word: They will be forced to confess, I cannot prove it neither to my self, nor to another, only thus, I must beleeve it, and you must beleeve me: I was in trouble and distress about my Sins, and then there was a voyce from Heaven, the spirit did witness to me, That Christ was mine, and my Sins were pardoned, &c. This is a Spirit of Delusion, the Devil is there; *Whatever the Spirit of God sayes, it is that which the Scriptures say*: Therefore if you have a testimony which is not to be found in the Scripture, nor can be proved and made good by the Scripture, it is the testimony of the Devil, not of the Spirit of God: for the Spirit of God, and the Word of God, ever go together; therefore if you say you Have a witness of the Spirit, and the Word says No: I'le say, It is a Delusion.

Infer. 2. Secondly; Hence it follows also: There are no Promises wherein any saving good is Revealed or Evidenced to the Soul, but either they are such where God promiseth to work the Condition, or suppose the Condition already wrought: either expresly mentioning a qualification, or necessarily implying and including the same, out of other places to be collected where the same is professedly handled.

All spiritual good (Redemption, Justification, Salvation) purchased by Christ, were intended only for them that do beleeve; therefore there is no Promise in the Scripture, but doth evidence this.

Sometimes you have the Covenant laid down in a lump (as it were) in a brief Expression, as in a short sum comprehending all the whole frame, and then the several actions in their distinct order and manner

Gods working are to be attended and conceived, as though they had been more fully, and in the several branches set forth unto us: Take a taste of some few, Gen. 3. 5. *The seed of the Woman shall break the Serpents head*: The head of Satan, implys Three things, Policy, Power, and Poyson: To break this head is to crush and confound all these: The Policy and and Power of Satan is overthrown in the work of vocation, when the Soul is turned from darkness to light, from the power of Satan to God: the venom and poyson of Satan is taken away, partly in the guilt and punishment which is done away in Justification, partly in the stain and pollution of sin, which is removed in Sanctification; All these Christ doth in the hearts of all his, and some of these all the Saints of God must have evidence of before they can gain evidence that they are within the compass of this Covenant. Thus the Apostle *John* disputes, 1 *Joh.* 3. 3. to 5. *Every one that hath this hope purifieth himself as Christ is pure*: *Why? For sin is the transgression of the law, and Christ was manifested to take away our sins*: *therefore* (vers. 6.) *whosoever abideth in him sinneth not*: *Christ came to take away sin*, and therefore he that abideth in Christ cannot abide in sin; and *vers.* 8. *The Son of God was manifested to destroy the works of the Devil.* Acts 26. 18.

So again, *Jerem.* 31. 33. *I will be their God, and they shall be my people*: Zach. 13. last, *I will say it is my people, and they shall say thou art the Lord our God*: Here again is the sum of the Covenant comprised, and all the particulars with the manner of the work included and presupposed, as the Apostle once for all expounds these and the like passages, 2 *Cor.* 6. 16. *I will be their God and they shall be my people, wherefore come out from among them, and be ye separate and touch no unclean thing, and I will receive*

ceive you, and will be a father to you, and ye shall be my sons and daughters saith the Lord almighty. If they touch no unclean thing, but be separate from Sin, Self, and the Creature, and so come out of all these in preparation, and come to him in effectual vocation, then he will be a father to them in his Christ, and make them his Children in Adoption, and then he will write his laws in their hearts, and renew them to that Holiness which in Adam they lost, and so enable them to walk in his wayes. And therefore when the Lord promiseth by the Prophet Isa. 43.25 *I am he that blotteth out thy transgressions for my own names sake, and will not remember thy sins*: that is, I do justifie thee freely when I have made thee to beleeve by my free grace; For it cannot be conceived that the Lord would pass the Sentence of Absolution upon her while she remained in the state of Unbelief: For then that of the Apostle should fail, *Its one God that justifies the* Jews *by Faith, and the* Gentiles *through Faith*, Rom. 3. 30. Therefore look the 20 and 21 vers. of this Chapt. (for we must not have one place justle against another) and there you shall see it is said, I will do this and that for my *People, my Chosen*, which are Beleevers, and of them and unto them it is said, vers. 25. *I will blot out thy sins for my own sake*: The resolving of these Cases, and information of these Doubts, infers undeniably thus much, That there is no Absolute Promise that either gives or maintains assurance of our good estate, but such only wherein God engageth himself to work the Condition, or else doth of necessity imply it wrought.

Object. It will be said, That the Covenant of Grace is free, and issues out of the free Mercy of God in Christ, and therefore the Lord hath not in it any respect, to any thing we have or do.

In

Its all confeſſed, and yet there is no prejudice at all accrews to the Cauſe in hand. *Anſw.*

Free Grace is the Fountain of all: It makes the Condition, it works the Condition, it maintains the Condition which is wrought: *Epheſ.* 2. 8. *By Grace are ye ſaved, through Faith.* 1.

And though God both require and work the Condition (Eph. 2. 8. *Faith is the Gift of God*) Yet it is not for our Faith, or for the worth of any Grace that is in us, that we have life and ſalvation but by this, and thoſe, as means and wayes by Grace appointed and provided to give life. Juſtification is of free Grace, doth it not therefore require *Faith* in the Party that is Juſtified, nor yet ſuppoſe him to be called? The Apoſtle openly contradicts ſuch a conceit, *Rom.* 8. 30. *Whom he called, them he juſtified*: Glorification is alſo of Free Grace, and yet doth it not ſuppoſe Sanctification and Holineſs in the Party that muſt poſſeſs it? *Without Holineß no man ſhall ſee the Lord*, Heb. 12. 14. As my Glorification doth not hinder the freedom of my Juſtification becauſe it goes before it, ſo my Juſtification doth not hinder the freedom of my Vocation becauſe Vocation goes before it, but only ſhewes the order and manner of Gods work. 2.

Third Caſe of Conſcience.

Queſt.

Though a man can have no Right to any Spiritual good in Chriſt without Faith, and though the Spirit never witneſſeth this without, or before Faith; but, when Faith is there, when ſome gracious Qualification is wrought, may not, doth not the Spirit witneſs a mans good eſtate *without any reſpect to Faith, or any gracious Qualification* exiſtent in the ſoul? 3.

I Anſwer: So marvelous, ſecret, and unſearchable *Anſw.*

are the Diſpenſations of the Spirit unto the Soul th
John, 3. 8. as *the wind blows where it liſteth, thou heareſt th ſound of it, thou knoweſt not whence it comes wh whither it goes*; So it is here; The hidden Myſter ouſneſs of the manner of the Spirits work in the m of it, is ſo hard to diſcern, that to make any a proach ſo as to diſcover the way of God, and to u dermine an Error entrenching thereabout, by plain vidence of Reaſon, is more than ordinarily difficu and therefore for our better proceeding in Anſwer this Queſtion, I ſhall Endeavor to do theſe Th Things.

1 State the Queſtion, and open it in the ter thereof.

2 Give in ſuch Arguments as we conceive ca plaineſt Evidence with them to lettle t Truth.

3 Anſwer ſome ſuch Objections as are of gre teſt weight.

1. For the right Staring of the Queſtion, in Anſw to the Caſe propounded, I lay down this Concluſi The Spirit of God never gives in immediate Eviden of any right we have to, or that we are made part kers of any benefit from Chriſt without reſpect t ſome Qualification, gracious Diſpoſition, or Cond tion in the Soul.

There are Three Particulars to be Opened for th right underſtanding of this Concluſion.

1. *Firſt*, What is meant by *Evidence?* Anſwer. Sti light of Diſcovery let in on Gods part, and receiv on ours, whereby either we have, or may have, true and never failing ground of right diſcerning, what is ſo manifeſted and apprehended; ſo that Evi dence inplyes,

Firſt, That God by his Spirit manifeſts his Wi and our Good, and that we either do, or may appr hen

end it for our Comfort; For its the aim of the Que-
tion to understand this Evidence with Application
f the truth to our own particular estate. For we
nquire not now what the Word is in it self, or what
he Spirit doth in the ordinary dispensation thereof,
or that is *light* in it self, *and makes all things mani-*
est indifferently at all times, *Eph.*5.13. but here we
tend this Discovery and Manifestation of the Mind
f God as it comes home to our Particular that our
udgments and hearts may be settled: As *Luke* 24.32.
He opened the Scriptures, vers. 45. *He opened their*
nderstanding that they might understand the scrip-
ures: and so the truth was more cleer and their sight
ore cleer, 1 *Cor.* 2. 12. *He hath given us his spirit*
hat we may know the things that are freely given to
s of God: 1 Joh. 5.20. *He hath given us an under-*
anding, that we may know that we know him.

Secondly, This right discerning on our part is not
nly a *certain knowledge, or science* of that good
hich is thus witnessed to us, but *an assurance of*
Faith, whereby the heart embraceth it as true to it,
nd good for it: The one of these is a help to the o-
her, *sanctified reason*, or reason exercised about di-
ne truths, is an instrument appointed by God in the
and of his Spirit, to beget this act of Faith; for
eing exercised about the Word and Work of the
pirit, it brings in the light of the truth as a mighty
eam with more strength and plainness to the heart,
nd draws out this act of divine Faith, whereby it
mbraceth this as a truth of God. For look what the
eason of another man may do in the use of the Word
Ordinance, that my Reason used in such a manner
cording to God may do. But another man by the
e of Reason or strength of Argument out of the
ord may convince my Conscience, nay settle and
tablish my heart, in assurance of a truth which for-

merly I saw not, and therefore it is said, *Acts* 14. 22. *they confirmed the souls of the Disciples, exhorting them, &c.*

True it is the Grace and Habit of Faith is presumed, and was wrought before by the almighty power of the Spirit which raised Christ from the dead; but being wrought, the truths of God under the exercise of sanctified Reason, will not only settle our judgment in knowing, but our assurance of Faith in more firmly beleeving and embracing; for first truths come to the understanding to be judged, before they be delivered up and presented to the heart to be beleeved. Psal. 9. 10. *They that know thy name will trust in thee. This is eternal life to know thee*, Joh. 17. 3. And 2 Pet. 1. 3. *Through the knowledge of our Lord and Savior*: For a blind hood-winkt Faith is the Faith of Apostates and Papists, of Deceivers and Devils but not the Faith of Gods Elect.

2. Secondly, This Evidence, is laid out according to its proper object according to which it looks in this place, and in this Dispute: Namely, 1 *Is touching aright to what spiritual benefit we shall have*, Or, 2 *the possession or partaking of what we do enjoy from Christ*, and these are rather some spiritual priviledges or blessings received and manifested by our Qualifications, than the Qualifications themselves, as the very terms of the Question do undeniably determine.

Hence its plain (according to the Opinion of those that hold the Affirmitive of the Question propounded) It is not touching the working of Faith in the Soul, because this Evidence in the Question, grants Faith wrought; Again, its not touching any Condition or Qualification of Grace to be wrought in the Soul, For I take this to be an ever lasting truth.

The Spirit never doth give, nor can there be any Evidence that God will work the first Condition of

Grace

Grace, or the first Grace in the Soul before it be wrought, for as we heard Evidence carries Two things in it, 1 God reveals his Will to, or work upon the Soul. 2 There is both Science issuing from that spiritual wisdom that hath been set up in the mind, and assurance of Faith, which embraceth that truth and believes it firmly, being so clearly and firmly assented to: Hence it follows necessarily, and undeniably,

That which presupposeth the first Grace wrought in the Soul, and is an effect of that, that cannot be there before the first Grace be wrought; but Evidence spiritual presupposeth spiritual science and assurance of Faith; therefore it cannot be before the first Grace, or before Faith be wrought in the Soul: Hence that of the Apostle, 1 *Cor.* 2. last. *Who knows the mind of the Lord, but we have the mind of Christ*, because we have the Spirit of Christ, and that cannot be had without Faith, *Gal.* 3. 14. *That we may receive the Promise of the spirit through Faith.*

Those Promises then, which imply the working of the Condition of the Covenant, or the first Grace, do shew Three things: 1 What God alone can do as appertaining to his peculiar Prerogative. 2 What he will do for his; that is, Such as shall come of his Son Christ the second *Adam*, 3 What the means and manner is by which he will do it. As,

The seed of the Woman shall break the Serpents head: I will take away the heart of stone, and give them an heart of flesh, &c. That is, I alone can do this, and I will do it for those that are the Seed of the Covenant (for still such Promises have an eye to the Covenant of the Church and the Faithful in it, as, *I will Circumcise thy heart, and the heart of thy seed, &c.* And by the manifestation of the Fulness and Freeness of this Mercy of mine I will work it. There Gen. 1 Ezek. 3 2 Deut. 30 6.

is an irresistable light which the Lord lets into the mind at the first call, which makes way for Faith and is a direct act of Knowledge which turns the eye of the Soul to look to that fulness of power and fitness of mercy, by which the heart is drawn to believe: but the reflect act of evidence by which we are assured of what God hath done to us and for us, and whereby we see that we do see, is after this, and implyes the thing done before we see it.

The issue is, The object of this Evidence (we now speak of) is not gracious Qualifications wrought or to be wrought, but our right to or possession of spiritual Priviledges, as thou art my Son, thy person is accepted, thy sins are pardoned. But how thou shouldest be brought to these, or have thy heart framed to receive these, that is not attended at all; the spiritual Priviledges which we have or hope for, mainly attended in this work of Evidence, are Pardon and Forgiveness in our Justification, our Adoption, and Acceptation to be Sons, and the Reconciliation of our Persons to the Lord, and our happiness hereafter: These are the spiritual Benefits which are here considered, and about which the Question is meant.

3. The Third term to be opeend in the Question is, *Immediate Evidence without respect to Faith or any saving Qualification*] Its called, Immediate, in this Dispute, not because it is without the word or not by means of the Word, for to deny that would be too loathsom Enthusiasm, but immediat in respect of any condition going before out of which it might arise. For however the Question propounded, grants that Faith and Grace is there, yet the Evidence must be had without eying or attending any thing of a Qualification; I find a double Pretence which causeth this kind of Curiosity.

First

First a fear leaſt they ſhould prejudice the freeneſs of Grace, if any Condition or Qualification in any reſpect ſhould be attended: 1.

1 A Conceit directly and expreſly contrary to the very letter of the Text and intendment of the ſpirit, *Rom.* 4. 16. *Therefore it is of Faith, that it might be by Grace*: and if the being of Faith in the relying upon Chriſt in the act of it do not hinder free Grace, much leſs will the ſeeing of it. Rom. 4. 16.

2 Beſides if a Condition attended would prejudice free Grace, then the Covenant of the Goſpel could not attend, and by name expreſly require Faith, or elſe it ſhould not be a Covenant of Free-Grace.

3 Its Free Grace, that makes and works the Condition, and when its wrought there is nothing given to it, or the Party who beleeves, *for* his Faith, but only its an Empty hand to take all from Chriſt for whom both the Party and it ſelf in its imperfections are pardoned.

A Second Pretence is, That I cannot know whether my Faith and Grace be good, before I know whether my eſtate be good: Where theſe Two things are plain; 2.

1 A man may be in a good eſtate in Nature before Faith.

2 A man may know that he is ſo, without the being or ſeeing of Faith or Grace.

The Revelation comes and ſayes, *Thou art a Son of God, thy ſins are pardoned*; and if you once get ſuch a Revelation, though your Faith and Grace be nought you may repair hither, this will ſerve; before you do know this, you can never know the goodneſs of your Grace and Faith. And in truth, I ſuſpect here is the Myſterie of this Opinion, the very hinge upon which all the reſt turn. And therefore though

though in words they will say, This Evidence cannot be before Faith; that is, In time, yet in Nature it may be; though this Evidence and Faith are *coexisting, and coappearing* together in time, they exist and appear together, yet this Evidence may be before Faith in Nature; An Opinion which is desperately dangerous. For,

That which contradicts the Gospel is false: But to say a man may be in a good estate before Faith, contradicts the Gospel. He upon whom the wrath of God remains, he is not in a good estate: but *he that beleeves not, the wrath of God remains upon him*, *Joh.*3.36. He that is not within the state of the Covenant of Grace, he cannot know himself in a good estate; but without Faith no man is in the estate of the Covenant of Grace: For *they only who are of Faith, are within that Covenant*, Gal.3.9.

Object. As my Election is, so is the Evidence of my Consolation; but my Election is without any Eye to Works.

Answ. If this be the meaning, As my Election is of free Grace, so also is my Consolation and the Evidence thereof, of free Grace; it is true. But if this be the meaning, That as Election depends upon no Means, nor Works, no more doth the Evidence of my Consolation, its very false: It amounts to this, If the Decree of God be independent, then is the Execution; then which nothing is more contrary to Scripture and common Experience: 1 Pet.1.9. *Receiving the End of your Faith, the salvation of your souls*: Rom.15.13. *Filled with joy and peace in Beleeving.* In a word, We are Justified and Saved freely; and yet both by Faith: and yet we are not Elected by Faith.

Gather up the meaning of the Question briefly.

1 By *Evidence* is meant, The Spirit witnessing, and I discerning: This discerning is by Science

Science of Knowledge, and Assurance of Faith, the one helps the other.

2 It is concerning these *Spiritual Priviledges*, Justification, Adoption, Reconciliation, Glorification. It cannot be touching the working of Faith or any Qualification to be wrought, because it is without respect to any Qualification, and must in their apprehension Evidence none. Nay there can be no Evidence (that is) neither science of spiritual Wisdom, or assurance of Faith, that God will work the first Condition of Grace. Because they are Effects of the first Grace and presuppose it.

3 Lastly, This Evidence is immediate not in regard of the Word according to which it is dispensed; but *in regard of any Qualification* which is *neither expressed on Gods part*, nor attended *on my part*, though it may be there.

Now we see the plain meaning of the Question: I affirm it to be an Erroneous and dangerous Assertion: and therefore do Oppose this against it. Viz.

The Spirit of God never gives such an immediate Evidence of Spiritual Priviledges without a respect to a Qualification.

The Arguments now follow.

The First is taken from the nature of this Work: *Argu.* 1.
his work of Evidencing is a work of Application, ither to be referred, and according to that to be udged, for the Priviledges themselves *Justification, Adoption, &c.* carry the marks of Distinction and eparation from the World, and do appertain only

to

to such as the Lord hath taken for his own, *Deut.* 33. last, *Who is like unto thee O Israel, a people saved by the Lord?* And in this regard they are called Gods peculiar, taken in from the Common of the World. *Acts* 26. 18. *He turns them from Satan to God,* and then *they receive forgiveness of sins and inheritance among them that are sanctified by Faith in him:* When the Soul is called and turned to God, then there is an Application of all spiritual good.

Hence the Reason follows thus:

No work of Application is without respect to a Qualification; but Evidencing is a work of Application: without an act of Receiving there is no Application, for the applying of any thing to another, even in common sense, implyes some to whom it must be applyed, and who must receive it; But without respect to a Qualification there is no act of receiving these Priviledges, therefore without respect to a qualification, there is no application of them: If the very act of Receiving be performed by a Qualification, then without respect to this, there is no Receiving: But the very act of Receiving is done by a Qualification, 1 Cor. 2. 14. *The Natural man receives not the things of the spirit of God,* therefore there must be more than Nature. Joh. 1. 12. *To as many as Received him he gave this Power and Priviledge to be the Sons of God, even to as many as beleeve on his name*; Receiving and Beleeving are all one. Thus then, Without a Qualification of Faith, there is no Receiving; and without Receiving respected, there is no applying of any Priviledges; and without applying, no Evidencing; therefore without respect to a Qualification there is no Evidence given by the Spirit, nor enjoyed by the Soul.

Argu. 2. If the Spirit of God give immediate Evidence of these Priviledges without respect to the Condition of

f a Qualification, then it gives in Evidence with-
ut the Word.

But the Spirit never Evidenceth without the Word
oh. 14. 26. *When the Comforter is come he will teach*
ou all things, and bring to your remembrance what-
ever I have ſaid unto you: but he will teach no-
hing, nor evidence nothing elſe but what Chriſt hath
aid in his Word. If there be no Word but the Word
f a Conditional Promiſe by which the having of
he Priviledges of Juſtification and Adoption is E-
idenced: Then the Spirit witneſſeth without a
ord if it evidence without reſpect to a Condi-
ion. But there is no Word, but that of a Conditio-
al Promiſe (viz. wherein the Condition is either
xpreſſed or underſtood) wherein our Juſtification
nd Adoption is Evidenced. *Mark* 16. 16. the tenor
f the Goſpel is cleer, *He that beleeveth ſhall be*
aved. As it is Rom. 3. 30. *God is one and the ſame*,
nd the manner of Juſtification is one and the ſame,
e never juſtifies any but by Faith; and therefore
s certain there is no Promiſe in the Scripture but
ither it doth expreſs or imply a Condition. *Iſa.* 43.
5. *I will blot out thy ſins for my names ſake*; Here
re no Qualifications, you'l ſay, whereas if you
o but look into ſome Verſes of the Chapter going
efore, as verſ. 20. he ſpeaks to his People, *His*
hoſen, theſe are ſaid verſ. 21. to be ſuch as *he had*
ormed for himſelf: and verſ. 22. he calls them *Jacob*
nd Iſrael; that is, The *Iſrael of God* (as the Apoſtle
alls them, *Gal.* 6. 16.) true beleevers. *Hoſ.* 14. 4. *I*
will love them freely; therefore here's no Qualifica-
ion becauſe none expreſſed? But mark the 1, 2, and
d. verſes, you ſhall find who thoſe are that the Lord
oves freely, ſuch as having fall'n by their iniquitie,
Return to the Lord, ſaying, Take away all iniquity,
Aſſhur *ſhall not ſave us, in thee the fatherleſs find*
mercy:

mercy: that is, Those that have such Qualifications as these, they are the Persons whom the Lord loves freely. It is impossible it should be otherwise. *Rom.* 4. 23. As *Abraham* was justified so must we, but he was justified by Faith, and therefore there is no Promise revealing Justification or Adoption, but either it doth expres or imply this condition of faith.

Argu. 3. When the Spirit doth Evidence my Justification or Salvation out of the Word, it doth it one of these Two wayes; Either by the Application of some general Promise in which each Particular, and so myself as a particular am included; Or else there is some special Word appointed, appropriated to me alone, and is spoken to none but me; as *Isa.* 45. 1. Thus *saith the Lord to his anointed to* Cyrus, &c. None was here intended but *Cyrus*. This second, is a Familistical Dream, and forceth men to Revelations without the Word; because there is no such expression to be found in the Word, and therefore sober-minded men who have their senses about them dare not entertain it, perceiving indeed (as the truth is) that such a Conceit is little better than a Frenzy. The first way then of Evidencing must needs be taken. Whence I Reason,

Whatever is testified to the Soul by way of Application of the General to the Particular, or by way of Collection of the Particular from the General, that is ever done with respect to a Condition. As it thus appears by Induction, the Evidence must needs run in this manner. Either

All men are Justified, but thou art a man, therefore thou art justified. Or,

All Sinners are justified, but thou art a sinner, therefore thou art justified. Or,

All Self-denying beleeving sinners are justified, but thou art such a one, therefore thou art justified.

The

The Two First here are falſe; only this Third nd laſt is true, and that carries a Qualification ith it. If a man fly to Election, and ſay, All the Elect are juſtified, that's falſe. Or thus, ll the Elect ſhall be called and juſtified, that is no ay of Evidencing neither, for (as was ſhewed be-re) there can be no Evidence (*i.e.* Science and ſſurance of Faith) of the working of the firſt race before it be wrought: therefore there is no o-er way but the applying of a General, including a ualification to my ſelf in particular; as, All that eleeve (as *Abraham*) are juſtified; but I am one f them. This is good.

To make the Spirit teſtifie a falſhood, and my elf to receive it, is unlawful: to charge untruth up-n the Spirit is blaſphemous; to bring my ſelf into by-path, that is erroneous. But to make the Spi-it teſtifie that Pardon and Adoption belongs to any r falls upon any ſubject, without reſpect to a qua-ification, is to make the Spirit teſtifie a falſhood: For it is to make it teſtifie croſs to a rule of Truth which the Spirit of God hath given in the Word. For the Rule of Truth is plain, Rom. 8.30. *Whom e called, them he juſtified; and them, he glorified*: Therefore to ſay the Spirit will witneſs to one that s not called, is to make him witneſs againſt the Rule, Joh. 1.12. *To them that receive him, he gave power to be the Sons of God*: Its a ſtaple Rule. Therefore no man is a Son before he receive Chriſt, herefore to make the Spirit to witneſs to a man tha he is a Son of God when he hath not received Chriſt, would make him ſpeak Croſs to this Word of Truth. *Argu.* 4.

Look how the Covenant of Grace teſtifies a mans good eſtate, and the intereſt he hath to any ſpiritual good in Chriſt, ſo the ſpirit of Grace doth teſtifie it; *Argu.*

for

fo the Spirit of Grace, and the Covenant of Gra
go hand in hand; and otherwiſe how could it b
true, That the Goſpel ſhould be *ſufficient to mak*
man perfect and compleat in the ſpiritual Comfor
of his Soul, as well as in thoſe things, which ar
mainly and meerly Eſſential to eternal life, 2 Ti
3.16. And here is the limits and bounds of that com
fort the Spirit is ſent to bring, its confined with
this compaſs, Joh. 14. 26. *I will ſend the Comforte*
and he ſhall bring all things to your remembranc
whatſoever I have ſaid unto you: when he comes
a Comforter, when that is the main ſcope of h
Commiſſion to make known all the grounds of Com
fort to the Saints, and to let in the good of them in
to their Souls when he remembers them of all thing
and teacheth all things appertaining thereunto, h
ads no more, but recals what Chriſt hath ſaid: Be
ſides that teſtimony which is beyond the Goſpel
ſhould not be tryed by the Goſpel, for that which i
beyond the meaſure, cannot be meaſured by it: Th
Goſpel is the Rule of our Faith and of our Comfort
and if this teſtimony was beyond the reach of th
Goſpel, it could never be judged by it: This would
not only ſet open a Gap to all Deluſions, but break
down the banks, that the ſea of all ſottiſh Imagina
tions may break in upon the mind and apprehenſion
of a man, and carry them away with mighty violence
without controul.

But the Covenant of Grace doth reſtrine our inte
reſt in theſe Priviledges, ever with an eye and reſpect
to ſome ſpiritual diſpoſition. It is the tenure o
the Goſpel according to the very letter, and make
terms of it, *Mark* 16.16. *Go preach the Goſpel, he*
that beleeves ſhall be ſaved, *they*, and they only, and
none but they, therefore it follows *he that beleeves*
not ſhall be damned: Jer. 31.33. *This is the Cove*
nant

ant that I will make with the house of Israel, I will rite my laws in their hearts, and in their inward arts will I put them. Look to the Covenant as made ith Adam, Gen. 3.15. as renewed with Abraham, He beleeved and it was counted for righteousness, Gen. 15.6. And so it is in the whole frame of the Scripture, still the Covenant of Grace gives witness to mans good estate with respect to Faith, therefore o the Spirit of Grace doth testifie also.

If God the Father intended these Priviledges on- *Argu. 6.*
y to such under such a respect or Condition, Christ urchased all these benefits for such alone, and the pirit applyed them only unto such, then the Spi- t witnesseth the Possession of those spiritual Pri- iledges unto such only. Because the witnessing of e Spirit is of equal extent with Gods intent in ap- ointing these, with Christs intent and purpose in urchasing these with its own work in applying em. Whatever respect makes a thing *an adequat Object of a* work in such a kind, all works of that ind are ever applyed to that thing under that re- pect. The King gives a Charter in His Royal Grant nto such who are Free-men of such a Corporation, e that bought it Purchased only for such, there is o ground in true right and reason why they should e bestowed upon any but such; nor can any apply Priviledge aright unless he do apply it with an eye o such a Condition that must stear the whol course arighteous proceeding in that kind. That which the *Formalis ratio* of the subject in Application at must needs be attended in every work of Ap- lication either of Comfort or Priviledge if we at- end the Rule aright. But it hath appeared in brief efore, That such who shall be the seed of the Cove- ant to them God the Father intended these spiritu- l Priviledges, Joh. 3.16. *God so loved the world that he*

he gave his only Son, that whosoever should beleeve in him should not perish but have eternal life: For them as such Christ Purchased these. Joh. 17. 2. *I pray not for the World, but for them that shall Beleeve*. And so the Spirit applyes, as when *Paul* was appointed to Conver. the Gentiles, this was his Order, He was to *turn men from Satan to God, that they might receive remission of sins and inheritance*. So the Spirit by the Ministry of the Word makes application of these Priviledges, and never otherwise and therefore never gives other witness.

Argu.7. Upon what ground the Evidence of Science or Knowledg of my Justification and Adoption arises according to truth, upon that ground ariseth my Assurance of Faith; for both these (I told you in the Explication) were included, and must be understood in the work of Evidence; and its as certain out of the Principles of right Reason, and Experience, and Scriptures also: that alone which my mind judgeth, my Faith embraceth: there is nothing can come to the Wil, but by the Understanding: what the Eye sees not, the Heart affects not. No light comes into this Room, but by this Window: Look therefore, what the Understanding apprehends, and as it apprehends it, so is it presented to the Heart, and so by the Heart is it entertained, Joh. 4. 10. *Had thou known thou wouldst have asked him water, and he would have given thee water of life*: So the Samaritans, Joh. 4. 42. *Now we beleeve, because we have heard him, and know that this is the Saviour of the World*: this is cleer.

But now, My Knowledge and Science if true and sound, it ever issues out of the Concurrence and joyning together in my Apprehension, of a gracious Qualification receiving the Priviledges, and the Priviledges received thereby: For its a ruled Case

n the common Course of Reason, That Knowledge
r Science, (that is) sound judgment of a truth,
ever issues out of a simple term, or one thing as one,
n it self considered.

Instance: I express in word, or attend in my
ind, *Pardon*; (that word or term) *Adoption*;
alvation: take them several and asunder: Here
no Judgment can be passed, nor can any that hear,
once ve or conclude touching the having or not ha-
ing of any of these. So again, *Sin*, *Faith*, *Self-
enial*: I cannot judge what these are, or in whom
hese are, there is neither Knowledge, nor Assu-
ance, nor Comfort comes hence. But dispose and
oyn them together; As,

[*An Unbeleever is Pardoned*:] I judge this
alse now, because those things are joyned together
whose natures agree not, and the expression is not as
he things be, therefore i s a false Proposition, or
entence cross to the Scripture, *He that beleeves not
condemned*, Joh. 3. 18. [*A Beleever is Par-
loned*:] The expression Answers the nature of the
hing, and o the truth a d meaning of the Scrip-
ure, and therefore its true: I so judge it, and so
eleeve it, and so only, if I either know it aright, or
udge it aright. And (mark) this knowledge issues
rom the right apprehension of both parts as they a-
ree together, which cannot be but only by a graci-
us Qualification.

The Sum then is, If the right and true Knowledge
of the Application of any spiritual Priviledges ari-
eth from the attendance of the right subject and
quality with which it is disposed, then my Evidence
and Assurance must arise so too.

But so my Knowledge ariseth, therefore so my
Assurance must arise also.

The like you may say, (and it will be seasonable

and so exceeding useful to consider it) No testimony or witness can be attended without the thing witnessed, and that according to the mind of the witness or testifier; you must take one with another to make up an Evidence: to look upon those simple expressions; *Pardon*, *Mercy*, *Redemption*, and run away with them, and the sweetness in them, and never look at the right disposition of them according to the witness of the Spirit, and mind of the testifier, its not possible to have either sound Faith or Assurance in this way, because I cannot have true Knowledge thus,

Thou Unbeleever, Uncalled, Art Pardoned: Is false: Before thou knowest the right disposition of these together, thou canst not pass a right Judgment, or have a right Evidence, *Christ came to save sinners*, beleeving, humbled sinners: That is true.

To come to an End, Hold these Principles in the Severals, and so you shall be able to see the frame of the truth how it lies.

1 None but Parties Qualified, viz. Beleevers, are the subjects of these Priviledges, *Joh.* 3. 16. *Joh.* 3. last.

2 The Spirit never witnesseth these Priviledges but according to this meaning: He alwayes means those who are the true subjects of these Priviledges; and those only; according to the meaning of the Word.

3 We cannot know the Testimony of the Spirit unless we know it according to his meaning.

Therefore we must of necessity know the qualification of the Person Receiving as well as the Priviledge and Blessing Received: I must

must know my self [*a Beleever*] as well as [*Justified, Adopted*] because this is the meaning of the Word and Spirit.

This may suffice for Arguments to confirm the truth propounded: We shall now remove a stumbling stone or two out of the way: and omitting all others, I shall only Answer Two Objections which carry either difficulty or seeming probability with them.

From that of 1 *Joh.* 5. 7, 8. *There be three that bear record in heaven, the Father, the Word, and the Spirit, and these three are one: And there are three that bear witness in Earth, the Spirit, Water, and Blood, and these three agree in one.* *Object.* 1

Here (say some) are several sorts of Witnesses, one distinct from another, one before another, and one more excellent than the other, and therefore the one may be without respect to the other, the witness of the Spirit without attending either Water or Blood, either Sanctification or any saving Work.

If there were no Doubt moved, no Question Controverted, by way of any seeming Collection from the place, the very Mysterious depths of the truth herein delivered drives all Interpreters to a stand, and puts the most Judicious beyond their thoughts: so that there is more difficulty to understand the mind of God in the words, then to make Answer to the Objection hence collected: We will 1 Shortly open the meaning of the Words. 2 Then see what may be truly Collected from them; and hence it will appear that the Objection fetched from hence will find no footing in this place. *Answ.*

The scope of the Apostle in *vers.* 4, 5. is, That *Jesus Christ is the Son of God*, and that Faith which overcomes the world, must look to him, and rest upon him.

This he ſeems to me to prove and explicate in both the parts of it in verſ. 6. And ſecondly amplyfieth it in the following 7. and 8. verſes. His proof is taken from the type of his Prieſtly-Office, the truth whereof he accompliſhed in the great Work of Redemption.

He *that comes by water and blood, he is the ſon of God*: But *Jeſus Chriſt came by water and blood.* His comming implys, 1 His Fathers Sending, 2 His Own Undertaking that great Work of our Recovery not only by *Water*, as the Levites who were waſhed, *Numb.* 8. 6. 7. but *by Blood alſo* as the Prieſts, *Levit.* 8. 6. 22, 23, 24. By [*Water*] I conceive is meant, *The Holineß of his Nature*, in which he was Conceived, and for which end he was overſhadowed by the Spirit. By *Blood* is meant that *Expiation and Satisfaction he made to the Law of God by ſhedding his Blood*: So that He, that had all that, and did all that, which was ſhadowed by the Prieſts, He is that *Jeſus the ſon of God* for-told.

And the Spirit bears witneß, becauſe the Spirit is Truth] This ſeems to me, to be the faireſt ſenſe, and to be preferred before all that I can ſee brought. By *Spirit*] in the Firſt place is meant Gods Spirit the Holy Ghoſt. By *Spirit*] in the Second place I do think *Faith* is meant: For ſo you ſhall find the word uſed, 2 *Cor.* 4. 13. *Having the ſame Spirit of Faith.* So that the Spirit of God comming from the Father and the Son would teſtifie by the aſperſion of this Water and Blood that my Faith is true, when it aſſures my heart that *this Jeſus is the Son of God.*

2 He amplifies this proof by bringing in the number of witneſſes, and the manner of their witneſſing: For their number they are Six; The *Father* ſending; The *Son* coming; The *Spirit* certifying, in this their manner

manner of working they are distinct, and herein appear to be distinct witnesses; and this their witness is from Heaven, signifying where they are, and from whence they express their witness: The Father speaks from Heaven, *This is my beloved Son, in whom I am well pleased*, Mat. 3. last: The Son professeth so, often of himself, That *he came out of the bosom of the Father*, John, 1. 18. *John*, 3. 13. *No man can ascend to Heaven, but the Son of man, who came down from Heaven*: John, 6. 38. *I came down from Heaven, not to do my own will, but the will of him that sent me*: Lastly, in Mat. 3. last, *The Spirit of God descended down upon him in the likeness of a Dove*: these speak from Heaven, and their expressions are left in the word without us whether we beleeve or no. Three again speak and witness from Earth, for Christ dwels in us here on Earth: the *Spirit*, *Water*, and *Blood*: There is no doubt but by *Water* is meant *Sanctification*; by *Blood*, *Justification*; all the Question lies upon the third, What is meant by *Spirit*? Under correction, I take it, It's meant of *Faith*: for (besides that 2 *Tim.* 1. 7. all graces are called *the Spirit*, we have received *the Spirit of Power, of Love, and of a sound mind*) this is expresly so named 2 *Cor.* 4. 13. we having *the same Spirit of Faith*: this is most safe, and most sutable to the analogy of Faith, and the intendment of the Text.

There are but Three great Works unto which all the rest may be referred, *Vocation*, *Justification*, *Sanctification*: all these in us give in witness and evidence, *That Jesus the Savior of the World, must be the Son of God*, sent of him, who sends also his Spirit into our hearts, to work thus in us, and by these works to evidence to us, Himself, and his Office.

The Truths then which according to the right meaning of the words, may hence be collected, are these:

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The Truths then which according to the right meaning of the words, may hence be collected, are these:

2 There be six Witnesses.

3 Three of these witnes from Heaven, and their Testimony is left in the word without us. The other three from Earth, from the operation of the work of Grace, and these are within us.

3 Al these agree in this as the thing winessed: That Jesus the Saviour of his People is the Son of God.

4 The witnes of those from Heaven is greater than that which is on Earth.

But touching the witnessing of my good estate without respect to a gracius disposition or qualification, there is not a syllable in the Text that sounds that way, or carries any appearance to that purpose.

Object. 2 If every Work of Grace, or the truth of a gracious qualification be witnessed by the Spirit, and is lastly resolved therinto, So that I Beleeve the work of Grace in me to be true, because the Spirit witnesseth it, then I must have an absolute ground to Beleeve the Spirit.

Answ. I wil open this Phrase: [the witnes of the Spirit on an absolute ground] Either its meant that the witnes of the Spirit is attended without any respect to a work that is witnessed, then its false and absurd, that I should discern the witnes of the Spirit without any respect to the thing witnessed and made known to me by it: for (as hath been shewed before) witnes and the thing witnessed go both together.

Or its meant thus: That when I have received the witnes of the Spirit to my self, then I must prove it upon an absolute ground.

Use 2 Hath Christ purchased al spiritual good for His, for Beleevers? Hence then we may see the excellencie of the faithful, and the priviledg of those that beleeve, above all people upon earth: To you the

Father

Father intended al the treasuries of grace and glory: in your stead Christ suffered, performed all that the Law required and Justice exacted; for you it is, he hath purchased al that good that you need, doth not that please you? al you can desire doth not that quiet you? nay all that you can receive through al eternitie doth not that satisfie? There is none like unto you, never the like was done for any as for you: It was *Moses* Collection, and caused his wonderment in the Consideration thereof, *Deut.* 33. 29. When he had recounted, the wonderful Preservations the Lord had wrought, Priviledges he honoured them with and bestowed upon them, he breaks forth into these expressions: *Blessed art thou O Israel, who is like unto thee O People! Saved by the Lord.* That was in the Type & Resemblance only, but here is the Truth and Substance of al those Shadowes, Accomplished in the Purchase of Christ, or his faithful ones who are Saved, not from the Oppression of a *Pharaoh*, but from the Power of Darkness, and Dominion of the *Divel*, not delivered from the house of Bondage but from the bottome of Hell: Blessed are ye, O ye believing Souls, your Excellencie is incomparable, your Privilidges are inconceivable. *Who is like unto you O People! thou blessed and saved by the Lord.* The Wicked are not, the World is not, it is not so with them they have the Gleanings, you have the Harvest, they may have *Rivers of Oyl*, but you the *Rivers of Pleasures at the right hand of the Lord*: Nay, now while you are in this World, *All is yours*, All that the Obedience of Christ could procure, Al that the Blood (the precious Blood) of Christ could Purchase, precious Grace and Peace, precious Comfort and Assurance, precious Holiness and Glory, Excellent things are not only spoken of you, but done

Psal. 16. 11. 1 Cor. 3 22, 23. Psal. 8. 7 3.

done for you, you blessed Beleeving Soules. Hence it is when *Moses* would plead the Priviledges of the Saints, he stands upon terms of comparison and challengeth al the World to shew the like Eminency of Gods love upon Earth, again *Deut.* 4. 33 34 35 36 37. *Did ever People partake of such Good as is Purchased for you? hath God essayed to go and take unto himself a Nation from among the Nations* shal I say *by Temptations, Signs, and Wonders* to bring them out of *Egipt*? No no: it was not *from the house of Bondage*, from the tyranny of *Pharaoh* nor from Death and Miseries outward, but from the bottom of Hel the tyranny of Sin, the power of the Devil, from everlasting Death and Condemnation; and this (not by making Water become Blood, but) by making Happiness to become Misery, God to become Man, and Life it self (*Christ Jesus the Prince of Life*) to die, that he might restore thee to Life and Glory: Go therefore ye blessed Beleeving Servants of the Lord go on comfortably, and the blessing of Heaven go with you, know your Priviledges and be for ever quieted and contented therein. Fret not you at the prosperity of the Wicked be not troubled at their Pomp, since your portion is far better, and of incomparable Excellencie: When the Father had entertained his prodigal Son after his return with a Gold Ring, change of Attire and a fatted Calfe, the elder Son began to mutter and to shew his dislike, the answer was reasonable and exceeding satisfactory, *Son, thou art ever with me, and all that I have is thine*, Luke 15. 31. So here: Suffer the Dogs to gnaw the bones, and Beggars to have their scraps, let them have the Gold Ring to adorne them and the fatted Calfe to feed and feast upon, but know, (al you Beleevers) al that is on Earth, al that is in Heaven; al that the Father hath,

Luk. 15. 27, 28.

al

that Christ hath; al the Mercy of a Father, the edemption of a Jesus, the Consolations of the Spi-, al these are yours, you cannot have more, you nnot be better: me thinks you should not be, I d almost said you cannot, but be for ever Com-orted and Contented.

And now, al you that sit by, and here of al this: e thinks your hearts should sink within you, ou that never knew what it was to be Humbled, nd to be Called, and to Beleeve in Christ: Be-ould, al is gone before you; Beleevers have al; waken therefore, and arise to follow hard after e Lord that you also may be Hnmbled, that you so may be Called. and Comforted and for ever ved by Jesus Christ. This wil be the plague of e damned in Hell, *They shal see Abraham, and I-saac and Jacob, and all the Saints of God in Heaven, nd themselves cast out*, You shal see al those poor eleevers whom you have known in the Townes and laces where you have lived, you wil see them go to Heaven, and your selves cast out; O therefore hat you would give God no rest nor your owne onles no quiet, til you have got a beleeving heart; Why have Beleevers al this? have they Christ and ercy and Pardon and Peace and Glory and Salva-on and all? say, Lord why not I a Beleever too? uly I see no reason but you may, God affords you eans, and you may be wrought upon by the Means or ought I know, therefore seek earnestly to the rd that you also may be brought in amongst the mber of Beleevers, for whom al this good is Pur-chased by Jesus Christ. Luk. 1 28.

Use. 3. The Doctrine delivered dasheth that dream, and rusheth that false opinion, wherewith many car-nal hearted men are easily and willingly taken aside, who fondly perswade themselves, that Christ died for

for al: and Purchaſed both Grace and Glory for mankind indifferently, for *Cain* as wel as *Abel*, *Eſau* as wel as *Jacob*, for *Judas* as wel as *Peter*, that al that ſpiritual good that any of the Saints ever ſhare in, it was al intended to them, al Purchaſed for them al provided for their good; but they out of the perverſneſs of their own wills, reject that Phyſick that would have cured them, trample upon the blood of the Covenant that was ſhed for their Redemption; A conceit croſs to the Doctrine formerly delivered and thereby confuted and condemned: but an opinion it is which exceedingly derogates from the Juſtice of God, the Wiſdom of the Lord Jeſus; the glory of his Free Grace which is Childrens bread, and appoynted only as a peculiar kindneſs for his own People; & yet by this erroneous imagination is proſtituted under the feet of a company of prophane beaſts.

This univerſalitie of Redemption, makes way for univerſalitie of Corruption: and theſe ſenſual ſelf-deceiving men make the gate of Mercy and Salvation ſo wide, that ſo they find room not only for themſelves, but to carry their ſins to Heaven with them alſo. But ſuch ſhal one day find by woful experience they befooled themſelves, and fel ſhort of their hopes and expectations, when they ſhal know to their terrour, that the Lord Jeſus was never ſo laviſh of his blood as to ſpil it in vain, that he ſhould miſs of his end or they of their good for whom it was ſhed: though they cry never ſo long, knock never ſo hard, *Lord Lord open to us* they ſhal
Mat. 7. 23. have no other anſwer but that, *Depart from me I know you not ye workers of iniquitie.* Math. 7. 23. I never prayed for you, I never dyed for you. This is that which will ſink the hearts and daſh the hopes of al unbeleeving ſelfdeceiving Creatures: Is there

not

rich Grace, plentiful Redemption, abundant
ercy, Merits unvaluable in the Lord Jesus? True,
d that's thy misery, thou shalt see it, but never be
de partaker thereof. Thou shalt not taste of those
ritual dainties the Lord hath provided for his Fa-
dy as long as thou remainest in that unbeleeving
ndition; thy doom is set, thy sentence is past.
hn 3. 18. *He that beleeves not is condemned already*,
is cast in al the Coutrs of Heaven and Earth, the
w cannot. the Gospel wil not save thee; a body
y appeal from Justice to Mercy, but if Mercy
se him, who shal comfort, who can releeve
m? what ever he doth where ever he is the wrath
God abides upon him. thou art not within the
ch of Mercy nor the compass of that Redemption
e Lord hath wrought. Nay that thou mayest see
here thou art, and what to hold to; the Lord Je-
s hath sealed up thy destruction by a sollem oath
hich can never be repealed; *He hath sworne he that*
ber beleeves shal never enter into his rest. Heb. 3.
. That which God saies barely he many times
ers, so the first Covenant *Do and live*, a man may
t do himself and yet live, but he that wil not Be-
ve, God swears (and his oath is unchangable)
at he shal never enter into life. That a man may
y with reverence God himself cannot save a man
at never shal Beleeve, because *he cannot deny him-*
lfe and his oath. Rest thou mayest in thy vain
pes in thy carnal confidence, sit down secure in
y self-pleasing humor, but thou shalt never enter
o Gods rest of Pardon Peace Comfort and
ssurance: but shalt be in a restless fear and dread,
rrow and discouragement which wil pursue the
th endless disquiet, and the powers of Heaven
nnot afford thee releif in this condition if thou
st herein. *There is no peace* (saith God) *to the*
icked. Isay. 57. last, But

Luk. 14 24.

Object.1 But if this be so: and you pale in the precious R
demption of Christ, into such a narrow comp
you wil straiten it, and the comforts of sinners
much: and extend as much mercy to Devils a
Unbeleevers: for by this means you make the R
probates in as desperate a condition as the De
themselves, being wholly voyd of al help and ho
of Salvation, either in themselves or any othe
they cannot save themselves and the Lord wil
save them. A Blasphemous Cavil.

Answ. I Answer: The consequent part of the reaso
unsound and blasphemously false as shal appea
sundry Considerations.

1 The merits of our Saviour, and the compleat
ture of his sufferings, is made up, or issues out
two principles, without either of which there ne
had been any satisfaction to divine Justice. T
Divinity cannot suffer, the Humanitie canot satis
without blood there is no Redemption: Justice
quireth death, and unless it be the death of
that is God there is neither value nor vertue ans
rable to the infinite wrong done, and therefore
satisfaction. In that nature therefore the Lord w
offended in that he must he satisfied; for the nat
of Angels may be annihilated but die or be diss
ved they cannot, therefore the nature of man w
assumed, therefore Redemption and Purchase
longs to that nature, because sufficient satisfac
was only tendred for that.

2 Hence al that Beleeve of this nature may be
ved; there is not an impossibilitie in the nature
the thing.

3 To many Persons of this nature God affor
means, so that if they wil but submit to the Gos
and be content to receive Grace they shal not w

and that *Adam* could do and we in him.

The Gospel doth not require a Man should Be- 4
ve of his own power, but that he should be wil-
g and content to be made able to Beleeve and
take of that Grace he is called unto.

But the fallen Angels differ in al these regards.

For theirs being the sin against the Holy Ghost
e Lord provided no remedy for them. For Christ
no case took upon him the nature of Angells. Heb, 2
. ἐπιλαμβάνεται in no wise, it was in no case comely or
nv enient.

Their nature not assumed, for them no satisfacti- 2
n was made, as the Apostle disputes purposely,
*b.*2. 11 12. &c. And therefore no possibility they
uld receive any good by Christ if possibly they
uld Beleeve.

Therfore the Lord neither provides nor offers any 3
eans to convert them; so that there is a broad and
ide difference in al these.

That which is only true in the objection is this,
at the wicked being dead in sins and trespasses, it
no more possible for them to help themselves by
eir own power ont of this condition, than it's
ssible for a Devil, *For with Man there is no possi-*
lity, no more than there *is* with Devils: and
is negation admits no degrees in regard of the
adness of their nature. But the riches of Gods
ercy on His part in *taking our nature* entering into
ovenant with His in it, providing means, and stri-
ng with Men for their good by the Covenant, and
equring no more but the bare receiving of that po-
er, al these shew great ods.

But Christs merit is infinite, and of infinite vir- *Object.*2
e, therefore is able to save al Angels and al Men,
it not?

The consequence of the reason is false, which wil *Answ.*
appear

appear by the right understanding how Christs m
rits are infinite, and how the sufficiencie of th
can reach all.

1 Christs merits are said to be infinite, then, e
ther properly in regard of the Person of the Go
head whence that virtue comes; or in regard of t
Persons to whom it is applyed as that it should rea
infinite Creatures: and this is very improper and
busive.

2 The merit of him who is an infinit God, and of
finit vertue, is not sufficient for infinite Creature
for then had he taken any nature he had been s
ficient Saviour which the Apostle contradicts. H
2. 11, 12.

Then had he suffered any outward evil as pers
cution, the spilling of some drops of his blood th
would have sufficed, for that had been the suffer
of a partie who is infinit, and yet justice gainsa
that which requires not only payment from an in
nit Person, but in the same kind and nature also, a
that upon such conditions as the Covenant requ
red, before agreed and now exacted.

3 Merits from such an infinit Person performed
such a kind and nature have an infinit vertue to a
swer an infinit justice, for al such for whom such
Person shal undertake. And according to this co
pas it must be conceived that Christs death is su
cient for all; else the phrase wil not bear a rigid e
amination.

That which I would leave to your thoughts m
be expressed in two things thus,

1. *Christs death is sufficient to save al Men
they shall Beleeve.*

2. *It's not sufficient to save one Man unless
do Beleeve.*

Its sufficient to save al if they Beleeve; and th
I co

conceive to be the meaning of that phraſe which is
ed amongſt judicious writers, That if God had
creed, and Chriſt intended to ſave many thou-
nds more, he needed not nor intruth ſhould have
fered any other or any more puniſhment: ſo
ch he muſt have ſuffered for the ſubſtance of the
t and ſecond death to ſave one ſinner; and no
re he needed to have ſuffered if he ſhould ſave al
e World, or another World of Men. The ground
ereof is this, Becauſe our Saviour being the head
the ſecond Covenant as Adam of the firſt, a com-
on Perſon in the room of al ſuch whoſe perſons he
ſtained; His merits, the very ſame individual me-
s, death and obedience are apylyed and do equal-
appertain unto al, as *Paul* had al, ſo *Adam*, *A-
aham*, *Noah*, had al, and the ſame death and re-
rrection belongs to any other Beleever as wel as to
em. For as *Adams* actual ſin was equally imputed
o al, his original equally convayed: SoChriſts
ath and righteouſneſs to al His. *Adam* muſt com-
t ſin before he can condemne one, and if com-
ted it condemnes many thouſands as wel as one.
Chriſt dies to ſave one, and no more to ſave ma-
thouſands. For the ſufficiencie of our Saviours
ath muſt be attended as we do the ſufficiencie of
y cauſe, which is ever conſidered according to
end at which it looks, and for which it works,
d that it doth not exceed: it is not to be attended
cording to the thing in which it doth appear:
e end of our Saviours ſufferings and merits was
ſave his ſeed, and ſuch for which he had cove-
nted and ſhould beleeve whether never ſo many
never ſo few, but for al that come within that
mpaſs. As a ful tide or ſtream is ſufficient to
rry al Veſſels that come upon it & yet not ſuffici-
t to carry one Veſſel that is not lanched: So here:

The Ocean of Gods love and Sea of Redemption
Christ is sufficient to carry and convay al that
leeve unto eternal Salvation, but not sufficient
save one that doth not Beleeve. And therefore
any Orthodox Divine the meaning of this ph
Sufficient for all Is the sufficiencie of Christs de
in the room of al? Is the sufficiencie of Chri
death intended and performed for the spiritual go
of al? they wil al renounce both the sences:
what reason they wil put upon these words ot
than that I have now expressed, I cannot tel:
only looking at the internal virtue of Christs de
with this condition, there is value enough in
save al that come within this condition of Be
ving: As the sin of the first *Adam* was sufficient
infect Milions of Worlds, if they should proc
of him by natural generation, and yet not suffici
to infect one if he did not so proceed.

Objct.3 But why then are Reprobates commanded
leeve, and punished for not Beleeving? T
which any is bound to Beleeve that is a truth,
each Reprobate that hears the Gospel publish
bound to Beleeve that Christ dyed for him:
therefore that is a truth.

Answ. This is an old deceit, which hath much troub
the World and wherein the enemies of Gods g
have seemed to triumph: and yet in truth it
fallacie, a false form of reasoning. But to let
pass, we shal examin whether the matrer of it
true.

The first part [*That which any is bound to Bel
is true*] may admit many sences.

A man is bound to Beleeve upon a dou
ground: Either 1. Of Charitie, Or 2. Of C
taintie, I am bound sometimes to Beleeve that u
Charity which in it self is not, and in the issue p
a

not true: But upon Certainty things revealed and infallible: here I am bound to Beleeve nothing but it is a truth.

Again, another sence is this: The object upon which my faith is placed is a truth or true proposition.

But to the second part: That Christ dyed for me: 2.
Here, the Pronoune is in place of a Nounc, for me a Reprobate. And then it is a falshood, Its not writ in any Gospel that I know, nor required in any Scripture of God, that I should beleeve this for a truth, that Christ dyed for Reprobates.

If it be replyed, that therefore a Reprobate is not bound to Beleeve.

I Answer, the consequence hath no colour of reason: I am not bound to beleeve this falshood therfore I am not bound to Beleeve. The command to Beleeve carries two things with it, First that I must use al means appointed by God to get faith, Secondly when I have got it I must put forth the act thereof in resting upon and receiving from the Lord what I need. The sum is: Because a Reprobate is bound to use al means appointed by God to get Faith, and when he hath got it, he is bound also to exercise his faith by resting upon Christ, therfore he is bound also to Beleeve this proposition that Christ dyed for Reprobates: this consequence is cross to reason and in truth to common sence.

What ever therefore can be said to the contrary, certain it is that unbeleif makes a man uncapable of any of the spiritual good which Christ hath Purchased and is willing to communicate unto His. So the Prophet determins this cause *Jer.* 17. 5, 6. *Cursed be the Man that trusteth in the arm of flesh, and whose heart departeth from the living God: he shall be like the heath in the Wilderness he shal never see when*

good comes. Art thou such a one? set thy heart a[t] then; There is mercie enough, saving good e[nough] in Christ, and its comming to this and that M[an] thy Neighbour, thy Child, thy Servant who b[e]leeve, they shal have it, they shal partake in it, b[ut] thou shalt never see it, never share in it, *Rom.* [1]32. Its that which the Apostle describes the co[n]dition of such Men by, *They are shut up under u[n]belief*, so that there's no way for any means to w[ork] upon them, to come at them, or to do good [to] them: al the passages are not only stopped but i[n]tercepted by the power of Satan and infidelity [in] the Soul: the soul being shut up under that, [it] shuts out the power of the Word, it works not, [the] motions of the spirit they perswade not, al mercies, al judgments, al ordinances, al means, they can not come at the Soul, and therfore its not possible that any spiritual good either Pardon or Peace Grace or Comfort should ever come in.

Use 4. *Exhortation.* 1 To provoke our hearts to *Faith*: 2 How to carry our selves when we have it.

First this should whet our desires and provoke our endeavours, since there is al good Purchased by Christ, and al for those that shal Beleeve; who would not now be a Beleever? above al our getting get Faith, since we are sure to gain so much by it, be the time, trouble, or prayers, pains what they will be, its worth our labour though it cost us so much in the getting, it wil quit cost when once we have it, first or last you wil find it.

It was said when the Jews prospered and prevailed in the time of *Mordecai*, they had joy and gladness and a good day *and many became Jews*; they *Esther*, 8.16.17. would undergo the same condition that they might have the same comforts. And its an im-

which nature hath left upon the minds and hearts of all Men, the places which have Priviledges Profits and Endowments annexed to them carry the desire of all Men after them, good is the Loadstone of a Mans love and labour, and where most of that appears, our affections go thither with most earnestness and vehemence. So you know, how the Chief Captain spake to *Paul* concerning the Roman Liberties, *with a great sum obtained I this freedome*, that deliverance and this freedome, they were little, nor the dust of the ballance if they be compared with freedome from Hell and Death, Sin and Guilt; and with those incomparable unconceivable benefits of Grace and Glory; hast thou but Faith, thou hast interest in all these; Therefore give no sleep to thy eyes nor slumber to thy eyelids, give God no rest, nor thy own Soul no quiet, get Faith though it be with a great sum, great diligence, great endeavours, vehement desires, leave not before thou hast it, and then be sure to keep it thine everlasting welfare lies upon it. Acts, 22. 28.

Each Man hath his aime, and there he is eager, but let others look at what they like, labour thou for this; let the coverous Man have the World, the loose Man his Pleasures, and the ambitious Man his Honours, but do thou say, *Lord give me Faith.* If thy carnal heart conceive it will cost the setting on, the loss of an eye or a hand, some darling content that must be lanced and cast away before thou canst come to it; answer thy self, and help thy soul over all these pretended difficulties, with the dayly eying of that infinite good that is to be had in Christ, whom thou shalt have by Faith. As *Hamor* and *Shechem* his son perswaded and prevailed with the *Shechemites* to cut off the foreskin of their flesh, (though it carryed an appearance of harshness and difficulty,) upon this plea, *shall not their Cattle their Substance and every* Gen. 34. 20, 21, 22, 23.

Beast of theirs be ours; only let us consent to them in this, and they hearkened to him, though it was hard. Gen. 34. 23. So deal thou with thy own soul, shall not the Blood and Merits of Jesus, shall not that Pardon and acceptance he hath procured, that great Redemption he hath wrought, the Glory he hath Purchased be ours? shall not every grace of Christ be ours to sanctifie and adorne us? every Comfort and those Joyes unspeakable and glorious be ours to refresh our hearts? only consent O my soul to Beleeve: May be thou wilt say, this work is difficult, passing thy power, and beyond thy strength, true, be it never so hard to thee and not possible, yet it is not hard to him who hath hardnes at command, he hath done it for others, who can tel but he may do it for thee? only let others experience provoke thee and their success encourage thee to seek for it. As *Esau* did for the blessing when he knew it was in his Fathers hand to give, and that *Jacob* had received it, see how he presseth on with earnestnes and tears, that he might not go away empty; *O my Father saies he blesse me also.* So say thou, Lord I know thou hast done it for others, I know thou canst do it for me, such proud ones have been humbled, such unbeleeving ones have been converted, setled, comforted and for ever saved; O bless me also, convert me also, call me effectually, and cause me also to Beleeve.

Gen. 27. 34.

That which was the command of Christ to that man in *Mark.* 5. 36. Is the exhortation to thee, *only beleeve*, let this be the pearle in thy eye and purse; thou seest how comfortable it would be to have those scores of thine quit, thy sins pardoned, & thy heart setled in peace, only Beleeve and it's done, thou surveyest the great Redemption that Christ hath Purchased, the Kingdome immortall undefiled and that fadeth not away, which the Lord hath prepared for His: only

Beleeve

Beleeve and it's thine; thou findeſt the power the plague of thoſe noyſom diſtempers and helliſh temptations which unfit thee for any work, make thee weariſh in it, nay weary of thy life, only Beleeve in Chriſt, and they are conquered and for ever ſubdued.

I end thus: Were there an engine of that uſe and ſtrength that were it but skilfully handled it would performe al things which otherwiſe were impoſſible to be accompliſhed: there need no reaſons to preſs, no arguments to perſwade men to get it: I can do nothing without it, I can do every thing if I have it; So it is with Faith, *Mark* 9. 23. *All things are poſſible to him that beleeves*, thou thinkeſt that the wrath of God is ſo fierce, his juſtice ſo ſtrict, they can never be ſuffered it is not poſſible they ſhould be undergone, corruption is ſo ſtrong, diſcouragements ſo great, it's not poſſible to overcome; but Faith ſaith, nay, to that; *All things are poſſible to him that can beleeve*, becauſe he hath Chriſt to whom all things are poſſible: therefore as blind *Bartimæus* ſaid touching his ſight (*Mark* 10. 48, 51.) ſay thou touching thy Faith, if the Lord ſhould put that queſtion to thee, What wouldeſt thou have? ſay, *O Lord that I may beleeve*, that I may receive the grace of Faith, whereby I may be able to receive Chriſt and all Spirituall good in him.

The ſecond part of the *Exhortation*; Is to provoke us how we ſhould carry our ſelves towards Chriſt when we have Faith, Chriſt hath Purchaſed all for us, how ſhould they be to him? what ſhould they do for him then? why truly they ſhould lay out themſelves and all they have received for him, who hath done ſo much for them; and our Saviour ſeems to have a prerogative royall and that in a kind of peculiar manner in our ſervices as touching the order in which they ſhould be tendered, 1 Cor. 2. 18. *All are yours,* 2.

and you are Christs and Christ is Gods: all from God through Christ to us, all from us by Christ must be returned again to God. And the duty is double.

1. Have all at his command; 2. Lay out all to his praise.

1. First have all at his command, all the graces, all the abilities we have received, all the blessings of this life we do possess, they should all be laid up, and reserved for the Lords use that they may be at hand in readiness to attend his good pleasure when ever he shall call for them. As the spowse *Cant.* 7. *last. At our gates are all manner of pleasant fruits new and old which I have laid up for thee O my beloved.* Ex. stamp the Lords propriety upon them, and engrave his Image and superscription upon them, as they in Isay, 44. 5. *One shall say I am the Lords &c.* So I am the Lords and these graces, these abilities, these liberties, these conveniences they are all the Lords. So Christ he assumed our nature, took upon him the form of a servant he did all and suffered all, and he gives the reason and shews the aime at which he looked in all that he did: *John*, 17. 19. *For their sakes I sanctifie my self*: So do thou say, I have all, I do all, I get these I keep these good things for Christs sake 1 Cor. 7. that I may more and more cleave to him without di- 35. straction.

2. As we should lay up all for him, so we should lay out all for his praise, when ever any occasion requires it, any opportunity affords it, that we may do it. 2 *Cor.* 5. 15. So the Apostle *we live no more to our selves*, labour not for our selves but live only to Christ who hath Purchased all Spiritual good for us.

BOOK

BOOK II.

Matt. 1. 21. *He shall save His People from their Sins.*

APplication was the Second Part of Mans Recovery, whereby all that Good which Christ hath purchased for His, is made Theirs. The Sum of this Description we resolved into Two Divine Truths, which take up the Nature of it.

1 First, Christ hath purchased all Spiritual Good for His. That we have finished.

2 The Second now follows, for which we have taken these words; in which we shall attend only so much as serves our purpose in hand.

Christ puts all His into the Possession of all that Good He hath Purchased for Them: So much the very letter of the Text sounds. *Salvation* we know is the substance and marrow of all that Good which we have or hope for, here, or in another world; it includes the removal and absence of all evil, that might annoy the presence and confluence of all such Blessings, which either we want or desire, or can receive to make us happy; they are all comprised in this word *Salvation*: And this our Savior hath purchased, not to lay it up, and to keep it by him; but to lay it out in the behalf of his, not alone to provide it, but to bestow it actually upon them. It is his Name, it was his Office, and he doth the work, he doth really, actually save. Doct. 2.

save his People from their sins. 1 *Cor.* 1. 30. *Christ* is said to be *made of God to us* (not only so in himself, and the sight of God, but he is made to us) *wisdome, Righteousnes, Sanctification and Redemption*; and therfore the Apostle gives thanks to God *who hath blessed us with al Spirituall blessings in heavenly places in Christ* Eph. 1. 3. So that all the treasuries of all kinds of blessings withall advantages are by Christ Communicated to his. Hence the Prophet sets out the Particular inventory of those Speciall favours which the Lord doles out unto all his servants and followers to suit them in their occasions and necessities Isay. 61. 1. 2. *the Lord hath anoynted me to preach good tidings to bind up the broken hearted, to proclayme libertie to the Captives the opening of the prison to those that are in bonds to give them the oyl of joy and Gladnes for the spirit of heavinese, that they may be clothed with the garments of praise.* He not only hath made a garment of gladnes but he puts it on and cloathes all his servants with it, In a word hence it is Christ is said to be a perfect Redeemer *to save to the uttermost* not only to offer Salvation and redemption, to present it before them but to make it good to their hearts and consciences to their everlasting comforts. There are two branches of the Doctrine, the explication of them severally will shew the breadth of this truth.

Heb. 7. 25.

1. The extent of this Application or the parties who do partake of it; (*Theirs Or Ours*) namly, all such for whom these good things were purchased.
2. The manner how they come to be made partakers herof the Description told us (*it was made theirs*) the Doctrine, (they are put into the possession of them)

Branch 1. First, Touching the Largnes and breadth of this Ap-

Application, its here to be attended according to the purchase by way of paritie and proportion; *Redemption* and *Application are of equall extent.* Christ purchaseth for his, and Christ applyeth unto his, and to his only; al they have this; but only they have this none of those that ever Christ purchased grace and life for, shall fayle of it, and none but those shall be made possessors of it: both these goe hand in hand: Those, al those, and those only for whom Christ purchaseth this, to them, and to all them, and only to them Christ applyes this: This is the paritie and proportion and equall extent of these two *Redemption and Application.*

See this made good by some few Arguments. *Argu.* 1.

Look we at the manner of the three persons working, that will give in Evidence unto this truth: this worke of application is attributed in a speciall manner to the spirit, because his manner of working doth therin Specially appear, he works from the father and the Son, and this is the last work. The Father as the Will Determines it, the Son as the wisdom of the Father he disposeth of this work, the holy Ghost as the power of the Almighty Consummates the action.

For whom the Father appointed this redemption for them Christ purchased it, to them the Spirit applies it; if the Spirit should not apply it to all for whom Christ purchased it that might argue want of power, if to any other but such that might argue want of truth.

Application of the purchase is the end of purchasing *Argu.* 2. for therefore redemption was purchased for those for whom Christ had undertaken it: that as they needed it so he intended it for their good so they might partake of it for their everlasting good and benefit. thus the current of the Scripture runnes as a mightie stream, 1 Pet. 3. 18. *for Christ also once suffered for sin, the just for the unjust, that he might bring us to God.*

Thus

Titus. 2. 14. *He gaue himselfe for us that he might redeeme us from all iniquity, and purifie unto himselfe a peculiar people zealous of good workes*, Gal. 1. 4. *who gaue himself for our Sinnes that he might redeem us from this present evill world*: I add no more but that *John.* 17. 19. *for their sakes I Sanctifie my selfe*, that is, he prepared himselfe on purpose for his death and suffering, that by virtue therof they also might have their corruptions subdued, and their hearts purified by the truth: and hence it is, the tenure of the Covenant of Grace containes not only the manifestation of Gods mind and counsell, touching what is done for us, but what he will worke in us, and do to us by the power of his grace, *Ezek.* 36. 26. *I will Powre clean water upon you and cleanse you from all your filthines, a new spirit I will give you and a new heart will I work in you*, and *Jer.* 31. 33. *I will write my lawes in their hearts, and put my spirit in their inward parts*, and therfore Christ lives forever to Save Perfectly all that come unto God by him Heb. 7. 25. If therfore this be the end of the Purchase that it might be made good upon the soules of his children, either Christ must misse of his purpose and not have his end, or els they must of necessity have all this good which the Father intended to them and Christ purchased in their behalf, and for their Speciall benefit.

Argu. 3. If the purchase of Salvation by the death and obedience of Christ be narrower than the Application therof so that Christ should die for many that shall have no benefit by his death it would exceedingly derogate from the vertue of the merits of Christ, and the Efficacie of the worke of our redemption, for then it would follow:

The Sufferings and obedience of our Savior should be of lesse vertue and efficacie to save men than the

d guilt of *Adams* transgression was to condemne
en: For *Adam* did not onely purchas the curse and
nishment by the breach of Covenant, but convey it
d that Certainly to all his posteritie, for the Apostle;
Eph. 2. 3. *wee were Children of wrath by nature*
s well as others. All in whose room *Adam* Cove-
ted and so sinned, all they had his sin imputed
s Curse inflicted without fail; But if Christ fully
rchased life and blessing for those in whose stead he
ands as a Suretie, but Leaves the Application of it
o the Libertie of their owne wills, his merits should
e of less power and efficacie for the recoverie and
lvation of his, than *Adams* sin was for the perdi-
on of his posteritie. Which the Apostle professed-
y gainsaies and that in this point wherin he makes
Adam a tipe of Christ *Rom.* 5.14.21. *For if through*
he offence of one many be dead, nay death raigned
rom Adam *to* Moses, *and that over Children also*
ho sinned not after the similitude of him, much more
he Grace of God and the free Gift by Grace abound-
d unto many to Justification and life that wher-
s Sin Raigned unto death So Grace might raigne
nto Eternal life by Jesus Christ our Lord.

Confutation: Learn wee in wariness and Faith- *Use* 1.
fulness to hold this wholsome word of truth, this
Doctrin which is *according to Godliness*, *wherby*
we may be fenced and have our hearts established a-
gainst many dangerous errors; wherby the vain minds
and the carnal hearts of the sinful sons of men are easily
seduced and taken aside; all which will vanish away
before the evidence of this truth as the smoke before
the wind, and the Snow before the Sun; And there-
fore we should with more care attend to the Doctr-
ine Delivered because wee shall have so much use of it
in these dayes when the Clouds of Errors have over-
spread the world. As men doe when the plague or

some

some infectious Disease begins to Spread, if there be some choyce antidotes which are of Speciall power and virtue to preserve against such malignant Disease each man will be sure to have it alwayes in his house ever readie in his hand: Such is this Saving truth which once taken in and rightly understood and remembered will fortify both mind and heart from the infection of such falle opinions which are exceding prejudicial to Gods free Grace, and the comfort and peace of our own souls.

Hold this truth then *Redemption and Application are of equal extent.* For whom Christ purchased to them Christ applyes.

1. First then: Hence that vain conceit falls to the Ground as Dagon before the Ark, that devised distinction wherby Satan and his instruments have darkned the power and Efficacie of Christs death *viz.* that Christ died for all in point of Impetration but not of Application; that is: he Purhcased Redemption for all, but the Application is not unto all, the purchase he layed down, but the application in issue he left to themselves and their owne free wills in the last resolution. As though God in Justice should exact a payment and that to the full of the Suretie and never let it redound to the benefit of the partie.

As though our Saviour should so fail in wisdom as to lay down his blood a full price for the redemption and reconciliation of men: when he well foresaw they would not or could not get any good therby; in a word, this device is dashed from hence; If for whomsoever Christ purchased, to them it is applyed the Impetration and Application are of equall extent.

2. Hence again it follows by undeniable Evidence, That Christ died not for all: For if he died only for those to whom the Vertue of his death is applied, then he died only for some, because the Vertue of his

Death

eath is not applied to all: ſome only ſhall be effe-ually ſaved by his Death, therefore he died but for me: Application is not to all, therefore Redemp-on was not for all.

Hence again it's cleer: The Application of Mercy 8.
d Grace purchaſed, depends not upon mans will, r then our Savior had died at uncertainties, and it d been in the power and pleaſure of man, to have ade fruſtrate the death of our Savior, and the end of r Redemption purchaſed thereby: For Chriſt in-ended it ſhould be applied, and therefore purchaſed ; and the will of man would croſs the will of our vior, and ſay it ſhall not be applied, which is indeed confound Heaven and Earth, and pervert the whol roceeding of our Savior in bringing back loſt man to God, to make Gods ſaving Grace ſerve mens ills and humors, and the ſucceſs of the death of the ord Jeſus to depend upon the ſinful diſtempers of e hearts of men. Nay, hence the Vertue of Chriſts ath ſhould be laſtly reſolved into, and wholly de-end upon the will of man, though he intended to ve, yet they might chuſe, and ſo Chriſt might have ed his blood in vain.

We may hence ſee the reaſon of that miraculous *Uſe*, 2
Diſpenſation of the Lord Jeſus in the work of his race upon the ſinful ſouls of men, whoſe ſalvation e hath undertaken in his everlaſting Counſel and Co-nant which he made with his Father: here lies the cellency of the wonderful myſteriouſneſs of that ork; That it prevails moſt powerfully for the good f ſinners when they do moſt of all oppoſe it: when en ſeem to be rivited in their wretched courſes, ſta-d down in their ſinful diſtempers, and furtheſt e-nged from the waies and hopes of life, intrenched y dayly cuſtom and long continuance in the ſtrong lds of their prevailing corruptions and luſts of their

hearts

hearts and lives: when there is many times no probability, nay, not appearance of any possibility in reason that ever they should receive any spiritual good, all being so opposite against it; and yet suddenly, yea unexpectedly, and that by very weak means (many times) the Lord Christ most effectually applies the Word and Work of his Grace to their souls. Let us to sit down in silence, and look at the prevalent power of the purchase of Jesus, the *precious merits of the precious blood of Jesus*, which, though secret and unseen to the eye of the world, yet in its time will undoubtedly accomplish the end intended. If every man should observe it, and say, such a poor miserable wretched creature, that ourfaced God and his Grace and all the means of his own good, that then the Lord should meet with him, and stop him, and turn him and call him home to himself; O the Vertue of the Blood of Jesus! the power whereof nothing can oppose, the efficacy and success whereof nothing can hinder; he hath purchased the good of this miserable creature, and therefore nor Hell, nor Sin, nor Devil, nor Distempers can ever prejudice it. It's the ground which our Savior usually gives of the powerful, yea wonderful communication of himself to sinners, often in that 17. chapter of *John*, verse. 2. *That he should give eternal life to as many as thou hast given him*: verse. 6. *I have manifested thy Name to those that thou hast given me*: verse. 8. *I have given unto them thy words, and they have received them*: and verse 12. *Those that thou gavest me I have kept, and none of them is lost*: i.e. Those whom the Father commended to the care and keeping of Christ (as if he should say, I will have all these to be saved and glorified) our saviour he undertakes to purchase and perfect redemption for them, and it therefore presently he gives them his word and gives them a heart to

he will not loose them and they cannot loose them-
es they are given into the hands of Christ, nor
evils, nor temptations, nor Delusions shall ever
able to take them out of his hand. Upon this
and it is our Saiour puts the necessitie of the conver-
n of sinners that belong to him. John 10. 16.
ther sheep, which are not of this fould (not
called yet Lapped up in the Everlasting Cove-
of mercy when the Lord Jesus undertooke for
them also I must bring and they shall hear my
ce. And let it be observed by any whom the
hath effectually brought home to himself if
Look into their first beginnings in all the dealings of
Lord the dispensations of him self in the wayes of
ndents or ordinances mercies afflictions towards them
shall generally and easily observe some impressions
power of the prayer and the vertue of the blood
purchase of Jesus, by all judgments corrections,
es mercies their faylings or performances what
good or evil hath befallen them what ever good or
hath been done by them the Lord hath either
d or restrayned, reformed convinced quickned to
endeavours, and overwrought all, and never left
king till the stroke was struck indeed to the full.
hence many a Saint of God can say that the Lord
been wrastling with him from the time of his
childhood, and all along in the places where he lived
times strange horrors and strokes of conscience,
strange sins that he fell into sometimes and then
ge humiliation and abasement for them, Grace
wrought yet thats true, but its working, the
ereigne vertue of the blood of Christ is now at
k, and will never leave the Soul for which Christ
until there be a full and effectuall application of
living good: see all this and in a holy admiration
art wonder at the vertue and efficace of the Re-

demption

demption of Jesus Christ.

Vse, 3 To direct the hearts of distressed and perplexed sinners, how to demean themselves in the work of Application for their own succour and relief; look up to this purchas and blood of Christ if ever you would have the work goe forward.

When some times the means of Grace are slight and leave some sad impressions and remembrances of their owne conditions upon them, what they are and what they should be how far short they fail of that which the Lord requires, the rule and their own Comforts may justly call for at their hands; when their consciences are struggling within them, and present them with Direfull apprehensions of the guilt of their sins and the punishments which they have diserved; when they feel the Lord also striving with them by the Convictions of his spirit, and the direful expression of his heavie Displeasure by reason of their sins, and yet are at a stall and a stand in their own spirits, they can make no worke of it, forward they cannot goe, and backward they dare not goe, here they have that cannot repent, they cannot part with their sins, nor give way and welcome to the authoritie of the truth that might worke upon them, nor the power of the promises of the gospell which might draw their soules to the Lord Jesus: and here the soule may stand long. And it's hard but one time or other God meets with every man that lives under the Gospell there are many knocks that men have in their bosome that all the town knows not of: I must not do this nor be thus, I must either be another man or a damned man, and then the man is at a set backward he dare not forward he will not. What will you doe now? *O Looke to the power of the blood and purchase of Christ* that is the effectuall meanes to attaine this end it never fails to bring application with it as suits with

the good pleasure of the Lord: no meanes but this can worke it and this never fails to attain this end, therfore let the eye of thy soul look thither still. Doe not thou trouble thy selfe, to pry into Gods counsells, nor suffer thy self to be bewildred in such curious speculations as to search the depths of Gods everlasting decrees whether thou wert elected or no: thou wilt loose thy selfe there because that way is unlawfull and thou medlest with that which belongeth not to thee *Secret things belong to God.* But this is revealed that as the blood of Christ hath purchased all good to the end of this purchase is the application of it which will never fayle to attain; Thou wilt say, O that I knew that the blood of Christ had purchased for me; away with that; for thou shalt never have the work of grace or the knowledg of grace but by the vertue of this blood therfore you must look to this to worke both, if you would have both. What God will do leave that to him, this is the means he hath appoynted for the attainment of this end, therfore look thou to that As the Leaper said to our Saviour *if thou wilt thou canst make mee clean,* here onely cleansing vertue is to be had thither he looks, there he waits and submits, that's his Dutie, whether God will give it or no that's in the libertie of his owne free will, that he Leaves to him, So do thou; whether God will do it for thee or no, that's his prerogative, if he give thee nothing he ows thee nothing, but that Christ hath purchased it for this end, and that I should expect it from hence thats his will and my dutie. Deut. 29. 29. Matth. 8. 2.

Wee have done with the extent of this application to whom it appertaines, we are now to enquire into the second branch of the Doctrine. *Branch*

2. *The manner how it's wrought.*

The principle saith thus. *It's made theirs*] the

Doctrine thus. They are put into poſſeſſion of all ſaving good by Chriſt.] Here three things are implyed

1 *They cannot make it their own themſelves, they cannot put themſelves into poſſeſſion.*
2 *The manner and order how this is done.*
3 *The cauſe that doth it.*

Of theſe we ſhall ſpeak in their order.

1. It is not in any Mans power to make application of any Spirituall good which Chriſt hath Purchaſed, to himſelf; for if he could, he muſt do it ſome of theſe wayes.

Either by force we muſt take it, ruſh by violence into the right and poſſeſſion of the Lord Jeſus, and wreſt by ſtrong hand everlaſting happineſs from him whether he will or no. But that's impoſſible, For *what is the clay to the Potter?* So the Prophet expreſſeth the difference; the interogation ſhewes the impoſſibilitie of the oppoſition: they may quarrel with his will but they cannot croſs it, ſo the Apoſtle *Who hath reſiſted his will?* and therefore the Lord of the Vineyard determines it by his abſolute good pleaſure, *Mat.* 20. 14, 15. *I will give to this laſt as to thee, may I not do what I will with my own?*

Iſay. 45. 9
Jer. 18. 6
Rom. 9. 19.

2. As by force we cannot take it, So by juſtice we cannot challenge it, or claim any intereſt therein for anything we have or do. Nothing we have can Purchaſe it, nothing we can do can deſerve it at the hands of Chriſt. For the concluſion is firm, *When we have done all we can we are unprofitable Servants we have done no more than we ſhould.* Luke 17. 10. Nay we do much that we ſhould not do, *Pſal.* 130. 3. *If thou ſhouldeſt ſtrictly mark what is done amiſſe Lord who could abide it.*

3. Wee of our ſelves are not capable of this, though provided and freely offred to us. *John* 1. 5. *The light ſhined in darkneſs and the darkneſs comprehended*

ded it not. John 14. 17. *I will send the Spirit whom the World cannot receive.* 1 Cor. 2. 14. *The naturall man receiveth not the things of the Spirit, neither can he receive them.* ἐ Χωρεῖ, ἐ Δύναται and therefore our Saviour complains *that his word found no place in them*, all the room was taken up already, as our Saviour when he came into the World, so when he comes into mens hearts; yea if a naturall man might have Heaven for the taking, if it were put into his hand he were not able to hold it. So the young man when he had as free an offer and as fair terms as ever were offered to any, *Go and sell all that thou hast, come follow me and thou shalt have treasure in Heaven*, it is said *he went away sorrowfull*, he would none of the Kingdome of Heaven upon those terms, he neither would nor could receive it. Jo. 8. 37. Mat. 19. 21. 22.

A man would not be made capable, he would not have God enable him to receive that grace which being received would take away those distempers which do so take place in him. Hence comes all those quarrels, and that contention between the heart and the word, when men are not able to bear or hear the blessed truth of God, that it should reveal or remove their corruption from them, The soul saith to the word as he did: *Hast thou found me O mine enemy? The carnall mind is not subject to the Law of God nor indeed can be.* Rom. 8. 7. So Augustine confessed, that when he prayed against his lusts, he secretly wished that God would not hear his prayer. 4 1 Kings, 21. 20.

It dasheth the vain imagination of a company of deluded ignorant creatures whom Satan carries hoodwinked down to Hell, by a false conceit of their sufficiencie to compass and contrive their own spirituall comforts according to their own humor; They put off all opportunities, slight all offers of life and means of grace, proceed fearlessly in the pursuit of any sin, *Use* 1

what ever best suits their own carnal hearts, presuming vainly of their own power to help, as they list and like best, when and how they will. Tell them of the difficulty of the work, shortness of their time, uncertainty of their lives; how unsufferable and irrecoverable their hazard and loss will be, and therefore they should pursue the present season and take greedily each opportunity that is presented unto them. They make their retreat hither, and here they intrench themselves, against all fears that might surprize, terrors that might take hold upon them, threatnings of the Lord which might shake their hearts in their sinful course. They have found a nearrer way and they would not put themselves to unnecessary trouble: though they begin late they can do much with little labour, and much ease and yet do it well; what need a man move out his dayes in melancholly discontent, sink his heart in sadness and discouragement, defraud his soul of her present content and delight, and make themselves more miserable than they need? when their years grow on, and their eyes grow dim, their abilities strength failes them, then they will cry for mercy and seek pardon, and repent of their sins past, and take hould of Christ, and then happiness is their's. And thus they conceive it is in their pleasure either to receive mercy or reject it, to leave or take eternal Life and Salvation as they list. True they cannot challenge it, nor are they able to purchase it, but Christ hath merited eternal Life and God so freely offers it to every man that will, they put it beyond all peradventures and make no doubt of it, but to make it their own as they will. And by this selfdeceiving presumption millions of men suddenly drop down to destruction, before they do indeed consider where they are and what they do.

But, what a desperate folly is this? so to delude

man

mans soul, as to put the weight of eternal Life and Salvation, and al the hopes thou hast meerly upon impossibilities, so that according to the course thou hast plotted it's utterly impossible thou shouldest partake of any good For;

First thou knowest not whether thou shalt live, it is not in thy hand to maintaine thy own natural life; for alas what is our life? a bubble, a flower, a shaddow, the bubble breaks, and the flower fades, and the shadowes pass away, thou art not certain thou shalt live til the evening, or if thou doest, how doest thou know thou shalt have ability to seek to the Lord for mercy? when thy brain is grown weak not able to remember or consider the things belonging to thy peace, and when nature is grown so weak it's not able to grapple with the disease, when the daies of sorrow and sickness are come upon thee, and thou sayest I have no pleasure in them. 1

Imagine, God give thee life, and thou have ability of nature about thee, yet who knows, whether ever God wil give thee a heart to look for mercy. *Luke* 23. 39. *It is said one of the Theeves reviled Christ*, when he was to die he fell a railing afresh upon our Saviour in scorn, saying, *if thou be the Christ save thy self and us*; One would have thought the place of Execution, and the gastly looks of Death now presented before his eyes, might have put other words into his mouth, other thoughts into his mind, but he could sooner leave his life than his blasphemy. So a Malefactor going to dye, a Minister coming to him stirred him up to cry to the Lord and to look to Heaven for mercy, he professed, (though he was then going to the Gallows) that he would not do it, O saies he I have rejected counsell in my life, and I cannot take it at my death. 2

If yet the rack of conscience doth constraine thee towards 3

wards thy latter end to vent out those hideous apprehensions of Gods displeasure, and thy own misery, and therefore thou art now restless in seeking for mercy, it shall be all in vain and without success. *John.* 8. 21. The rebellious Jewes who disdained Christ and all his counsels, and refused his mercy when it was tendered to them at their dores, Christ saies to them, *You shall seek me but you shall not find me, but shall dye in your sins*, you lived in them, and you shall dye in them, though you leave your lives your sins will not leave you, they shall rot with you in your graves and rise with you to judgment, and go with you to Hell, whither I go ye cannot come, therefore you cannot come to Christ and Grace, for if they might do so, they might come to Heaven; It was one part of the folly of the foolish Virgins. *To sleep away* their time and never sought to *get oyl into their Lamps untill it was too late, and then they cryed to their fellows give us some of your oyl for our Lamps are gone out*, some of that faith and repentance which formerly they conceived they could find at every shop, but they had little enough for themselves, and therefore bid them go into the Citie and buy, but all was in vain, they missed of their oyl and missed of their entrance also into the Bridegrooms Chamber: Thou art one of these deluded creatures, thou thinkest either thou canst make oyl or buy oyl when thou list, thou wilt find too late that thou doest egregiously befool thy self, when though thou knockest never so hard cryest never so loud thou shalt find no acceptance, nor gain any entertainment from the Lord. Nay our Saviour that he might crush such vain conceits he lets down the conclusion peremptorie that it might for ever silence such imaginations, after the young man had the offer of eternal life, and trampled it under feet, and our Saviour had told them it was easier for a Camell to go through the eye of a

Mat. 25.

needle,

needle, than for a rich man to enter in at the Kingdom of Heaven, they replyed, *Who then can be saved?* He answered plainly, and beyond all question, *Mat.* 19. 26. *With men it is impossible*; if all the Angels in Heaven would come to help, if all the Ministers on Earth should labor to perswade, it would be impossible that of thy self thou shouldest entertain the offers of Grace. If thou supportest thy heart and thy hopes also upon this, what thou purposest, what thou intendest to do, know, it is impossible that ever thou shouldest be good, or partake of any Spiritual good for thy eternal welfare. It's not in thy power to live, to have any ability to seek, or a heart, if able, or success in seeking; nay, it is impossible thou shouldest be made partaker of any Spiritual Good, if thou wilt go no other way to gain interest therein.

Ground of Tryal and Examination, whether ever we had any saving and Spiritual Good applyed unto us in a right manner; In our temporal Estates in Civil Proceedings amongst men, it's not enough to lay claim to Lands and Inheritances, unless by a Legal course they be conveyed and setled upon us, otherwise a man may be unsettled and shaked out of all before he be aware. It is so in our Spiritual Estate: Those high and happy Priviledges which Christ hath purchased, that great Salvation he hath wrought and tenders also in the Gospel; it's not enough to claim it, and catch at the comforts and benefits that come thereby, unless they be conveyed and setled upon us in a Gospel way, otherwise the Devil may sink our hearts, and shake all our hopes, when we least suspect it. Thou sayest, the Pardon that Christ hath purchased, the Holiness that he hath promised to bestow upon His, that Grace and Life, that rich Mercy and plentiful Redemption which he hath revealed so fully, so freely tendered to His; thou sayest it's thine; I say, How camest thou *Use.* 2.

by it? How cameſt thou to be made poſſeſſor of it? Thou wilt hapily Anſwer, Though long it was before I either knew or conſidered what Sin or Salvation meant, yet the Lord at laſt by the Miniſtry of the Word, and the Work of the Spirit, made me ſee the loathſomneſs of my heart and life, the terrors of my conſcience were like a continued wrack night and day, and the wound thereof was ſo dreadful, that I found it beyond the skil or power of means to do me good until the Lord Chriſt and his abundant Mercy, and rich Redemption which he had wrought was proclaimed, and there I heard and found there was no Name under
Acts 4. 12. Heaven whereby I might be ſaved, but only the Name of *Jeſus*, and ſo I took the Promiſes of the Goſpel, caſt my ſelf upon Chriſt, and hung upon free Mercy for the ſupply of all that good I deſired and wanted.

You take Chriſt? you hang upon free Mercy? but how came you by the power which did enable you ſo to do? You ſay, you took the Promiſes, but who gave them you, or gave you a hand to lay hold upon them? True, Mercy is free and ſufficient, the Promiſes are precious and ſaving, but if they never come to be thine but as thou by thine own power didſt make them thy own, certainly thou wilt in the iſſue fall ſhort of them, and of thy own comfort and all.

Unleſs he who provided and gave thee Promiſes, do provide and give thee a heart alſo to take them, thou wilt never take poſſeſſion of them; unleſs *Chriſt comprehend thee, thou wilt never apprehend him*, Phil. 3. 11. Thou art utterly miſtaken if thou doſt not mind *Application* beyond thy ſtrength as well as *Redemption*: This miſtake in imagining that we can make the Application, ariſeth eſpecially upon a double ground, which is moſt dangerous and leaſt diſcerned.

1. Firſt, When from the general offer of the freeneſs and fulneſs of that ſuperabundant mercy that is in Chriſt,

Christ, and invitation thereunto from the Lord with that instant and overbearing importunity and tenderness of compassion, *Oh that there were such hearts in them; turn ye, why will ye die? As I live saith the Lord, I desire not the death of a sinner*: the heart comes to be tickled and affected at the goodness of the tydings, as being beyond its expectation, that there is yet a possibility of relief and succor, and therefore catcheth at it, out of a misguided apprehension, that it lies in common for all comers, not looking for any special grace the soul must have before it come to share therein. Deut. 5. 21. Ezek. 33. 11.

This was the wound of the *stony ground Hearers*, Matt. 13. *they received the Word with joy, and yet had no root*: 20, 21. *Christ Jesus came into the world to save sinners*; Oh that's a word for ever to be received, Scarlet sinners may be pardoned, the heart is tickled with it, and so catcheth at it, meerly out of their own strength: This is false Application, and this I take to be the cause of the blind presumption of the unwelcome guest; *Mat.* 22. 12. *Friend, how camest thou in hither, not having thy Wedding Garment?* He heard of the dainties provided, and that the Lord kept open doors, and therefore he adventured to croud in amongst the company, therefore our Savior challengeth him, How camest thou in? If *Coming* here, was beleeving, why should he be blamed? whether was not the wound therefore in a disorderly manner of beleeving and coming? He came in his own strength, and did not look to Christ to give him a heart to beleeve, it answers not the guise and wear at this Wedding, which is that the Lord must as well guide us in our coming and order that, as well as order the dainties he prepares, and invites us unto.

The Second Ground of mistake in our Application, 2.
When out of common illumination set up in the mind,

terror

terror and aſtoniſhment let in upon the conſcience, together with notice and conviction, it's only in Chriſt that muſt and can do us good. Out of theſe common inlightnings, and legal terrors, the ſoul is ſtirred (out of a natural deſire to procure it's own ſafety) to catch at that comfort and ſupply, whereby it may ſuccor and releeve it ſelf out of theſe preſſures which are too heavy for it.

Now as long as thoſe fears and the noyſe of thoſe direful threatnings of the Lord continue in the view of the ſoul, and as long as it doth not diſcern its own falſneſs in this imagined and ſelf-deceiving application, out of ſelf love to ſelf ends, all that while in a blind kind of boldneſs it may pretend to hang upon Chriſt and free mercy.

But when either the legal ſtroke ceaſeth that he feels not a need of the ballom, or that he fails of his end, and this groundleſs application (which is nothing els but a preſumption,) fails, then all this work falls to the ground, and his hopes and heart fails him and all, he will then ſay, I applyed mercy to my ſelf, but God never did; I catcht at a promiſe and Chriſt, but God never gave him to me; And this is the cauſe why thouſands fal ſhort when it comes to a dead lift, their converſion, the promiſes and mercy they have laid hold upon come to nothing, the truth is they took a Chriſt but God never applyed him to them: O Application is a wonderful work!

Gen. 27. 34. 2 Col. 12. Thus *Eſau who deſpiſed the birthright and bleſſing indeed*, yet out of ſelf love for ſelf ends *he ſeeks the bleſſing with tears*, but not with a faith of Application, a faith of Gods operation.

For the root of faith is in the Lord Chriſt iſſuing from the work of his ſpirit, and therefore he muſt apply himſelf to us, before we can apply him to our own hearts. As the beams of the Sun muſt come down to

the

the waters, before it can draw up the water in clouds and vapors: So here, The Root of this Application being in Christ when we cannot keep our selves, yet he keeps us by the power of God through Faith unto Salvation, he keeps us, and keeps our faith: *I have prayed* (said Christ to *Peter*) *that thy faith fail not*; he keeps us to a Kingdom, and keeps a Kingdom for us, he puts us into possession, and none can put us out.

Hence we may observe the madness of the corrupt hearts of men, which transports them beyond all the bounds of reason, carries them against the Principles of Nature and common Sense; which makes them not only miserable, but unwilling to be made happy. Was there ever any sick man that was not content to be healed, and any in prison and pressures that was not willing to be delivered? any helpless that was not desirous to be eased and succored by another? yet this is the hellish and unreasonable venom of a distempered and sinful heart, that loves its poyson, delights in its bolts and prison, destitute of all Spiritual good, hath neither hope nor help in its self to get or receive any, can do no good for it self, and yet is unwilling that God should do any good for it, or make it capable of receiving any; famish they do, and would not have meat provided that might sustein them; perish they do, and yet would not have the power of the Word work kindly and effectually upon them for their safety and deliverance, it's not a sickness only, but a Spiritual madness; if men carry themselves so when they are sick, we say, it is a Frenzy: thus *Isay*, 30. 10, 11. *They say to the Seers, see not; to the Prophets, prophesie not*, admonish not, counsel not, but cause the holy one of Israel to cease from us: This is the temper of every Natural man in this world.

This

Vse 4. This serves to justifie the equal and righteous proceedings of the Lord in the utter ruine and destruction of the ungodly, and the Enemies of his Grace; at the great day of Judgment when they shall be full of their sins, and full of their plagues, cast out of the presence of the Lord, or the least expression of any gracious comfortable attribute of God, nor bounty to pity them, nor patience to bear with them, but they lie under the power of their sins, and the infinite displeasure of the Almighty. This is that will stop all mouths, and answer all cavils, they have no more but what they would have, they want nothing but what they were weary of. You would be proud and stubborn, and rebellious, and you shall be so; you shall have your belly full of your abominations, and now you have your wills; you were weary of the Word that would reveal your sins, convince your consciences, subdue your corruptions, the truth was your only trouble, you were troubled with Counsels, Reproofs, Ordinances, Ministers, that you could not have your full swing in your sins; God will ease you of that trouble; you shall never see the face of a Saint that may counsel you, never hear the voyce of a Minister to reprove you, never have the Word to work upon you; you have said to the Almighty, *depart away from us, we desire not the knowledg of thy waies*; now you have your desires. *They that hate me, love death*, Prov. 8. last: you have what you loved, you could not help your selves (you say) but you would not have the Lord make you capable of any help. Thus every mouth is stopped, and the Lord justified out of the Consciences and Confessions of the wicked themselves.

Job, 21. 14.

2 How

2 How this good is made ours.

For the manner and order of putting us into posse-
ſion of all this good it will appear in Four Particulars.
The Soul is made capable of all that Spiritual good
and thoſe Precious bleſſings which appertaine to hap- 1
pines; there is and muſt be firſt room made for the en-
tertainment of theſe or els there is no Poſſibilitie to
partake of theſe, a man cannot be in heaven and hell at
once, happy and miſerable at the ſame time, be poſ-
ſeſſed of that which oppoſeth and diſtroies this good
and yet have them. Firſt then the Lord Chriſt
makes the Soul Capable, As in all Corporations who
have their Priviledges and Immunities by Charter al-
lowed to certaine perſons under ſuch terms and con-
ditions, as that he muſt be bound prentiſe, and ſerve
ſo long; he that comes not under ſuch conditions he is
not capable of ſuch priviledges, ſo here: John. 3. 27. *No
man can receiv any thing except it be given him from
above*, that is not only the thing but the receiving of it
muſt be given unto him; Math. 13. 11. *To you it is given
to know the Miſteries of the kingdome, but to others
it was not ſo, for in hearing they ſhould hear and
not Perceive, ſeeing they ſhould See and not under-
ſtand* their eyes were blinded and their hearts were
hardened, and ſo they were uncapable of any good,
Coloſſ. 1. 12. *Giving thanks unto the Father
who hath made us meet to be partakers of the inheri-
tance of the Saints* as who ſhould ſay, they were
not fit nor meet before they were made ſo.
As he makes them capable of this: ſo he giues them 2
a right and title thereunto which they may for ever
hould and for ever maintaine their Poſſeſſion by 1.
John 5. 12. *he that hath the Son hath life*, firſt we
muſt have a right unto Chriſt, and then to all that is
in him, *In him are hid all the treaſuries of wiſdome
and*

and holineſs: if once a man have a right in the mine all the mettal Gould and Silver is his that is there, he may digg bouldly and take freely, it is his own; buy once the Ground, then all the ſprings that runne there all the trees that growe there, and all provition that ariſe thence are his. Chriſt is the mine of mercy, and gold Oar of Grace, and Salvation, the well-ſpring of Life and happineſs, all the promiſes are *Yea* and *Amen* in him, in him accompliſhed, by him perfor-med this is Gods manner, firſt he gives his Son and with him all things, thats his order in giving and it ſhould be ours in receiving; It's Satans policy to make the Saints be at a loſs when they look for pardon and grace, and peace and comfort, within themſelves and then to Chriſt, and ſo loſeth his labor and Lookes in vaine, but wee ſhould *Looke up to Chriſt the author and finiſher of our Faith* Heb. 12. 1 *God hath bleſſed us with al Spiritual bleſſings, but it is in Chriſt* Eph. 1. 3. In him theſe bleſſings are contained by him diſpenſed, and from him received. And therfore the Apoſtle iſſues all here, *This is the witneſs of the Father touching his Son he hath given us eternall life, and this life is in his Son*, 1. John, 5. 11. this is the Tenure of the Saints which they hould in Capite.

3 The Soul then ſtands Seized of, and actually eſtated in al theſe ſpiritual good things of Jeſus Chriſt he is really admitted into all theſe priviledges that he may enjoy them, and unto the benefit of them as his due, he hath not onely *jus ad rem* but *jus in re*, Rom. 8. 32. *If he hath given us his Son, how ſhall he not but with him give us all things elſe, he is the heire* who hath all, have him and have all; when the indentures are Sealed then there is Deliverie of the Land, and the Emolument therof comes to him from that Day forward, So here the rents and Revenues

venues of the Gospel come in to us when once we have Christ, 1 *Cor.* 1. 30. *He is made of God unto us, Wisdom, Righteousness, Sanctification, and Redemption*; if once he be made ours, all in him will be made ours also; 1 *John*, 16. *Of his Fulness, we all receive Grace for Grace.*

The soul hath now liberty to use and improve Christ, and al he is, and hath, and doth for our Spiritual Advancement, and so to live upon our own, our Revenues, and comings in from Jesus Christ, *Gal.* 2. 19. *That I now live it is by the faith of Jesus*, Phil 4. 13. *I can do all things through Christ that strengthens me*; he hath provisions about him to live comfortably and contentedly in all conditions; I can be rich, and I can be poor; I can abound, and I can be abased: Mens Patrimonies and Possessions may help them to be rich, but to learn them how to be poor they will not, nay, rather indispose them; and God would have us not only live Christianly, but comfortably, *Heb.* 6. 17, 18. *He hath sworn that he will bless us* in his Christ, *that by two immutable things we might have strong consolation*; nay, *To grow up in him in all things*, Eph. 4. 15, 16. that we may grow rich in peace and comfort, and assurance, in grace and holiness, and all the good things of Jesus Christ. 4

And this is the Order of Application: He first makes us capable of, then gives us a right unto, then estates us in, and lastly gives us the use and improvement of all Spiritual Good in Christ. Thus it's made Ours.

This should make us see and affect our hearts with a holy admiration at the riches of Gods mercy and freeness of the Covenant of Grace in Christ, who prevents his with Blessings of goodness, and that in the midst of their undeservings, when out of the stubbornness *Use* 1. Psal. 21 3.

bornness and crossness of our hearts we oppose his Truth and Holiness, he doth us good when we neither will, nor desire our own good.

He not only provides a gift, but a hand to take it, he requires the condition which is exceeding reasonable, and works also the condition he requires, renders us mercy which we could not have conceived, and that's not all, but gives a heart to entertain it, that a Christian might be and breath in mercy.

When *Adam* though adorned with all excellency that was compatible to a creature in his condition, having the stock left in his hand, he undid himself and his Posterity, being left to the mutability of his own will, though holy and righteous, how suddenly and irrecoverably becomes he miserable: But this is the incomparable excellency of the Covenant of Grace the Lord not only makes provision for lost man (and though it was no small favor, yet it would never have done him good) therefore he made it his also. *Adam* should have had all conveyed to him by a course of Justice, by his own improvement and obedience; and hence he lost what he had and hoped for. It was just God should require service from *Adam*, it was just he should give him grace to do it (for else he should have required impossibilities from his Creature, which had been contrary to the wisdom and holiness of the Creator) It was also just that when he had done what was commanded and covenanted with him for (it was just I say) that then he should accept of work and reward it, for *to him that worketh wages is due of debt*, Rom. 4. 4. but it's otherwise in course of the Covenant of the Gospel. All is meerly and only out of the Covenant of Gods free favors; when we lost and forfeited all we had, and unfitted our selves for what we needed, and were unwilling out of the wretched and hellish distempers of our own hearts

hearts, either to have any thing, or to be made capabl of
ny thing, that grace might appear to be grace indeed,
e doth all for our good, not only beyond our defert
(for what we have beſides Hell, is mercy) but beyond
ur deſire.

That thou mayeſt forever each day that paſſeth
er thy head, remember it to the Lord, and leave
upon record in thy own Conſcience; ſay, Hadſt
hou (bleſſed Lord) given me the deſire of my
eart, and left me to my own will, its certain I had
en in Hell long before this day, when in the days
f my folly and times of my ignorance, when out
f the deſperat wretchedneſs of my rebellious diſpo-
ion, I was running riot in the wayes of wicked-
eſs, *When I ſaid to the Seers, See not; and to the Prophets, Propheſie not*, to Chriſtians, to acquain-
nce, to Governors, Admoniſh not, Counſel not,
eprove not, Stop me not in the purſuit of ſin, The
me was *I took hold of deceit and refuſed to return*,
y, reſolved in the ſecret purpoſe of my own ſoul
would none of thee, I would not have that Word
f thine reveal or remove my corruptions, I would
one of thy Grace that might humble me and purge
e, none of that Mercy of thine that might pardon
e, none of that Redemption of thine that might
veme, had'ſt thou then taken me at my word, and
ven me what I wiſhed, and ſealed up my deſtructi-
n, ſaying, Be thou for ever filthy, for ever ſtub-
rn, and for ever miſerable, thou wouldeſt neither
holy nor happy, thou ſhalt have thy will, ſin
ith Devils, and take thy Portion with Devils,
ord, it had been juſt with thee, and I juſtly mi-
table.

Iſa. 30. 10, 11.

Jer. 8. 5.

Pſal. 81. 11.

But to bear with all my baſeneſs, to put up all
ole wrongs and provocations, to ſtrive with me
good when I took up Arms againſt thee, and

ſtrove againſt my own good; nay, when I reſiſted Mercy, and then to take away that reſiſtance, and to cauſe me to take Mercy, and make it mine, when I uſ d all the skil I could to hinder my own ſalvation. Oh! the height, the depth, the length, the breadth of this Mercy!

It was Gods expreſſion of his own kindneſs towards the Iſraelites, *Ezek.* 16. 4. 6. *In the day of thy Nativity I ſaw thee in thy blood, and then I ſaid live.* Conſider but thy ſelf and thine own ways, and thou wilt find it thy Condition, and therefore take up thy ſtand again here in admiration; when there was no means to help me, no man to pitty me, and I had not a heart to pity my ſelf; when I lay wallowing in my blood, wallowing in my ſin, when I ſaid I would die, then thou beheldeſt me and ſaid, Live poor Creature, Live: Oh that Mercy! for ever to be adored, Come down yee bleſſed Angels from Heaven, and magnifie that Mercy through eternity; I would have periſhed in deſpight of Mercy, and the Lord made me take Mercy in deſpight of my heart.

Train up thy ſelf thus, and dyet thy ſoul with a daily admiration of this rich Mercy of the Lord, as with thy daily bread; its Mercy that gives, Mercy that continues, Mercy that perfects all ſpiritual good for thee and in thee, and will do ſo to all eternity. As they in the rearing of the frame of the material Temple, *All the people cryed, Grace, grace, grace, Zach.* 4. 7. when it was not power nor policy, for the whole Nation was poor and deſpicable, wholly unfit and unable to begin or to carry on ſuch a work; Grace then laid the foundation, and Grace never left until it added the top ſtone; ſo here, It was meer Grace that provided ſalvation, that revealed it, offered it, made thee able to receive it; therefore thou

thou ſhouldeſt walk in the wonderment of this Grace and Mercy, all thy life long.

Hence alſo is matter of Humiliation and daily Self-denyal while we live in this World, which may help to pull down our proud hearts, and Peacock-feathers, and lay us low in our thoughts, in the apprehenſion of our own vileneſs and baſeneſs, our own weakneſs and unworthineſs: When we feel our hearts to be puffed up with the vain apprehenſion of our own worth, parts or performances, what we are, and what we do; look we back to our firſt beginnings & judg aright of our own wretchedneſs, and nothingneſs, yea, worſe than nothing, in that we not only wanted all good, but we had it within us to oppoſe all good, and that will cauſe us to ſit down in ſilence, abaſed for ever; when empty Bladders are grown unto too great bulk and bigneſs, to prick them is the readieſt way to leſſen them; when our empty and vain minds ſwel, with big thoughts, and high overweening conceit of our own worth, learn we to ſtab and pierce our hearts with the righteous judgment of our own natural vileneſs, which will (or at leaſt may) let out that frothy haughtineſs that lifts us up beyond our meaſure, tell thy heart and commune with thy conſcience, and ſay, It is not my good Nature that I am not roaring amongſt the wretches of the world in the road and broad way of ruine and deſtruction, that I am not wallowing in all manner of ſin with the worſt of men, it's not my good nature, no thank to any thing that I have, that I am not upon the chain with Malefactors, or in the dungeon with Witches, for what ever Hell hath, it is in this heart of mine naturally, a *Cain* here, a *Judas* here, nay, a Devil here.

Uſe, 2

The time was (O that with an abaſed heart I may ever think of that time) I never looked after the ſpiritual good of my ſoul, whether I had a ſoul or no.

what would become of me and it, was the leaſt of my care, the fartheſt end of my thoughts, nay, loth I was to hear of, or know theſe things when they were revealed, unwilling to receive them, or give way to them when they were offered; how did I ſtop mine Ears, ſhut mine Eyes, harden my heart? what waies, means, and devices did I uſe and invent to ſhut out the light of the truth, and to ſtop the paſſage and power of the Word, that it might not convince me, that it might not reform me, might not recal me from my evil? how often have I ſecretly wiſhed that either the Word were taken out of the place, or I from it, that it might not trouble me in my ſinful diſtempers, and when I had leaſt good I had moſt eaſe, and took greateſt content; Oh that ſuch a vile wretch ſhould thus live, and yet live! to be thus ſinful! Oh that I might for ever be abaſed for it. As in ſores, when the proud fleſh encreaſeth, there is no way but a Corroſive to eat it down: This conſideration of our own vileneſs, may be like this Corroſive to eat down the pride of our hearts. Thus *Paul* frequently in the remembrance of his former wretchedneſs, bleeds kindly and afreſh in the abaſement of his ſpirit, he mentions not his Apoſtleſhip which might exalt him, but preſently he remembers his perſecution which might abaſe him, 1 *Tim.* 1. 12. *I thank Chriſt Jeſus our Lord who hath enabled me for that he counted me faithful, and put me to the Miniſtry, who was before a Perſecutor, blaſphemous and injurious*, verſ. 13. Hence again he
Eph. 3. 8. obſerves it was Gods way *that he might not be exalted above meaſure, to buffet him* with the ſence and aſſaults of his own weakneſſes, 2 *Cor.* 12. 7. and thus far he did glory in, *and take pleaſure in his infirmities*, not to have them, but to uſe the conſideration of them as a wholſom Corroſive to pull down thoſe proud ſwellings: As a man ſomtimes takes pleaſure

in

n the pouder of Scorpions, or Mercury Water, because
's a Medicine against some poysonful humors; and
hus he directs, 'Eph. 2. 11, 12. *Remember that you
were dead in sins and trespasses, Gentiles in the flesh,
without God, without Christ, without hope:* If a
an conceit that his make or mettal is better than o-
her mens, *Let him look into the Pit whence he was* Isa. 51.
igged, the Rock out of which he was hewen, he wil 1, 2.
hen see cause to conclude he was as hard, as stubborn,
s proud as any other, as unteachable, as unframable
s any other: And here that Question hath place,
What hast thou that thou hast not received? yea,
ne degree lower, How camest thou to be able to re-
eive it? stake down thy heart in this Determination,
nd answer, I have received nothing further than
hrist hath enabled me, and I have nothing unless he
ve it, I do nothing unless he quicken me to the per-
ormance of it; the remembrance of the plagues of
is heart and nature should cause me for ever to be a-
sed, *I am what I am by mercy,* let that have the
raise of all, which is the worker of all the good I
ave; as men pul away the steps and stool from un-
er a man if he stand too high, so we should pul away
ose swelling conceits which lift us up in our own ap-
rehensions; *It's not I, but the Grace of God in me;* 1 Cor.
ave I any power to be humbled, to beleeve, to be san- 15. 10.
ified? No, it's not I, but Free Grace, that is the
uthor and Worker of all, let Grace therefore have
e honor and praise of all.

Here is matter of cordial refreshing to support the *Use.* 3.
arts of sinners, from sinking into desperate discou-
gement, when they see the weakness of their own a-
ilities, not able to reach this work, the stifness of
eir own wills, as ready and resolute to oppose it and
t of both, an utter impossibilitie to attain it, or any
iritual good unto themselves, their hearts and hopes

cannot but fail ſo far as they look to themſelves; but when they look to this, that as it is beyond their own power, ſo it is not their own work, this may be ſome ſupport, It is in Chriſts hand & muſt proceed from his power, who can do what he wil in Heaven and Earth and in thy heart alſo, therefore repare hither and reſt thy fainting ſpirit here.

1 In regard of a mans weakneſs, the well is deep and thou haſt nothing to draw withal, the work of applycation is ſpiritual and myſtical, the eye is dim and thy underſtanding ſhallow, not able to ſearch into ſuch myſteries, thou canſt not diſcern neither the way, nor the work, how wilt thou be ever able then to attain it? remember thou canſt not make thy ſelf able, but thou muſt be made able to know it and to receive it, its in his hand, and its his work who is able to do it, *Jer.* 24. 7. *I will give them a heart to know me*, hither our Saviour reſolves this work and reſts himſelf here *Mat.* 11. 25. *I thank thee Father Lord of Heaven and Earth, that thou haſt hid theſe things from the wiſe of the world and revealed them unto Babes even ſo Father, for ſo it pleaſeth thee.* And it's Gods promiſe, Iſay, 42. 16. *The blind ſhall ſee and the deaf ſhall hear.* It's his ordinary proceeding, *He calleth the fooliſh and things that are not, to bring to nought things that are.* 1 Cor. 1. 28. Therefore thou ſhouldeſt preſs God with his own promiſes, mind him that this is his prerogative, ſay, *Lord it is not in man to direct himſelf*, to humble himſelf, to convert himſelf, but it is with thee, and its thy promiſe *to give me a heart to know thee*, thou *calleſt things that are not*, I am not wiſe nor humble nor holy, I am not able to know thee let me *be known of thee* that ſo I may come to the knowledg of thee.

Jer. 10. 23.

Gal. 4. 9.

2 But happily thy ſtifneſs is more and worſe and more dangerous than thy weakneſs, though thy mind be enlightned

ghtned cavils removed the truth made clear, thy conscience settled, what should be done; but Oh! the invincible stiffness of this wayward will, that hath outstood al promises and distrusted them, al threatnings and slighted them; so that the distressed sinner wil say, I have a heart that cannot repent or beleeve, that cannot receive grace, that cannot give way to the power of Gods ordinances or make choise of any good, so that I am even weary of my heart and of my life also: Yet, God can pluck away this unteachableness from thy heart though thou canst not take away thy heart from it; *Of his own good will he hath begotten us* Jam. 1. 18. Its not in the wil of Satan nor in thy own will to hinder it if God wil do it, it's his work he hath challenged it to himself, and hath engaged himself to it for al His, *I will take away the heart of stone*, Ezek. 36. 26. Say thou, Lord I cannot do it, and in truth I should not do it, for that were to arrogate more than I should, and to press into the priviledg of the Almighty I only wait upon thee and bring my heart to thee, that thou wouldest bring me to thy self, as the Leaper said Mat. 8. 3. *If thou wilt thou canst make me clean*, I have neither wil nor power, I can neither do it nor receive it, but thou canst do both for me and work both in me; It was the ground of encouragement which the Lord gave to his people in building the material Temple, when they looked at the greatness of the work, and their many oppositions, Zach. 4. 7. *Who art thou O great mountain thou shalt become a plain*, difficulties are compared to mountains, when a man sees a mountain lye before him, he thinks it is inaccessible, and impossible for him to go over it, so when a man sees the pride and stubbornes and rebellion of his own spirit, he thinks it is impossible for him to subdue these, but if the Lord wil he can say unto it, who art thou O great mountain?

and though it be mountainous pride and ſtifneſs and corruption yet he can make it become a plain, when he wil humble thy heart and ſet up the power of his grace within thee; As when the Angel came to deliver Peter the Iron Gate was opened, ſo though al the pains we can take cannot pul the iron Gate off a proud heart off the hinges, yet when the Lord wil come the iron Gate wil give way of it's own accord.

Uſe 4. Here wee have alſo a rule of Direction, ſhewing the right and the ready way how to ſet forward the great work of Apply cation on our ſouls when ever the Lord is ſtriving with us in the miniſtery of the Goſpell; look how God offers Chriſt and al ſpirituall good in him ſo we ſhould attend his mind, and ſo receive it.

The Directions here for quickning our hearts and enlightning our minds are three.

1. Firſt look to Chriſt; firſt make ſure of him, as he in whom all our good is laid up, this is Gods order in Rom. 8. 32. diſpenſing, it ſhould be ours in receiving: *He firſt gives his Son and all things with him*, We firſt re- Mat. 13. 44. ceive his Son, and al ſpiritual good through him; *The wiſe Merchant bought the field*, and being poſſeſſed of that, *the Pearl that was hid therein was his*; *Chriſt is the heir of all*, and if we have him we have all, They ſaid it ſinfully, *this is the heir come let's kill him and the inheritance ſhall be ours*, Matt. 21. 38. But this we may and ſhould ſay truly, this is the heir come let's love him, let's poſſeſs him and then al the inheritance of grace & glory ſhal be ours; The woman looks firſt at the man, and then ſhe well knows, if ſhe have him, his means is hers alſo ſhe cannot want it, if ſhe have it; So it is here, Chriſt Jeſus is the head and husband of his Church al the great things of life & grace & glory are al in his hand, in his having, and his giving, once have Chriſt & have all, therfore eye a Savior look to him and make ſure of him above all.

Look

Look at all graces as either they lead to Christ or 2
come from Christ, els they wil loose their life and
sweet, and we shal loose the comfort of them, unless
we look at them thus, either as they bring us to Christ
by the power of his spirit, or as they come from
Christ by his spirit inhabiting in us; As there be seve-
rall wayes that lead to the goale or mark at which men
aim, and they look no further at them, nor are refre-
shed by them, then as they point out a path or lead
the way to the mark, where their prize and profit is;
Christ is the mark al graces are such as either com from
him or lead to him, and further then they attain that
they and we miss both our end and good, Phil. 3. 13.
14. *This one thing I do, I press forward after the*
mark the price of the high calling of God in Christ
Jesus, still we should look at him, that we may have
him, and enjoy him. this should be the mark we
should aim at the goale we should run for, look at gra-
ces duties as they are means to bring us to him, and to
receive saving good from him, say to the great work
of contrition humiliation vocation whence come you,
whither go you? they will all say, to bring you to
Christ, therefore so look at them so attend to them.
Again, sanctification holiness obedience whence come
you? why from Jesus Christ, here they all center;
inquire alwaies the way to Zion, the way to Christ,
how to come to him how to receive spiritual good from
him; whom seek you? A Christ: why are you
humbled? why pray you? and why weep you? It is
for a Christ, thus if we make Jesus Christ the center
of all graces and duties, then they wil become truly
saving, and truly comfortable to our own souls.

When we would have our graces either encreased or 3
quickned, we must not look to our own graces or go
out in the power of them, that either we may get
more or do more, but look to Christ the Author and
finisher

finisher of our Faith and leave our hearts and graces with him; the Wheel drives the Mill, but the Stream drives the Wheel, the Sail carries the Ship, but no longer than the Wind carries the Sail. So it is here, Ephe. 6. 10. *Be strong in the Lord and the power of his might,* els there is neither power nor might nor strength to be had from our own graces or abilities in the time of need, *They that wait upon the Lord shall renew their strength as the Eagle, they shal have changes of strength,* renewed resolution, courage and constancie in a Christian course, whereas the strongest without so doing wil grow weak and feeble.

Use 5. *Exhortation,* All the faithfull are hence to be Exhorted, to know their duty, and to deal with these Spiritual good things, as men use to do with their Possessions, Christ hath made them yours, now you may, you should, you ought to use them as your own, There is never a humbled beleeving Soul but Christ hath put him into possession of al Spirituall good, as if he should say, *Christ and Wisdom and Justification, and Sanctification and Redemption,* in him and with him and from him these are all yours; go your waies then and use these as good Husbands are wont to do with their possessions, and look what a man would do when he is come into his possession, so do thou with all that good that Christ hath made thine.

1 Cor. 1. 30.

The care of good Husbands about that which is their's discovers it's self in three things.

Men that are prudent wil see their estates setled,

1 clear up their right to their possessions by course of Law, and when they have got their Evidences which are found and good, they keep them as sure: In a word, this is each mans care that hath but an ordinary compass of providence, he keeps the Evidence of his

Land

Land in Readineſs and Safety.

1 In Safety, tender and choice he is in this, above all things elſe in the Houſe, why his whol eſtate lies upon it, it's al he hath to ſhew; and he wil not leave them at ſix and ſevens caſt them in a blind corner, ſo that duſt and filth may blur them, or the moth conſume them, or children tear them, No: If there be one Box fitter than another, one Lock or Cheſt ſurer than another, there he laies them and locks them up.

2 Not only in Safety but in Readineſs, he doth not content himſelf to ſay, I am ſure they are ſafe, but I cannot find them, I have forgot where I left them, and laid them, No: They are never to ſeek, he can find them in the dark and fetch them preſently, and which is more, though a man cannot read a word yet if he be a prudent man he can perfectly tell upon what tenure he holds them, how they were conveyed to him how eſtated upon him, that if he be forced to try it by Law he can maintain his own, why do you do ſo now (I ſpeak to Beleevers) God hath put you into poſſeſſion of all ſpiritual good, once in Chriſt then you are Juſtified, Adopted, Sanctifyed, Glorifyed, why do this then, make theſe ſure, and keep theſe ſure for your own comfort.

Firſt make ſure your Evidence for Chriſt and all ſaving good in him: 2 *Cor.* 13. 5. Examine your ſelves prove your ſelves whether you be in the Faith or no, know ye not that Chriſt is in you, except you be to be reproved, as who ſhould ſay, this is that all ought to try to & find out, & you too or els you are to blame: you ſhould try it make it good to your ſelves in all Courts, by the Law, and by the Goſpell, by the tenure of the Prophets and Promiſes, and by all the truths of God in the whol word of God: you ought to do thus and wiſe men will do ſo, Gal. 6. 4.

Let

Let every man prove his own work; for if a man do but seem to himself to be something when indeed he is nothing, he seems only to be called, and to be humbled, and to beleeve in Christ when it is not so indeed, your hearts and hopes and expectations wil deceive you at last, therefore *prove it*, make it clear, get Evidence undeniable of it, then you may rejoyce and be comforted, you may go triumphing to your Grave and so to Heaven: But what a misery is this, that many men, after many years profession, and when sickness and death comes upon them sometimes and they are ready to go out of the World, and yet, they have nothing to say or shew for Heaven; therefore do not rest until you have made sure your Evidence for Heaven and Happiness, that you may be able to say I am sure Christ and al Saving good is mine.

Secondly, when you have made sure your Evidence, then keep it sure, maintain it and keep it by you for ever, let not Satan, nor Temptations, nor Corruptions, nor Discouragements, nor carnal reason, take away your Evidence from you, but that you may have them to use when you have need of them.

It is such a Childish heedlesness that a man should ever be at a loss for his Spiritual estate; As though one should live in his Possessions, and if he go but a mile out of the Town, and the day grow foggie, he cannot tel where he is though he be upon his own ground; when a man should be able to fetch and find his Evidences at midnight, as *Paul* 2 Tim. 1. 12. *I know whom I have trusted*, so *Job* when it was midnight with him in his Temptations and Desertions he could then say, *Job* 19. 25. *I know that my Redeemer liveth*, He is a Redeemer and he is mine, and though I am a dying man, yet He lives. And as a good woman said when Satan troubled her house, I was here before

efore the Devil came, I had poſſeſſion firſt, and I
al be here when he is gone; So a Chriſtian ſhould
y, Chriſt hath put me into poſſeſſion of al Saving
ood, and therefore though the Devil come and trou-
le me with his Temptations, yet he ſhall not put me
ut, I wil hold my Evidence and keep my poſſeſſion
otwithſtanding all.

By a holy and bleſſed kind of boldneſs you ſhould 2.
hallenge and uſe al thoſe good things of the Goſpell
hich Chriſt hath Purchaſed and Eſtated upon you,
ey are your own, and you may be bold with your
wn; What ever Legacie is paſt over to an Heir,
hen he ſees the Inventory of al Lands and Goods,
eaſes and Revenues, annexed by name to the Wil,
e doth not trouble himſelf to take theſe, and uſe
eſe; if any ſay take heed what you do, why he
nowes it, and is able to bring the Inventory where
is named, therefore he uſeth them and wil do ſo.
ark now, here lies the skill of a Chriſtian, look in-
o the Goſpell (that is the wil of Chriſt) look into
he Inventory of al the Promiſes, and al the good
ings of God contained in them, you ſhal find that
e Mentions you, and Eſtates you in particular, in
l the Riches and Revenues of the Goſpell, therefore
ou ſhould take them uſe them as your own, they are
entioned in the Teſtament of Jeſus & bequeathed
o you, when you read *what God hath done for Zion*,
Pſal. 48. In thoſe glorious Protections, Preſer-
ations, Deliverances, Mercies vouchſafed to his
eople in former times, mark how the Pſalmiſt con-
ludes, and ſo every Beleever may and ſhould con-
lude, as in the laſt *verſ.* This God is our God: He
s my God, al his Attributes, his Wiſdom, his Po-
er, his Love, his Mercy are mine, he wil quicken
e and comfort me and ſave me as wel as he hath
one his People in former times, *David* thus makes

uſe

uſe of his portion in God here, and ſo ſhould we d
after *David*.

The Lord had ſaid unto *Joſhua*, *I will never lea*
thee nor forſake thee, Joſh. 1. 5. The Apoſtle in He
13. 5. Shews how every Chriſtian ſhould apply th
to himſelf; implying that what ever Promiſe a be
leever reads and meets withal in the Goſpell, he ma
and ſhould take it to himſelf, and ſay, this Faith
fulneſs and Aſſiſtance of the Lord is mine, he will n
more leave me nor forſake me, than he did *Joſhua* o
than he hath done any of his Servants in former time
And ſo al that Power which was expreſſed in th
Converſion of *Paul*, al that Mercy which was ſhewe
towards *Manaſſeh* in humbling him ſo mightily, i
pardoning him ſo garciouſly, al that is mine; B
not you ſuch Children as to ſuffer Satan to befo
you of your own comforts, or to attend what carn
reaſonings may caſt in, to fear you from receivin
your own, even al the Spiritual good which Jeſu
Chriſt hath Purchaſed for you and giveu to you.

3 It's the part of a good husband to grow rich out o
his Revenues and Poſſeſſions, eſpecially if many an
great that appertain to him: ſo make both end
meet at years end, to make but one of one, and liv
from hand to mouth, and yet born to ſo fair an E
ſtate, and poſſeſt of ſo many goodly Mannors, me
wonder at it, that having ſo much, he ſhould mak
ſo little of it; Alas (ſay they) he is no Husband
he will never do good of it, he doth not follow hi
buſineſs. So to have ſuch great, and rich, and preci
ous Promiſes, and to be ſuch poor Chriſtians, to
have ſo *plentiful Redemption*, and ſo mean, and un
der conſolation, it's a ſign you do not improve th
riches of the Goſpel, you play the ill husbands with
your Poſſeſſions; *Then ſhall we know if we follow*
on to know the Lord, Hoſ. 6. 2. then ſhal you know
what

what it is to be effectually called, what it is to have assurance of Gods Love, if you follow on to know the Lord; Hence the Apostle exhorts, *Work out your salvation with fear and trembling.* Do not stand bungling at it now and then, but work it out throughly, and then you shall have according to your hearts desire.

3. *The Causes of Application.*

Having done with the Manner how this Application is wrought, we are now to enquire the Causes of it, which are wholly without our Selves, being that we are not only unable to receive any Spiritual good, but professedly opposit therunto and to any thing that might take away that opposition; If then the question be what be the Causes of Application? I will Sum up the Answer in this Conclution.

God himself by his allmightie power is the Principal Cause, and only those means so far as he is Pleased to appoint them and use them are the instrumental Causes of this work.

There are Three particulars to be Distinctly observed and considered in this Conclusion.

1 *God himself is the Principal Cause of this work of Application.*

2 *That power by which he works in Application is an Allmightie Power.*

3 *Those means that the Lord appoints and uses are the Instrumental Causes of it.*

I begin with the First of these.

God himself is the Principal Cause of Applicati- 1.
on: That is, It is God the Father in Christ by the Holy Ghost, who doth bring us into the Possession of all Spiritual Good: For the old Rule is here to be attended; all the Works of the Trinity, which are without upon the Creature are common to all

the

the Persons, yet that the manner of working of each of them may more easily appear, we will enquire severally,

1. God the Father: who is First in Order of Working, and who was directly offended; yet being now appeased, and having received a full Payment for Satisfaction unto his Justice; He because he is just, must make them Partakers of those good things, and put them into Possession thereof, which were Purchased in their behalf: And hence it is, that all the Works of Application are attributed unto the Father: As, 1 The Work of Vocation, 1 Pet. 5.10. *The God of all grace, who hath called us into his eternal glory by Christ Jesus*: which is meant of God the Father, as appears by the Opposition. 2 To Justifie, Rom. 8. 33. *It is God that justifies, Who shall condemn? It is Christ that died*, which is also meant of God the Father; because God is there distinguished from Christ. 3 To Reconcile, 2 Cor. 5. 19. *God was in Christ reconciling the world to himself, by not imputing their trespasses unto them*: 4 To Adopt, Ephes. 1. 5. *Having Predestinated us to the Adoption of Children by Jesus Christ to himself.* 5 To Sanctifie, 1 Cor. 1.30 *He hath made Christ to be Sanctification unto us*: And, 1 Thess. 5.23. *Jus be that Sanctifies us throughout, in soul, body, and spirit*: And this is the cause why Grace, Mercy, and Peace, (the very pitch of *Pauls* Salutation) is so frequently wished from God the Father, and from the Lord Jesus Christ; partly because God the Father is the fountain in the Deity, and first in this Work; and partly because the Conscience of a Sinner is never quieted until God the Father (being the Party directly offended) send the Assurance of his Favor under the Acquittance of his Spirit.

2. The Lord Jesus hath also a special hand in this Application,

Application, and that in a double respect,

1 As he is the second Person of the Trinity, the Wisdom of the Father to whom the dispensation of the great work of our Salvation was committed,

But, 2 and especially, (which most concerns our purpose) our Savior Christ is said to make al Spiritual Good ours, As Mediator, God and Man; the Head of the Second Covenant from whom the influence of Mercy and special Virtue is derived unto al the Members, as the Root from whom the Sap of saving Grace issues unto all his Branches; He was so Typed out by *Zerubabel*, in the building of the Material Temple, *He layes both the first, & the last stone.* Zach. 4 9

More particularly the immediate dispensation of this Work as it comes from our Savior, proceeds from *his Exaltation*, or *Resurrection*, (because that is the first step wherin that Exaltation is expressed and discovered to us.)

When I say the immediate dispensation of this Work, the meaning is, That though the Lord Jesus is the Author, yet *that of Christ*, or *that in Christ*, that in Christ whence the action nextly issues is *his Resurrection*; The Lord Christ in the vertue of his Death and Merits, Purchaseth al Good: in the vertue of his Resurrection he communicates and actually conveys all this Spiritual Good to His: This Work of Application falls off from thence nextly and immediately: As the Whole man is said to See, but by his Eye; to Affect or Desire, by his Heart; to Go, by his Foot; and to Speak, by his Tongue: So we say of the Actions of our Savior, He takes away the guilt of our Sins, but that is by his Death or passive Obedience, in vertue whereof our Offences committed are satisfied for: It is through him that we are Conformable to the Holy Law of God, but that is by the Holiness of his Nature and his

active Obedience: In the One, we Answer the Image of God; in the Other, the Will of God. So from Christ it is *we die to sin*, but that is by the Death of Christ, *Rom.*6.6. So here, by the same Christ it is that the Application of all Spiritual good is made to us, but its done by vertue of his Resurrection: I take that to be the sense of the Spirit in that known place a little to be weighed, *Rom.* 4.25. *Who was delivered to death for our offences, and was raised again for our Justification*: that is, He was delivered to Death as a Sacrifice to satisfie for our Sin; so the word *sin* is taken, *Isa.*53.last. and *Levit.*7.7. we read of *a sin offering*; that is, A Sacrifice Expiatory to take away the guilt of our Sin. *And he was raised again for our Justification*: that is, To apply this Purchase for our Justification, so that the perfect Righteousness of Christ might be imputed to us.

And because this Consideration is of more than ordinary Consequence, and fits the discovery of the truth: The next Cause being the Conduit to convey all knowledge; we shall a little clear it, out of the place alleadged, and the full Sense will be taken up in this Order:

1 Christs Resurrection is not our Justification.
2 Nor yet doth it only serve to declare it.
3 Therefore it remains, That it must serve to apply Christs Merits to us.

1 First, Christs Resurrection is not our Justification; that is, It is no part of that Payment by imputation whereof we are pronounced Just: It Answers for nothing on our part to Divine Justice.

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The Law required it not, it was no part of the Command, nor any Purpo'e of God to enjoyn any man to rise again: neither did our sin call for it at our hand in point of Satisfaction, for the terms of the Curse runs thus, *The day thou eatest thereof thou shalt die the death*, Gen. 2. 19. That only wh ch Answers the Law and divine Justice, for that only we are Justified: but Resurrection Answers not the Law nor yet any thing of divine Justice; for that which the Law never required, by that it never can be Answered: But the Law requires a man, either to do that he may live, or to die if he sin; but it never requires him to rise again, that's no part of the Command, or the Curse, or Punishment: Therefore the Resurrection of Christ is no part of Payment which is imputed, or for which we are Justified: We owed Two things, Doing, and Dying; these answer the whole Debt, the Law, and Justice of God.

Though the Resurrection of Christ be no part of Payment, yet it serves for more than a naked Declaration of our Justification: All Interpreters agree in that, that it serves to declare our Justification; but I conceive there is somthing more in it. So the Apostle disputes, 1 *Cor.*15.17. and he makes it one of those absurdities, wherby he urgeth them that deny the Resurrection, *If Christ be not risen, your faith is vain, you are yet in your sins*: Whereas if this interpretation may stand, That the *Resurrection is barely a declaration of Justification*, a man might shew *Pauls* Argument to be a weak one: For, it doth not follow, for a mans Faith might find succes without it, because the Resurrection of Christ doth not give a being to Justification, but only declare it; as they say: But the Text says, If Christ be not Risen, you are yet in your Sins; yet in the gall of bitterness, and bonds of iniquity; your sins are not pardoned, not subdued.

3 Therefore (if it be no part of the Payment for which we are juſtified, and yet more than a bare declaration of it; then (there can be no other given) it muſt apply that for which we are Juſtified: it is an effectual powerful cauſe to make Application of the Merits of Chriſt to us for which and through which we ſtand Juſtified in the ſight of God.

Reaſ. Not only the text is clear for it, but the nature of Application cals for it in a ſpecial manner, For by the Fall of man we are lyable to a double evil: 1 To the revenging Juſtice of God. 2 To the tyranny and Power of Sin, Satan, and Death. For when a ſinner had forfeited himſelf into the hands of divine Juſtice, it was then righteous with the Lord to deliver up the Soul to the Authority and Vaſſallage of Sin and Satan: Now therefore when our Savior Chriſt by his Death and Obedience anſwered divine Juſtice and ſo took away the firſt evil; it was then righteous with the Lord to free loſt-man (through Chriſt) from the Second evil, the Authority and Tyranny of Sin: Mark that place, *Act.* 2. 24. *Whom God hath raiſed up, having looſed the ſorrows of death, becauſe it was impoſſible that he ſhould be holden of it.* It cannot be meant of being holden by the bonds of death, as if Chriſt were bound to the revenging Juſtice of God when he was in the Grave; for he that had ſatisfied the Juſtice of God could not ſtand bound to it any more; but when Chriſt had ſuffered for our ſins in the Garden and on the Croſs, he had then fully ſatisfied; for the Law of God required no more than Doing, and Dying; ſo that Chriſt might have riſen again as ſoon as ever he was laid in the Grave, but that he lay ſo long was for another reaſon.

But the difficulty here is, How he can be ſaid to be raiſed from the pains and ſorrows of Death when his Body was in the Earth, and his Soul in Heaven?

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Some say from a sorrowful and painful Death; I confess that is true: Yet under favor I would say thus much more, It was a kind of pain and grief to the man Christ Jesus (as to any man) that his Body was in the Grave when his Soul was in Heaven which did long to be united together; the keeping of these two asunder is a Cross to them, they are antient friends made to be together, the Souls of the Saints now glorified in Heaven desires to have their bodies with them: Now then, when Christ had fully satisfied Divine Justice, and removed the displeasure of God, it was not possible he could be held by the sorrows of Death; it was not possible that his Body and Soul could be held asunder then. To clear it yet more fully; *Death* may be considered in a double regard. 1 As it is a punishment, the Suffering whereof may satisfie Justice. 2 As it is a part of that Tyranny which Satan by sin doth exercise upon a man; It is the Death and Obedience of Christ takes away the sting of Death in the first sense; but it is the Resurrection of Christ that takes away the power and tyranny of Death in the Second sense: Again Observe that *Sin* also hath a double respect.

1 As an Aberration or Transgression of the Law together with the guilt and punishment that follows from it.

2 As part of the Tyranny that Satan exerciseth over the Soul, there is a hellish authority that Satan exerciseth over the Soul by reason of Sin: Sin in the first sense our Savior Christ had imputed to him, the guilt of our Sins was charged upon him and the punishments of Sin was suffered by him, by which means he answered Gods Justice, and so came to justifie us: But the tyranny and authority which Sin and Satan doth exercise over the Soul, thats taken away by the Resurrection of Christ.

This being laid for a ground it is alwaies required at the Sureties hand, not only to pay the Debt for the Debtor, but to bring the Debtor out of Prison in despight of the malice of the Jaylor, and strength of the Prison; When therefore Christ who is our Surety had laid and paid a ful price for our Redemption to God the Father, and had fully answered that Debt which we stand bound unto by reason of our offence, so that now Justice was wel pleased with us, and the Anger of the Lord appeased towards us; yet now, the soul is in Prison under the power of Sin and dominion of Satan, therefore it is requisite that God the Father having taken a payment must let the Prisoner go free, and the Lord Jesus must undertake also to Redeem the soul from the power of Sin, and dominion of Satan, though they be never so strong, therefore God the Father raised up his Son Jesus Christ and together with him he raised us also. The soul by reason of sin comes to be forfeited to the divine Justice of God, to be a Prisoner to revenging Justice, (for the Malefactor is the Kings Prisoner not the Jaylors,) now Christ by his death satisfying Justice, he frees the soul from the authority of revenging Justice, but when the soul comes to be fetched out of Prison, though Gods Justice be satisfied, yet Sin and Satan keeps the soul in Prison and wil not let it go, unless by strong hand, therefore Jesus Christ by an Almighty power raiseth up himself from the dead, and by the power of his Resurrection he rescues the soul from the power of Sin and Satan; when Justice is satisfied the Lord Jesus saies, I have satisfied for that soul, therefore Satan and Sin let him go; they say, we wil not let him go, and they try al conclusions to hold him fast; Now the Resurrection of Christ steps in, and the Lord Jesus being raised from the dead by a strong hand, he breaks the Prison which is Sin, and

rescues

ſcues the ſoul from the power of Satan who is the aylor, and in ſpight of them both he takes the ſoul om them, and then puts it into the Poſſeſſion of al piritual good.

So that now the Authority of Sin and Satan is ta-en away which hindred the Application of theſe piritual good things; and this is done by the Reſur-ection of Jeſus Chriſt.

Hence it is that al ſpecial works of Grace expreſ-ed in the communication of laving good to the ſoul, hey are all given to the Reſurrection of Chriſt.

1 Our Effectual Calling, *Eph.* 1. 19. the work f Faith is there expreſſed on this manner, *That ye ay know what is the exceeding greatneß of his ighty Power to us-ward, who beleeve according to e working of his mighty power*; but whence omes all this? it is ſhewed in the next verſe, *ver.* 20. *Which he wrought in Chriſt when he raiſed him om the dead, and ſet him at his own right hand, &c.* y the ſame Power whereby God the Father raiſed hriſt, and whereby Chriſt raiſed himſelf, by he ay ſame Power the Lord Jeſus works the heart to eleeve.

2 Juſtification is attributed to the Reſurrection f Chriſt; beſides that place, *Rom.* 4. laſt (mentio-ed and opened before) the Apoſtle in 1 *Pet.* 3. 21. ffirms that *Baptiſm ſaves us* (*not the putting away f the filth of the fleſh, but the anſwer of a good con-cience towards God*) *by the Reſurrection of Jeſus hriſt*: That is, not the outward act of Baptiſm, ut Chriſt ſignified by it, the anſwer or demand of good conſcience is an effect of the Application of he Blood of Chriſt to the ſoul, for when the ſoul is uſtified, a good conſcience ſaies, I know my ſins are ardoned, my perſon accepted; Conſcience owns nd challengeth this, but whence comes this? the

Apoſtle here tels us, by the *Reſurrection of Jeſus Chriſt*: That is, the Reſurrection of Chriſt is the ſpecial means whereby way is made for the Application of the death and obedience of Jeſus Chriſt, to the ſoul, and by vertue whereof the ſoul comes to be juſtified.

3 Hence again we are ſaid to be adopted by the Reſurrection of Chriſt, 1 *Pet.* 1. 3. *He hath begotten us again to a lively hope by the Reſurrection of Chriſt, from the dead.*

4 Hence alſo Sanctification is commonly, conſtantly attributed to the Reſurrection of Chriſt, *Rom.* 6. 4, 5, 6, 7, 8.

The reaſon of all theſe expreſſions is, becauſe the Reſurrection of Chriſt is the chief cauſe to make way for the Application of all Spiritual Good to the ſoul, and therefore we are called, juſtified, adopted, glorified by vertue of his Reſurrection.

And there is a multitude of Scriptures receive clear Explication from this very ground, *Matt.* 28. 18. when Chriſt roſe from the dead, he ſaid, *All power in Heaven and Earth is given unto me*; he received all power at his Reſurrection: by his death and obedience, he had purchaſed all the binding and condemning Power of Divine Juſtice, and all the power of Mercy, nay, power over all Bleſſings and Mercies, and Creatures, they all became his: But when he roſe again, he then received all power over Hell, and Sin, and Death; whereby he is able to vanquiſh theſe Enemies of our Salvation, and to reſcue the Soul for which he hath died from the hands of all theſe, becauſe he hath a commanding power over all things in Heaven and Earth, to diſpoſe of them for his own glorious ends. Hence again, *Revel.* 1. 18. Chriſt being raiſed from the dead, is ſaid *to have the Keys of Hell and Death*; that is, he hath a Sovereign Authority

to

to diſpoſe of Hell and Death, to deliver his Servants from Hell and Death; and therefore alſo he hath power to diſpenſe Grace as he will, and how he will; and hence it is alſo that the communication of Grace hath been from the beginning, and ſhall be to the end of the World; and hence alſo there was a larger effuſion of the Spirit after the Reſurrection of Chriſt than before, *John*, 7. 39. *The holy Ghoſt was not yet given, becauſe Jeſus was not yet glorified*; the Spirit was given before, but the fulneſs, and abundance, and largeneſs of the Spirit was not given till after Chriſts Reſurrection; for all that was given to all Churches, to all perſons, from the beginning of the World, was by vertue of Chriſts Reſurrection; but now the nearer it came, there was a greater meaſure of the Spirit given, and when Chriſt aſcended to Heaven, then was a larger meaſure than before, and when the Jews ſhall be called, there ſhall be a greater meaſure ſtill.

Hence alſo Chriſt having conquered Hell, and Sin, and Death, by his Reſurrection he is armed with all Authority to ſend out Officers to his Churches, and his Preſence and Bleſſing to go along with them, *Eph.* 4. 8. 11, 12. *When he aſcended up on high, he led Captivity captive, and gave gifts unto men*; he gave Apoſtles, Paſtors, and Teachers, &c. Chriſts Aſcenſion is one degree of his Exaltation, and the fulleſt and largeſt expreſſion of his Kingly Authority to provide Officers, and to come along with them is from hence: ſo that here you have as it were a Key to open ſeveral Scriptures.

The Frame of this Truth may be diſcerned in theſe Particulars:

1. The Lord Jeſus as the ſecond *Adam*, the Head of the Covenant of Grace, hath all Spiritual Good in himſelf, and from him it muſt be communicated to al the Faithful as his Members.

That

2 That he may communicate al Spiritual Good to his he muſt be able to cruſh all that power that ſhall oppoſe the communication of this Good, for if there were any power more able to oppoſe, than he to communicate, the work might be hindred.

3 If he muſt cruſh all that oppoſe, then he muſt have a conquering Sovereign Power over all the Power of Hell, and Sin, and Death; for unleſs he had a Sovereign prevailing Power over all oppoſing Power, he might be conquered and hindred as well as they delivered.

4 Therefore he muſt have that Power that muſt raiſe himſelf from *the hour and power of darkneſs*, Luk. 22. 53. Chriſt when he was to die, ſaid, this is your hour, and the power of darkneſs. God the Father gave leave unto, and left him in the hands of Sin and Satan, and they did what they could do to hinder the Work of Redemption by Jeſus Chriſt, and Chriſt felt it, and profeſſed it, that all the Power of Hell, and Sin, and Death, was let looſe upon him, and they brought him down to his grave, and there they would have kept him: But the Lord Jeſus by the Power of his Godhead raiſed up himſelf from the power of darkneſs (under which in ſome ſort he then was) and raiſing up himſelf, with himſelf he raiſed up us alſo; for as he ſuffered as our Surety, ſo he roſe again as our Surety, and ſo we were raiſed with him.

5. Therefore when Chriſt will come and make Application of all Spiritual Good to any ſoul, he doth it by the Vertue and Power of his Reſurrection.

When the hard heart reſiſts the Power of the Word, and ſaies all Threatnings, all Promiſes, all Commandements ſhal not prevail with me, and when Sin and Satan quit themſelves to the uttermoſt to keep the ſoul ſtill in the Gall of bitterneſs, in the bonds of iniquity, the Lord Chriſt comes from Heaven, and ſhews the

e Power of his Reſurrection, give way Sin, give
ay Satan, that ſoul is mine, and they all give way,
nd thence comes the prevailing vertue of the Word
o the ſoul for its effectual bring ng home to God.
hus you ee the Frame of this Truth.

The Lord Jeſus by the Power of his God-head, did
aiſe up himſelf from under the Power of Sin and Sa-
an, and Death; therefore he had a Sovereign con-
uering Power over Sin and Satan, therefore he is able
o conquer and to diſpoſſeſs Sin and Satan where ever
e meets them.

3. The Spirit of God alſo hath a hand in this great Work of Application, and indeed it is in a ſpecial manner attributed to him; not becauſe all the three Perſons do not joyntly work throughout in all the Works of Application (for according to the received Rule of Divines) all the Works of God upon the Creature are common to all the three Perſons of the Trinity) but becauſe the manner of the Spirits work doth principally appear here: There are but three great Works in the World, Creation, Redemption, and Application, which are given to the three Perſons of the Trinity according to the ſpecial manner of their working; Creation is given to the Father, that's the firſt Work, and therefore given to the firſt Perſon; Redemption is given to the Son, that's the ſecond Work, and therefore given to the ſecond Perſon; Application of that Redemption is the third and laſt Work, and therefore is in a peculiar manner attributed to the third Perſon, the Holy Ghoſt.

Conceive it thus: A Malefactor that hath committed high Treaſon againſt his Prince, and being taken, he is impriſoned in the ſtrongeſt Hold, the deepeſt Dungeon, without hope of releaſe; imagine a man comes and ſatisfies the wrath of the King, and anſwers the Law, ſo that the King ſaies upon ſatisfaction given

ven, the Law is fully answered, no wrong is done: If he shall so do, the King is bound, not only to be satisfied in respect of himself, and the wrong done to him and his Law, but he is also bound to give his Royal Hand, Authority, and Commission to him that paid for the Prisoner, that he may go and fetch the Prisoner from the Dungeon, and take him away with him; Imagine that the Jaylor grows sturdy and stiff, he sees the Prisoner is profitable to him, therfore he opposeth and saies the Prisoner shall not depart; now he that hath Authority from the King must be able to break the Prison doors, and then to slay the Jaylor, and by force to deliver the Prisoner from the bondage he was in. Thus it is here; every sinner is a Prisoner to Divine Justice, Sin is the Prison, and the Devil is the Jayler that holds him in bondage by reason of the power of Sin, and by vertue of Commission from Divine Justice; Christ Jesus hath come and payed our debts, satisfied Divine Justice, and answered the Law; that God the Father hath professed, *This is my beloved Son, in whom I am well pleased*, the Law is performed, my anger fully appeased, and my mercy procured; therefore all those sinners for whom thou hast died and obeyed, shall be redeemed from the power of Sin, and authority of Satan; and now God the Father gives him a full Commission to rescue those sinners from the hands of sin and Satan: But now, when Christ comes for the soul, Satan and sin refuse, they will not let the sinner go; therfore Christ by the vertue of his Resurrection, and by the power of his Spirit, he doth rescue the soul, whether sin and Satan, and a mans heart will or no, he will have the soul, and humble him, and call him, and justifie him, and sanctifie him, and glorifie him, and then deliver him up to his Father at the great day.

Mat. 3. 17.

Use. *Direction*: How to help the souls of poor Sinners that

that are under the work of Application, either Eſtated in it or in Preparation to it, here is Direction to you al, in the greateſt ſtreights whatſoever.

When the Lord gives intimation to ſinners, that they are not in the right way, and he begins to be tampering with them, and our Savior Chriſt comes as the High Sheriff when he would put a man into Poſſeſſion of his Land, that is Poſſeſſed by thoſe that have no right to it: The High Sheriff comes with his Company and knocks at the door, now al that are within come and make reſiſtance and labor to keep him out as much as they can; So when our Savior Chriſt comes and ſaies to a deſperate rebellious ſinner, that ſoul of thine was never made for Sin or Satan, but thou muſt come and ſhouldeſt come out of thy ſins, and come to me, ſaies Chriſt; when the Word is thus diſpenſed with Life and power, now the ſoul is in an uproar, now the ſoul reſiſts this Work, he makes al the doors and bolts faſt, and he that comes in he dies upon it; But the Lord preſſes in ſtil upon the ſoul, he muſt he wil conquer and ſubdue it to himſelf; now the ſinner ſees nothing but Hel, and Death, and Damnation before it, die he muſt and that for ever if he ſtand out: and now he ſees he ſhould yeild and ſubmit, he ſees now the body of death that hangs upon him, the power of his luſts that prevails with him, and he finds his heart ſhut up under unbeleef, under the chaines of pride and vainglory and earthlimindedneſs; and the Devil preſents impoſſibilities to his view; canſt thou think that ever thoſe ſins of thine ſhould be pardoned, or that ever that ſoul of thine ſhould be delivered from under the power of them; Now (Brethren) here the ſoul's at a ſtand, above al, the ſtifneſs and ſtubborneſs of a mans own wil, no Threatnings, no Mercies, no Afflictions, no offers of Grace can prevail, but a man wil have his ſins though the Devil

Devil have his ſoul, he finds his heart ſo unconquerable, he muſt have his ſin and his wil though he die for it. Ay, now what wil you do? The Cauſe of this work of Application is out of your ſelf in Chriſt. Therefore ſend your thoughts and keep your thoughts upon the Reſurrection of Chriſt, ſet your eye, keep your eye there for ever; ſee a paſſage or two from Scripture here. Rev. 1. 18. *I was dead, but I am alive, and I live for evermore, and I have the Keyes Hell and Death* ſaies Chriſt: Thou art a Priſoner of Hell lockt up in the chains of pride and infidelitie, and the Devil keeps thee under Lock and Key as it were, and thou doeſt ſhut out the means of Grace.

Why behold Jeſus Chriſt who dyed and hath riſen againe, he hath the Keys of Hell and Death, and when thou doeſt ſay, good Lord is it poſſible that ever this proud heart of mine ſhould have any good, that ever theſe ſins of mine ſhould be pardoned or ſubdued. O look now to the Reſurrection of the Lord Jeſus, beſeech him that only can do it, that hath a commanding power over Hel and Sin and the Devil, beſeech him that lives for ever, that opens and no man ſhuts, that he would open thy heart and reſcue thy ſoul from Sin and Satan; cry, Lord here's a proud heart, a dead heart, and an unbeleeving heart, O let that power of thine unlock my heart and diſpoſſeſs me of al the evils of my Sins, and poſſeſs me of al the good things of Jeſus Chriſt: therefore have an eye ſtil to the Reſurrection of Chriſt.

But you wil ſay, It is not poſſible, it is that Jeſus that I have ſinned againſt, reſiſted, deſpiſed, and the hour and power of darkneſs is upon my ſoul, Legions of Devils dwels here, prevailing over me and drawing me to ſin, Ay (Brethren,) yet Chriſt by the power of his Reſurrection can do it for you, *Acts*, 2. 24.

It

It was not possible that he should be held by the bonds of death; when our Savior Christ was dying upon the Cross having the guilt of the sins of al the Elect upon him, al the Devils in Hel came about him then, but it was not possible that he should be overcome by them; therefore look thou up to him and say, Blessed Lord Jesus thou that wast once under the power of darkness but it was not possible thou couldest be held by it, O behold and see and have mercy, I am under the power of darkness, under the power of sin and Satan, and I cannot get loose, yet if thou wilt please to open the Prison doors and to bring me forth, if thou wilt open my heart nothing can shut it. Thus you must have recourse to Jesus Christ as risen from the dead, having al power in his own hands, if indeed you would find the work of Application to be a saving and a thorow work.

You that are brought to Christ, look hither stil; when you find Satan too subtile for you, and sin too strong for you, be sure to keep your eye here, and keep your faith here, look to Christ, and to his death, and to his obedience, But look to his Resurrection also. Col. 2. 12. *You are buried with Christ in Baptism, wherin also you are risen with him, through the faith of the operation of God who raised him from the dead.* That is our Faith should be exercised upon the Resurrection of Christ as that by vertue of which we shal rise with Christ, & get power against our sins; You that have mighty distempers strong corruptions, you must look to that power that raised Christ from the dead; this is the skil of faith, like the Apothecary when he knows the Disease, he goes to the right Box, and applies the right Remedy; So here thou hast a dead heart, a vain mind, a heart that canst not apply any saving good to thy self, look not now to the Justice of God; that wil condem

thee?

thee; but look to the operation of a God that can quicken and raise up thy dead heart, as he did raise up Jesus Christ: be sure you set your faith upon the operation of God which raised Christ from the dead: without this all our Preaching and your Hearing were in vain, as the Apostle tells 1 *Cor.* 15. 14. If all the Ministers on Earth had come and Preached, and prayed and done what they could, if Christ had not risen again all had been in vain, we might have flung stones against the wind, the Devils would have laughed at us all, you Preach and you Pray? as when men shoot Musket shot against a Castle they do but laugh at them for it. So here, *If Christ be not risen our Preaching is in vain, and your Faith in vain*; You Pray for Grace, and we Preach to communicate Grace, we would have you quickned and you come for that end, now that that must give success to all is the Resurrection of Christ, or else all is in vain; So likewise its all one to thee as if Christ had not risen at all, if thou hast not the power of it in thy own soul; O therefore when you come to the Ordinances of God, look up to the Resurrection of Christ, that the Minister may speak and pray, and that you may hear and attend by the power of the Resurrection of Jesus, that to that dead heart of thine may find a raising quickning power from Sin and Death to Grace and Life, by the Resurrection of Jesus Christ.

The Second Proposition.

II. Having dispatched the First, we come to the Second Proposition contained in the foregoing Conclusion, concerning the Causes of Application: *Viz.*

That, *that power by which the Lord works in Application is an Almighty power.*

This work of Application looks to God as the Author of it, not in regard of any common concourse of providence

providence, whereby he leadeth out the act of every Creatures abilitity to it's end in al the several kinds thereof: *Acts*, 17. 28. In him we live and move: The strong man faints if God withdraw, the weak is strong if God assist: Nor yet in regard of that assistance which the Lord vouchsafeth to the work of grace already wrought: But he puts forth an Almighty power upon the soul when he is pleased to bring it home to himself, the Cause is ordinary, but the Work it self is extraordinary, there is a mass of Miracles met together when a sinner is Converted: It was a Miracle when the Blind was made to See, the Dumb to Speak the Deaf to Hear, and the Dead to Live, but in Conversion al these are met together, the Blind mind is Enlightned, the Dumb mouth is Opened, the Heart that was shut up under hardness is Opened and Softned, and the Dead soul is restored to Life again. *Mat.* 11. 5. That power whereby Christ was raised from the dead is an Almighty power, but that he puts forth in the woking of faith in al that belong to him. *Eph.* 1. 18. *His exceeding great power, according to the working of his mighty power in you that beleeve, as he wrought in Christ in raising him up from the dead:* Hence the working of grace is called *a Resurrection. Rev.* 20, 6. *John*, 5. 20. *The dead shall hear the voice of the Son of God, and they that hear shall live.* So again, *Eph.* 2. 1. 2. *You that were dead in sins and trespasses, hath he quickned.*

Look we not only at the Weakness, but the hellish Opposition that a man hath naturally against al good; it wil appear it must be more than an ordinary power that gives a being to grace in the soul: let the best objects be presented, the most perswasive and strongest reasons pressed to a man under the power of his sins, all these wil never prevail with him. Let God come from Heaven and preach to *Cain*, *Gen.* 4. 6. 7. Let *Reas.* 1

our Savior preach to and weep over *Jeruſalem*, with many tears, *O Jeruſalem how often would I have gathered thee*, Mat. 23. 37. Let *Judas* live in the Family of Chriſt, yet if there be no more but an ordinary power, *Cain* will be *Cain*, and *Judas* will be *Judas* and go to Hell for all this. For,

1 The Soveraignty of Mans corrupt Will is ſuch, that it exceedeth all created power in Heaven and Earth: *Amos*, Chap. 4. See what concluſions the Lord there tries upon the rebellious *Iſraelites*, *I have given you cleanneſs of teeth and want of bread*, vers. 6. *I have withholden the rain from you*, vers. 7. *I have ſmitten you with blaſting*, vers. 9. *I have ſent among you the peſtilence, and overthrown you as Sodom*, vers. 10. 11. And ſtill this is added at the end of every inſtance, *Yet ye have not returned to me.* Rev. 16. 11. *They blaſphemed the God of Heaven becauſe of their pains and ſores, and they repented not*; Dan. 9. 13. *All this evill is come upon us, yet made we not our prayer &c.* The Seventy years Captivity was ended, but their repentance was to begin: When the Jews had travailed forty years in the Wilderneſs and been ſpectators of the wonders of God, yet they wanted a heart to turn unto their God, *Deut.* 29. 4. There is nothing but God that made the Will, that is above the Will, and can bow it, and frame it to the obedience of his own Will.

2 Beſides the ſtrength of the corrupt Will, look we at the power of Satan, that hath poſſeſſion of the ſoul: *Mat.* 12. 29. The Devill is ſaid to be *a ſtrong man that keeps the houſe till a ſtronger than he comes and binds him*, he improves al his policy and power to the utmoſt to keep the ſoul under the power of it's ſins, and there is no created policy or power above that of Satan: He is only ſubject to the Almighty power of God to be driven out and diſpoſſeſ-

ſed

ſed thereby.

Look to the nature of that good which the ſoul is to be made partaker of, It's a ſupernatural good, *That which eye hath not ſeen, nor ear heard, nor can it enter into the heart of man, what the Lord hath prepared for thoſe that love him.* 1 Cor. 2. 9. (It's meant not only of the things of glory, but the things of grace.) Reaſ. 2.

Now a man is naturally and wholly corrupted and poſſeſſed with ſin, Jo 3. 6. *That which is born of fleſh is fleſh*, that which comes by Generation is but either nature or corruption, Gal. 5. 19. *The fleſh luſteth againſt the ſpirit*: Therefore it is beyond the power of the fleſh to cloſe with the ſpirit becauſe contrary thereunto; therefore *Paul* concludeth it, Rom. 7. 14. *The law is ſpiritual and I am carnal ſold under ſin*; Again, that which muſt lift up Nature to act above its ſelf, muſt be ſomething above nature, for nothing can act beyond its own ſphere and compaſs; Trees grow but they have not ſence, Beaſts have ſence but not reaſon, Devils have reaſon but they cannot cloſe with God; That that muſt cauſe the Dog not to return to his vomit again muſt change the nature of a Dog into a Lamb: It's beyond the power of darkneſs to bring light, ſo here; It muſt be as the Apoſtle expreſſeth it, 2 Cor. 4. 6. *God who commanded the light to ſhine out of darkneſs*, that muſt ſhine into our hearts to give the light of the glory of God in the face of Chriſt. It is the height of power, not only to work ſomething out of nothing, but ſomething out of that which is contrary to it; And therefore this work of the Application of Redemption to a loſt ſinner, is harder than the work of Creation it ſelf, for as the Lord had nothing then to help him, ſo he had nothing to hinder him in Creating the World; but here the Lord muſt take a-

way the heart of ſtone, he muſt turn the heart of flint into a heart of fleſh, he muſt *cauſe light to ſhine out of darkneſs*, and work one contrary out of another.

Object. Why then are commands ſo frequent it Scripture; as, *make you a new heart and a new ſpirit.* Ezek. 18. 31. *Turn ye, turn ye, why will you die,* Ezek. 33. 11. *Beleeve in the Lord Jeſus and thou ſhalt be ſaved.* Acts, 16. 31. If a man have no power to turn himſelf, to what purpoſe are theſe commands, if there be need of an Almighty power to work theſe, why are they required of us?

Anſw. 1 Theſe and the like commands of God in Scripture, do ſhew; not what we can do but what we ſhould do; nor what our ability is but what our duty is, and what would be acceptable to the Lord if we could perform the ſame.

2 When the Lord gives a command together with the command he gives a power unto al his Elect to enable them to obey the command, as when he commanded *Lazarus* to come forth, *Jo.* 5. 20.

3 When we are commanded to return, to repent and beleeve, the meaning is not that we o. our ſelves, by our ſelves and our own power ſhould do this, but thus, that we ſhould be content that the Lord ſhould work in us what he requires of us; we ſhould lie under the ſtroke of the truth, and receive the powerfull impreſſion of the ſpirit and be content to be made able.

The Third Propoſition.

We have heard, 1 That God himſelf is the Principal Cauſe of Application: and 2 That the Power which he puts forth in this Work is an Almighty Power.

Now Thirdly, *Thoſe means which the Lord is*

pleaſed

pleased to appoint, and to use, are the instrumental causes of Application: This meets directly with that vain conceit of the Familists, Doth the Lord do all the Work? it seems then a man may sit still and do nothing, nothing is required of us, there is nothing for us to do. It was a wise speech of one of the Antients, He that created thee without thy self, will not save thee without thy self; know therefore we must, God by his Almighty Power, is the Principal Cause, and those means that he hath appointed are the Instrumental Causes. These are:

First, *The Word accompanied by the presence and operation of the Spirit*: Isa. 59. 21. *My Word and my Spirit shall never depart away from thee*: The word he hath sanctified and promised to accompany for this great Work, and it is *the Word of the Gospel mainly* which makes this Application for our good; He hath left an Impression of his own Institution upon it: It is called the Ministration of the Spirit and of Life, 2 *Cor.* 3. 6, 7, 8. but the Law is a killing Letter, it shews a man what he is, and what he deserves, but the Gospel shews the means which the Lord hath appointed for the revelation and communication of all Spiritual Good. Again remember this, The Word is but an Instrument or means, and therefore it works no further than the Lord Christ works with it by the operation of his Spirit: hence it's called *the Sword of the Spirit*, Eph. 6. 17. and Rom. 1. 16. *The Gospel is the Power of God unto Salvation*, as the Lord puts forth his Power in and by the Gospel. 1

Secondly, It is the *Word in the Ministry of it*, the Word published and preached, the *Word rightly divided* as the Apostle speaks, 2 *Tim.* 2. 15. that is, when the Word is rightly opened, and rightly applied, it works then more powerfully, because dispensed according to the Will of the Principal Agent, and according 2

ding to the weakneſs of them to whom it is delivered, as the chewing of meat fits it for the Stomach, and therfore it nouriſheth more, the pounding of Powder makes it ſmel more: ſo it is with the Word when opened and applied according to the mind of God, it is *the ſavor of Life unto Life*, 2 *Cor.* 2. 16. ſo again *Rom.* 10. 17. *Faith cometh by hearing of the Word of God*: it is not meant that faith comes by hearing of the Word read, for that kind of preaching is here meant for which a man is ſent (verſ. 15. *How can they preach, except they be ſent?*) but for bare reading no man had need to be ſent. 2 *Cor.* 5. 17, 18. *God was in Chriſt, reconciling the world to himſelf, and hath committed to us the Word of Reconciliation*; that is, the Lord hath delegated the diſpenſation of his Word (in a way of Explication and Application of it) to his faithful Miniſters. Only here obſerve Gods Order.

1 The Power reſideth firſt in Chriſt and his Spirit.

2 From Chriſt and his Spirit, it comes to the Word.

3 From the Word to the Adminiſtration thereof by the Diſpenſers; where you find moſt of the Word, and moſt evidence of the Spirit, there you ſhall find the work to go on powerfully and ſucceſsfully for the bringing home of ſouls to God; It is not all Eloquence, or humane Excellency in the world, but where a man walketh with God in the uſe of his Ordinances, as *when* Paul *was preaching*, *God opened the heart of Lydia*, Acts, 16. 14. The Word is like a Burning-Glaſs; that which burns and heats is not the Glaſs, but the beams of the Sun that pierceth through the Glaſs; ſo it is the Power of Chriſt in a Promiſe, in a Command, that makes it pierce to the heart, *Gal.* 2. 8. *He that wrought effectually in* Peter *to the Miniſtry of the Circumciſion was mighty in me towards the Gentils*: alas what is *Paul*, or *Peter*, or *Apollo* (as the Apoſtle ſpeaks, 1 *Cor.* 2. 5.) but Miniſters by whom

whom you beleeve as the Lord gives to every man, they are but Instruments which stir no further than the hand will move by them, nor can do no more than the hand will work by them.

Word, Prayer, Preaching, Sacraments; these are but weak in themselves, yet are they *mighty through God*, to bring in the souls of men in obedience to the Lord. Thus I have done with the Explication of this general Conclusion (together with the particular Propositions contained in it) that God himself (the Father through Christ by his Spirit) by an Almighty Power is the Principal Cause, and the Ministry of the Word the Instrumental Cause of the Application of all saving good. Let me add some Uses that flow from hence.

Information, in Two things. First, Hence we learn, That the Impression of the work of Gods Grace upon the souls of his Servants is not done by moral perswasion, that's Pelagianism, and Arminianism; they require no more to the conversion of a sinner, but meer perswasion, the Promises of Grace must be pressed, the excellency and glory of Christ discovered, and that say they is all that is needful, say but these before a man, and he hath power to embrace and receive them if he will. It is a false conceit; If that Power that raised up Christ from the dead, must be put forth for the bringing home of a soul to God, then there must be more than moral perswasion, which only stirs up, and draws out that ability that is within us. Men may come dead, and sit so, and return so and be never the better for all the Ordinances and means of Grace, if they have no more than them, *Isa.* 57. 19. *I create the fruit of the Lips peace peace, to him that is neer, and to him that is far off*: it is a *creating Power* that must be put forth, Ministers do speak in vain else. *Use* 1. 1

2 Hence again, it's certain the work of God in Application is irresistible: This is the main Fountain from whence that Error is confuted: That Power that raised Christ from the dead was irresistible, notwithstanding all sins, and all Devils, notwithstanding the hour and power of darkness, yet he raised up himself from the dead, and by the same Almighty irresistible Power he works faith in our hearts, and *quickens us* with Spiritual Life, *when we were dead in sins and trespasses*, Eph. 2. 1, 2.

It's true, there is nothing but Nature and corruption in a man, and by vertue of that, a man oppoſeth and resisteth the work of Grace: yet so to resist as to frustrate the work of God, it is impossible: God were not Almighty, if sin and Satan could hinder his Work.

Use 2. Tryal of our Conversion: Observe whether the work of Application come from Heaven or no, if so, it leaves the impression of an Almighty Power upon the soul: as Christ said, *The Baptism of* John, *was it from Heaven, or from man?* So I say of Application, Is it from Heaven, or from your self? This is certain, if it be not from the Almighty Power of God it will never bring thee to God neither in this world, nor the world to come: If the soul can say, it was not the power of Men, or Means, or Ordinances; I had all these, I understood all these, and yet was the same man still, I had the old pride and lusts still, they lodged in my bosom, and came out as occasion served as a dog returning to his vomit, till the Lord came from Heaven and broke in mightily upon my heart, and there was no resisting of him.

Quest. If you say, Must every one see the working of this Almighty Power in his own soul?

Answ. This Work may be really and savingly wrought though the Saints do not generally see and observe when

when, and how there is an impreſſion made upon the ſoul by the Almighty Power of God; even as children are grown, though it be not obſerved how.

We ſee the Power of God in other things. *Object.*

They are Natural and outward, this inward and Spiritual: Take the influences of the Heavens, and the Minerals and wonderful things that are wrought thereby, yet there is not one of a thouſand that are able to diſcern, and diſcover theſe: But this Influence of the Almighty Power of God in the converſion of a ſinner, is far more ſecret and Spiritual, ſuch as we are not able to reach. It is the prayer of the Apoſtle for the *Epheſians*, Chap. 1. 17, 18. that they might know the working of his mighty Power in working Faith; it is the moſt myſterious of all the works of God, it ſhakes the hearts of the ableſt Divines upon Earth. *Anſw.*

Comfort to releeve the hearts of ſinners againſt deſperate diſcouragements, when the floods of iniquity come in amain upon the ſoul, the ſinner looks to his ſins, to Gods Ordinances and Providences, and conſiders the Work of God that ſhould be wrought in him, and ſees what ods and diſproportion there is between his Soul and that bleſſed Work that ſhould be in him; why truly this is the only help to a ſoul in ſuch a caſe: with man it is impoſſible, but not with God, for *with him all things are poſſible*, *Matth.* 19. 26. Though there be ſuch a vaſt diſproportion between thy own ability and this Work, that thou ſhouldeſt never attain it if thou wert left to thy ſelf; yet know, that Chriſt by the Almighty Power of his Spirit is able to do it for thee. *Uſe* 3.

But the ſoul will ſay, the truth is, there is not ſo much diſproportion, but there is as much oppoſition in my ſoul to the work of Grace; why ſhould God ever give me that mercy which I would not have, and

that

that Grace which my ſoul hath ſo much oppoſed? this is another depth: Why yet know thou, that God can overwork all theſe, and will do ſo for thee if thou ſeek unto him; But know this to thy everlaſting terror, That if thou do continue thus in the hardneſs and oppoſition of thy heart againſt Chriſt and his Grace, that this Power of the Lord that would convert thee, will put forth it ſelf to confound thee to thine eternal ruine.

Uſe 4. *Exhortation*: Not to defer the time of Grace, but every ſoul of us with trembling hearts to attend upon the Lord in the uſe of means that he may be pleaſed to work his own good Work in us: It's that the Apoſtle exhorts unto, *Phil.* 2. 12. *Work out your ſalvation with fear and trembling*; and he gives the reaſon of it, *For* (ſaies he) *it's God that worketh in you to will and to do of his own good pleaſure*; that is, it is in Gods hand to help us, or to forſake us, either to make the means effectual for our ſaving good, or elſe to withdraw his preſence and bleſſing from them, while we do enjoy them.

1 Firſt, Be tremblingly fearful not to ſlight any Ordinance God hath appointed, as *Naamans* ſervant ſaid to him, *Go and try it*, he that now counſels you to it, may bleſs it, and work by it if it pleaſe him.

2 Secondly, Tremblingly fear to fall ſhort of Gods Power in an Ordinance, for a man may fall ſhort of God and Chriſt and Grace, and all good even while he doth enjoy the Ordinances of God, and live under them, therefore ſay as *Eliſha* did, *Where is the Lord God of* Eliah? Here is the Word, and here is the Ordinance, but where is the Lord God of this Word? the God of Preaching and Praying? It is not in the Miniſter, or the means to do good to my ſoul, but Lord ſpeak thou the word, and it ſhall work upon my ſoul, as he ſaid 2 *Kings*, 4. 29, 30. *As the Lord lives,*

will not leave thee till thou go with me; do thou ſo, when the Lord gives thee means, ſay, I will not leave the Lord until he make this Counſel, this Word, this Ordinance effectual for my ſaving good.

3 Be alſo tremblingly fearful when the Lord works by any Ordinance, leſt you ſhould go out from, or with draw your ſelf from the power of it when you find and feel ſomthing more than Man, and Means, and Ordinances, Oh let it not ſlip away, the Lord was in that word, do not ſuffer that ſtroke to go away, becauſe *God is there*; now the Lord is working, be you ſure to follow the blow, and give not over wraſtling and ſtriving with the Lord until he bleſs you with the effectual working of his Word and Spirit, and ſo apply unto thy ſoul all Spiritual Good in Jeſus Chriſt.

BOOK

BOOK III.

Luk. 1. 17.

To make ready a People prepared for the Lord.

HAving dispatched the Nature of Application in the General: The Parts thereof come to be Considered in the next place.

These are Two,
1. A Preparation of the Soul for Christ.
2. An Implantation of the Soul into Christ.

That so *having the Son* we may be sure *to have* Heb. 1. 2. *life*, 1 Joh. 5. 12. possessing him *who is the heir of all*, we may be possessed of all both Temporal and Spiritual Blessings with him: But before the Soul can be engrafted into the true Vine Christ Jesus, it must be prepared and fitted thereunto by the powerful work of the Spirit of God upon it, being not fit to receive a Christ by Nature, and unable to fit its self thereunto, by any liberty of Will, or any sufficiency natural it hath: When then these Two Works are imprinted upon the Soul, the Sinner comes to take full possession of a Savior, and to have all those Spiritual good things which

which Christ hath Purchased, applyed unto him: And thus these Two taking up the whole Nature of Application, it's manifest they must be the Parts of Application, as reason inforceth.

The First, is thus Described:

Preparation is a fitting of a sinner for his Being in Christ.

The words of the Text will afford us full ground for the Handling and Discovering of this Truth, *To prepare a People fitted for the Lord*: Which words make known the main Task that was impoled upon *John* the Baptist, and that great Work of his Ministery, (being the *Forerunner* of our Savior Christ) wherewith he was betrusted, and for which he was every way fitted with Gifts and Graces proportionable; Therefore its said in the beginning of the Verse, *He shall come in the Spirit and Power of* Elias. *i.e.* He shall have that large measure of gracious and Ministerial Gifts, that special presence and assistance of the Spirit of the Lord accompanying of him, as sometimes *Elias* had; that so in the corrupt and declining state of the Church, which was now exceeding great, he might set things in a better frame, build up the Breaches made, taking off those Distentions, Errors, and Divisions, which had spread over the Body, and eaten into the Bowels of the Church of the Jews like a Gangrene or Cancer. And therefore as it was foretold of him, so it was performed by him Matth. 17. 11. *He did restore all things*: Namely such

Johannis Ministerium, nec plane Propheticum, nec plane Apostolicum, sed intermedium quoddam Ministerium fuit. Calvin. *Instit.*

such was the lively and over-ruling power of his Ministery, that he wrought the Hearts of the Children, otherwise stubborn and rebellious to *the wisdom of the just men*, that laying aside all carnal wisdom of the flesh which *was enmity against God*, and caused envyings and strifes among men, they came to judge aright of things that were excellent, to set the greatest Price and account upon those things which were of greatest worth, the Truth of God, his Will and Wayes, warily to observe the seasons wherein these are Dispensed, and Revealed; And so with readiness to attend thereupon, and to entertain those opportunities and means of Grace and Good, whence follows a mutual agreement between the godly Patriarchs, and these their converted Posterity: They long before expected a Savior, these now fitted to Receive the Lord Christ their Saviour, now come.

In the Words there be Three divine Truths which we will take notice of, in which the Pith of the foregoing Description is expressed.

1 All men by Nature are unfit to Receive Christ.

2 There must be a Preparation therefore made for that end.

3 The Ministery of *Elias* is the means to do this.

The First of these though proper enough for this place, yet we shall reserve the discussing thereof, until we come to discover the manner of Gods dispensation, in drawing of a sinner to himself, where the sinners fastening to his Corruption, and the Lords plucking him from it, being handled together, will make way the one for the other, and give light the one to the other; we shall therefore defer the further treating of that, till we come to that place:

Proceed

Proceed we now to open the Second Point; That is,

Doctr. *The Soul must be fitted for Christ before it can receive Him, or Salvation by Him*: This is the Scope of the Place, the Way and Order of the Lords approach; where there is no Preparation made, there is no Expectation of a Savior to come: Thus it was Propheſied, *Mal.* 3.1. *Behold, I will ſend my Meſſenger, and he ſhall Prepare the way before me*, and the Lord whom yee ſeek will ſuddenly come into his Temple; Thus was it accompliſhed by the Baptiſt, to whom the Word of the Lord came, and he came Preaching in the Wilderneſs about Jordan, ſaying, The voyce of one crying in the Wilderneſs, *Prepare yee the way of the Lord, and make his paths ſtreight*, *Luke*, 3.4. A ſimilitude taken from Earthly Princes, our Savior he is the King, and he was now to come in his own Perſon, and in the Miniſtery of the Gospel, and thereby into the Souls of his People; And *John* the Baptiſt makes Proclamation, Not for their Houſes, ſo much, as for their Hearts, that the curſed Lusts thereof might be diſlodged: And the Room made fit to entertain the Lord Jeſus: And that this was a Spiritual Preparation, the nature of *Chriſts Kingdom not being of this world*, Joh. 18.36. And the manner of his Proceeding being profeſſedly oppoſite to the pompe of Earthly Potentates, will evidence ſufficiently: For, *none ſhall hear his voyce in the ſtreets*, Matth. 12.19. But the Baptiſts Sermon, who beſt knew the ſcope of his own Commiſſion, puts it out of doubt: For to he ads, *Matth.* 3.1,2. *Repent for the kingdom of Heaven is at hand*: As the Prophet *Iſaiah* ſayes, *Prepare yee the way of the Lord*: though he had ſaid, *Repenting is Preparing*. And *Luke*, 3.5. *Every Mountain ſhall be made low, and every crooked thing ſtreight*: The ſenſe of which words

words that it could not be literal but Spiritual, the accompliſhment of them in Experience, is proof moſt pregnantly undeniable. The Sum is, The Heart is the high way, while the Goſpel is Preaching, Chriſt is coming; the Heart muſt by Repentance be fitted for Chriſt, offering himſelf in that, and then Chriſt will come by that means thereunto.

In this Preparation (for the Explication of it) we are to attend Three Things.

1 Wherein it Conſiſts.
2 The manner of the Work.
3 The Reaſons of it.

For the Firſt of theſe,

What this Preparation is, or wherein it Conſiſts. I.

Generally: It is a renouncing of whatſoever might croſs the coming and entertaining of our Savior Chriſt into the Heart: And it is the fitting of the Soul for Faith, and for being in Chriſt by Faith: Particularly it ſhewes it ſelf in Four Things.

The Firſt is the Renouncing the Authority of thoſe boſom Corruptions which have Lorded it over the Soul, and kept out the Power of the Goſpel from prevailing and taking place in the Heart; That accurſed Union and Combination that hath been long between the Heart and its ſecret Luſts, which for their naturalneſs are ſaid to be *The old man*, Eph. 4. 22. And for their nearneſs *our earthly members*, Col. 3. 5. born and bred with us, which make and conſtitute the Corrupt diſpoſition of our Hearts; This Combination muſt be broken, this League diſſolved; elſe there is no place for the Preſence of a Savior. 1.

True, Theſe noyſom Diſtempers will be as Ty-

rants ſtill, Uſurping Authority over the Soul, but they are not acknowledged as Lawful Kings, by the Soul rightly prepared for the Lord: But the ſinner rightly fitted, ſhakes off the yoak and revolts from under the Tyranny of theſe Diſtempers, and though he be not able to wage War and to mortifie them, by any power received; yet he withdraws his Allegiance from his Luſt, and ſtands ready, to entertain a deliver; This very Work the Word here uſed by the Evangeliſt, implyes Κατασκευασατε *non tam perfectionem ſonat quam concinnitatem qua res ad uſum aptantur*, ſaith *Calvin* in *Locum*. And the Original in the Prophet *Iſaiah*, 40. 3. imports no more: both ſhewing the ſame thing, even an utter Emptineſs that ought to be in the heart: Thus alſo is this Work deſcribed and ſet out in the Particulars thereof, *Every mountain ſhall be made low*, It is not paving but levelling, not a bringing in of ſome gracious ability ſo much which this Preparative ſtroak or ſtamp looks at, (take it ſtrictly (in *hoc ſigno ratio-nis*, as they ſay) but a removing of all that, our of the way which might ſtop or ſtay our Saviors coming, for ſo he Profeſſeth, *Matth.* 10. 37. *He that loveth Father or Mother more than me, is not worthy of me*: Not worthy, that is, Not fit to Receive him, or Mercy by him: As we uſe to ſay, A fuſty Veſſel is not worthy of precious Liquor: A duſty Cabinet not worthy to have a Diamond put into it? That is, They are not fit to Receive theſe, becauſe the Things will be ſpoyled, not preſerved in them.

2. The Soul is brought to Renounce whatſoever might ſerve to ſhare in the Work and Glory of Free Grace, and to caſt ſome blemiſh thereupon, or at leaſt diminiſh the due worth thereof: which the Lord Eph. 1. 6 Chriſt (who doth all to the praiſe of the Glory of his

his Grace) will not ſuffer, and therefore he will have this Coaſt cleared alſo before his coming: And the Soul muſt be emptied, not only of thoſe things, which out of the intrinſecal Evil of their nature do croſs the Nature of Grace, as Sins and Corruptions; but alſo of all that confidence in any ſpiritual ſufficiency or ſervice, by which, while we would ſeem to ſhare with him in the Work of our Converſion, and eaſe him of ſome part of the Labor, we do indeed take ſome part of the Honor from him, concerning which he hath ſaid, That *he will not give his Glory to another*, Iſa. 42. 8. The Lord Jeſus as he will not ſuffer any Corruption never ſo ſtrong to hinder his Work, when he will accompliſh it, ſo neither will he ſuffer any of our performances or abilities, be they what they will, *to joyn Purchaſers with him* in the Covenant of Grace, as though he were not either able or willing to be the *Author and finiſher of our Faith himſelf*. No, no: We muſt not ad of ours, but in his caſe take all of him, and from him; not bring our own wiſdom with us, but *become fools, that we may be wiſe*; and that's the way which God hath appointed to gain information, not think to joyn our ſtocks with Chriſt, and ſo become Co-partners with him, (I ſpeak of the firſt Work of Converſion) to make our ſelves Holy, Juſt, and Wiſe, but *renouncing our ſelves we muſt look that he ſhould* be made Wiſdom, Righteouſneſs, Sanctification, and Redemption to us. Heb. 12. 12. 1 Cor. 3. 18. 1 Cor. 1. 30.

Hence the Apoſtle, *Phil.* 3. 9. profeſſeth he deſired to be *found in Chriſt*, not only as *not having his own ſins*, but not *having his own righteouſneſs, which was by the Law*.

A Real Renouncing of our own worthineſs of that Grace and Mercy which we need, and without which we are moſt miſerable; this being one Condition of 3.

the Second Covenant of Grace made in Christ, whereby it's differenced from that of the Law made with *Adam*; Namely, That Holiness and Righteousnes wherewith the Nature of man was beautified in Paradice, though it was not so natural as illuing out of the Principles, out of which he was compounded and made, yet by all Orthodox Divines it is in this sense judged natural in that in Gods wise Providence and righteous appointment, it was due to Nature; It being cross to the wise proceeding of the infinite wise God, to require Obedience from a Creature if he should not have given ability to the Creature to perform it: It Arguing weakness and unskilfulness at the least, in the Workman to make a thing for an End, and not make it able to attain the End for which it was made: But in this Second Covenant of the Gospel, it is far otherwise; when we in our first Parents had misspent the stock the Lord had bestowed upon us, we were unworthy to be betrusted with any more: and hence it coms to pass when the Lord wil lay hold upon the proud heart of a Sinner and draw him to himself, he sinks his Spirit with the sence of his own wretchedness, so that he sees and confesseth freely that he is undone without Mercy, and yet conceives it's not possible that ever such a worthless worm should partake thereof, acknowledgeth it's just with God to deny to give, nay to offer Grace to him, that hath slighted, rejected, opposed Grace from day to day; He knowes he cannot procure or Purchase Gods favor, challenge he dare not, without it he concludes he must perish, and yet deserves by his own confessi-

Originalis justitia & data fuit, & debita naturæ Adami, in primo fœdere. Ferrij vindiciæ contra Jesuitas.

Non sic in fœdere secundo. Data hic gratia, sed nullo modo debita.

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on he ſhould never obtain it; *Dan.* 9. 7, 8. *O Lord, Righteouſneſs belongs to thee, but unto us confuſion of face,* nothing but ſhame and confuſion belongs to us, no mercy nor grace, *Ezek.* 36. 31, 32. *They ſhal loath themſelves in their own eyes*; and *not for your ſakes do I theſe things ſaith the Lord*; *be aſhamed and confounded, O houſe of Iſrael.* In a word, then is a man truly worthy that is fit to hear of, and to receive mercy, when he is rightly, really become apprehenſive of his own unworthineſs.

The ſoul now ſtands ready to ſide it with Chriſt for him to take poſſeſſion of it, that though the ſoul be not able to kill ſin, yet it's empty, the Coaſt is cleer, as when *Joab ſent to* David *to come and take the City,* ſo the ſoul ſtands ready, that if Jeſus Chriſt would come and take poſſeſſion of it, and do that for it, which it cannot do it ſelf; this is that that it would have, the ſoul is content that Chriſt ſhould do all; as ſuppoſe a City that is Garriſoned with Enemies, they cannot get them out themſelves, but they are willing that the General ſhould come with his Soldiers and drive them out, and place another Garriſon there: ſo the ſoul is content that Chriſt ſhould diſpoſſeſs whatſoever oppoſeth him, and do whatſoever is pleaſing to himſelf, *Iſa.* 26. 13. *O Lord our God, other Lords beſides thee have had Dominion over us, but by thee only will we make mention of thy Name*; as if the ſoul ſhould ſay, I cannot ſubdue my ſins my ſelf, but let Chriſt do what is good in his eyes; the ſoul is content that Chriſt ſhould work upon it, and do all for it. 4 2 Sam. 12. 28.

The Second Particular to be attended for the Explication of the Point, is to ſhew the Manner of this Work: and that will alſo appear in Four things. II.

The ſoul of a ſinner is meerly patient herein; it's 1

wrought upon him, not wrought by him, by any power he hath inherent in himself; so the phrase and language of Scripture, *Jer.* 31.18. *Turn me, and I shal be turned:* and verse 19. *After I was turned I repented:* that also includes as much, *Gal.* 4.9. we know God, or rather (in this first Work) are known of him.

And therefore it's no work of Sanctification, properly, and as it's taken in a narrow and strict sense; for the sinner being justified by Faith, and having the Spirit of Adoption dwelling in him, hath received a principle of life whereby he comes to be active, *Act.* 15 9. *Having purified their hearts by faith.* This only is in way of preparation to fit us for our being in Christ, that I may receive this power; this is to make room for faith and Christ, that having received him, I might be enabled by the power of the Spirit to run right, which is Sanctification: Hence then, go no further than this work: the sinner as yet is not a good Tree, nor can he bring forth good Fruit, but is in way of preparation to be made one; yet this work as it comes from the Spirit, is good and pleasing to God, because the Spirit is a good tree, and is the Author of this, I only am the receiver of it, and therefore it is none of my fruit properly, nor am I said to do any thing to please God by this, because it's done in me, not by me; As it is in the infusion of the Grace of Faith, look at it, as the soul is the subject of the Work, the act it self comes from the Spirit: and as a fruit of the Spirit it is good and accepted of God, yet I cannot properly be said to please God in it, because it is not an act done by me.

Hence those feeble Objections fall to the ground, and are wiped away with a wet finger.

Object. If there be any saving Preparation before the infusion of Faith, then the soul brings forth good fruit, and is a good tree without Faith: And Secondly, then

then there is ſomthing which pleaſeth God, and then the ſoul pleaſeth God without Faith.

The Anſwer is eaſie, and at hand: Theſe ſaving Preparations are no acts of mine, therefore not my fruit, nor can I be ſaid to do any thing to pleaſe God by them, becauſe they are wrought in me, not by me, and the ſoul may have a good work wrought upon it, and be the receiver of it though not the Author of it; but as they come from the Spirit of God who is holy and bleſſed, ſo are they good fruits, and truly pleaſing to God. *Anſw.*

This Preparative Work imports not ſo much any gracious habit or ſpiritual quality which is put into the ſoul, as a principle by which it is enabled to act that which concerns its everlaſting welfare: but its rather an act of the ſpirit of Chriſt, whereby it doth fling down thoſe ſtrong holds, diſpoſſeſs the power of Satan, and quit the ſoul from thoſe overpowering and prevailing claims which Satan and Sin challenge h over it, as to exerciſe their tyranny and authority upon it; The ſoul ſues out a divorce; now that is to weaken, and wholly to remove the claim of marriage, and authority which the party challenged thereby to act upon the party and overrule her, and yet this divorce is neither marriage nor matrimonial love, but making room for the right and poſſeſſion of the ſpirit by faith; as Hoſ. 3. 3. *Thou ſhalt not be for another, ſo I will be for thee.* Acts 26 18. *To turn men from darkneſs, and from the power of Satan.* It's a cutting off of the branch that it grow not upon its old root, and receive not ſap and influence therefrom. For in the Fall of Man, there was a double work of Sin, Firſt a turning of the ſoul from God; Then Secondly a ſettling of the ſoul upon the root of *Adams* rebellion, by a delivery of it up into the hand and power of perverted mutability, whence comes a daily

influence, and entercourse of the power of sin, and of Satan by sin, acting of it as he will; now this cutting off the soul by preparation, breaks off the continuance, and growing to the root of rebellion; which being interrupted and intercepted, it cannot act and carry the soul as formerly.

3 When this Preparation is fully wrought, Faith is certainly, and wil undoubtedly be infused, and cannot be hindered, when (I say) it is compleat and come to its full period *in ultimata dispositione*: for there is a legal preparation which may befall Reprobates, it is a plashing of the soul not a total cutting off the soul from sin, which makes corruption couch more close, but will never kill it, nor is appointed by God for this end, to make way for the form of Faith, but for other ends, (as shall appear in the use of the point.)

But there is also an Evangelical Preparation, wherin the Lord intends to fit the soul fully for faith, and its implanting by faith into Christ: and this end he doth never, he can never miss; For there is no Efficient that spends his time & labor in preparing the matter but he will bring in the form, unless either he wanted wisdom in beginning that which he should not perfect, or wanted power in making a preparation for that, he could never bring to perfection, but neither of these can befall the Lord. Mal. 3. 1. *When the soul is prepared, then the Lord presently comes into it.*

Object. Hence that Cavill is crushed, as being a conceit meerly coyned to cast a blemish upon this truth, say they who deny this Work, imagin a man in this Preparative Work should die, whither should he go? to Heaven he cannot, because he hath not life not having Christ; to Hell he cannot, because he hath a saving Work wrought upon him.

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The Anſwer is, he is in a ſtate of Salvation Preparatively, and ſhall certainly poſſeſs it, becauſe he cannot but have faith and be united to Chriſt, and ſo ſaved by him, The like may be ſaid of ſuch as are Juſtified, what if they ſhould die before they be Sanctified, no impure thing ſhall ſee Gods face, the Anſwer here and there will be alike. *Anſw.*

This Preparation makes the ſinner give way to Chriſt in all, of himſelf, and that in al things there is not a corner in the heart, not an affection, no back door, no cloſſet or cunning conveyance in the ſoul, to be kept from Chriſt: But it ſets open the Door and delivers up the Keys into the hands of Chriſt. Either all, or none at all; not cut, but cut off; the ſoul is not only changed from her luſts, but divorced fully. In *Jer.* 3. 10. It is ſaid they turned not to the Lord with all their hearts but fainedly, there is ſome ſecret luſt reſerved in the heart that is the bane of all Hypocrites, but this Preparative Work fetcheth off the heart from al ſecret diſtempers, there is none reſerved, but the ſoul is willing that the Lord Chriſt ſhould take away every thing that hinders; A reſervation of any luſt will not ſtand with Preparation; a ſad Preparation fetcheth off the whol ſoul. 4

Three Reaſons why there muſt be ſuch a Preparation.

Firſt let the Teſtimony of the Scriptures be heard which will evince it; and Secondly the force of Argument which will conclude it undeniable.

The Scriptures are pregnant which ſpeak to this point, I ſhall inſiſt mainly upon three.

John, 5. 44. When our Savior had in the foregoing verſes diſcovered the unteachable ſtifneſs of the hard 1

hard hearted and rebellious *Jews*, that though they had the Preaching of *John* the Baptiſt who *was a ſhining and a burning light* to point out our Savior to them; they ſaw the works of our Savior daily before their eyes that might convince them; yea, had the Scriptures the Records of the counſels of God, which might ſhew them the way to life in Chriſt and perſwade their hearts to imbrace it; yet our Savior upbraids their rebellion to their faces, *Ye will not come to me that you might have life*, verſe 40. But the queſtion might grow what might be the cauſe of this incorrigible perverſneſs of their ſpirits, for if *another came in his own name they would hear him*, but *though he came in his Fathers name they would not receive him.* verſe 43. He anſwers therefore in verſ. 44. *How can ye beleeve which receive honor one of another, but ſeek not the honor that comes from God only?* Where theſe Two things are plain.

1 When the poyſe of corruption and the body of death ſo far prevails, that we ſeek our ſelves, and ſet up our own perſons, in the eyes and hearts of others: when we would ſtudy to pleaſe men, and to ſeek applauſe and approbation from them, and ſatisfie our ſelves therein, and ſo ſet up our ſelves in their eſteem: our Savior profeſſeth and that peremptorily, how can ye beleeve? that is, it is impoſſible ye ſhould beleeve, as if he ſhould ſay, theſe two are ſo contrary, as Heaven and Earth one to another, they cannot meet together in one heart; and therefore this is made the firſt ſtep to Chriſtianity, *If any man will be my Diſciple let him deny him ſelf and follow me*, *Matt.* 16. 24. Where there is no denying of a mans ſelf, there can be no following of Chriſt.

That God ſhould give al to me, work all by me, and take al from me, this is to ſeek the glory that comes from

from God only, this is my honor, when I am willing that God ſhould honor himſelf upon me and by me.

2 If ſeeking honor from man and faith cannot ſtand together, then the ſovereignty of this ſinfull diſtemper muſt be renounced, as croſs to Grace and Chriſt, before we can receive Faith or Chriſt by Faith.

The like place you have *John*, 6. 44. Uttered and expreſſed upon the ſame ground and occaſion, and tending to the ſame end: When the *Phariſees* deſpiſed the Perſon and quarrelled with the Word of our Savior Chriſt, *Is not this Jeſus the Son of Joſeph whoſe Father and Mother we know, how is it that he ſaith I came down from Heaven?* verſ. 42. That which they ſaw not, underſtood not, that they would not entertain; our Savior ſhews the reaſon of this wretched rebellion of heart, *No man can come to me unleſs the Father which hath ſent me draw him*, unleſs the Father who hath called our Savior, and committed the great Work of Salvation to him, and ſent him to that purpoſe, by a holy conſtraint draw the rebellious ſinner out of himſelf to Chriſt, he will not he cannot come unto him; comming is Beleeving; drawing is Preparing; when God the Father lets in his heavy diſpleaſure into the ſoul of a ſinner to force him to ſeek out to Chriſt for preſent relief, there is elſe no way but perriſhing, this is that that cauſes him to go out to Chriſt. 2 It is hence plain.

1 Unleſs a man be Drawn there is no Comming.

2 He that is Drawn will certainly Come. Without Preparing there is no Beleeving, and he that is Prepared, will undoubtedly come and Beleeve.

It's the ſcope of that place, and the very aim of the parrable, *No man can enter into a ſtrong mans houſe before he firſt bind the ſtrong man, and then take* 3

poſſeſſion

poſſeſſion of the houſe, 12. *Matt.* 29. The houſe is the heart the ſtrong man is Satan, who takes poſſeſſion thereof, and rules in the ſoul by means of ſin, the binding of this ſtrong man, is taking away of the over ruling claim, and challenge, that Satan by ſin laies to the ſoul, and by vertue whereof he acts it and carries it to the commiſſion of evill, ſo that while our Savior by a ſuperior right of Purchaſe, by his precious blood, laies claim to the ſoul, this ſoul is mine: he binds Satans hands, brings to nought and diſanulls his claims, and ſo ſpoyls him of all that rule and tyranny he exerciſeth in the ſoul.

It's the meaning of that order appointed by God in the work of Converſion and bringing the ſoul to himſelf, *Acts*, 26. 18. To turn them from darkneſs to light from the power of Satan to God, firſt from the one, then to the other.

Take alſo Two Reaſons of the Point.

Reaſ. 1. If there be not Preparation before Implantation, then the ſoul is implanted into Chriſt while it is in the ſtate of Nature, under the command of Sin, and Power of Satan, and ſetled in it ſelf; For upon this ground, and by this grant to be implanted into Chriſt, and to be at the ſame time unprepared do ſtand together.

But that is utterly impoſſible as apparantly contradicting the Principles of Reaſon, for then it ſhould be under the power of ſin and Chriſt at once; in the Kingdom of Light and Darkneſs together; in Hell and Heaven at the ſame time; a Subject to our Savior, and a Subject to his corruption; and ſo a man might ſerve two contrary Maſters, fully oppoſite to the Verdict of our Savior Chriſt, *You cannot ſerve two Maſters*, Mat. 6. 24. Contraries at the ſame time ſhould be affirmed of the ſame thing. If it be light, then it's darkneſs.

The

The Second Reaſon is taken from *Rom.* 11. 24. where the Apoſtle ſpeaking of the Calling of the Gentiles, ſpeaks thus, *If thou wert cut out of the Olive Tree, which is wild by Nature, and wert contrary to Nature grafted into the true Olive Tree*: Every ſinner is as a branch which grows Naturally upon *Adams* rebellion, as upon the wild Olive; the true Olive is the Lord Jeſus, the Second *Adam*, and Head of the Covenant of Grace; our calling is our engrafting into Chriſt the true Olive, our preparation is as it were our cutting of us off, by the knife of the Law. *Reaſ.* 2.

If cutting in Nature, is and in reaſon muſt be before engrafting; then *Preparing is before implanting*, but cutting is before engrafting in Nature and in Reaſon, *Ergo*, preparing is before implanting.

Theſe Scriptures, and theſe Reaſons may ſuffice to give in Evidence for the ſettling and eſtabliſhment of this Truth.

For Application, this Doctrine ſerves to Inſtruct, Reprove, Examine, and Exhort.

For our Inſtruction: Hence we ſhould receive it, and beleeve it for an everlaſting Truth, That Chriſt cannot be united to the ſoul, while it continues in the ſtate of Nature and Infidelity: The Doctrine formerly delivered, and the Reaſons alleadged for the proof thereof, do force this Concluſion beyond gainſaying: For if the ſinner muſt be prepared and cut off from his Natural condition, before his Implantation, then while he is in his Natural and corrupt Eſtate, there can be no union and communion with the Lord Jeſus; ſo the Apoſtle diſputes, 2 *Cor.* 6.16. *What communion is there between Light and Darkneſs, Righteouſneſs and Unrighteouſneſs, Chriſt and Belial?* wherefore he ſaith, *Come out from among them, and be ye ſeparate, and touch no unclean thing, and I will be your God.* We muſt come out of our diſtempers and corrup- *Uſe* 1.

ruptions before Christ will come; if we touch any unclean thing, Christ will not touch us; that is, unless we be divorced from all our corruptions, so as not to touch them with the touch of a marriage affection (so the Apostle 1 *Cor.* 7. 1. *It's not good for a man to touch a woman*; that is, to be married to her) we must thus be divorced before we can be married.

And we are the rather to have our hearts and judgments established in this Truth, because the contrary Opinion, to wit, *That Christ may be united to the soul remaining in the state of Corruption*, is a brooding Error, that brings out a whol nest and company of delusions with it, which will pollute and pervert the Judgment, and defile our Practices in our dayly Conversations.

1 This maintains the sinner in a careless and remorseless security, and fondly perswades, that which is so pleasing to the flesh, that a man may keep his lusts and his Christ, his comfort and his corruption together than which nothing is more contentfull to a carnall heart: A Christ and a Lust, A Christ and a proud heart; A Christ and a World; A Christ and a peevish Nature; Oh such a Christ pleaseth us well, but such a Christ will never do us good.

2 This makes a man bold to adventure upon the commission of the grossest evill, this makes him fearless to continue in it, makes him negligent and regardless by godly sorrow and saving repentance to recover out of it, he passeth not, he cares not, to take his poyson and to drink it in, as his daily dyet; he carries his balsom about him and that which will undoubtedly cure him: he may yet maintain union with Christ, and communion with his curst Lusts.

3 This makes a man slight in holy services, so as neither to put a price upon them, nor to see an excellencie in them, or judg aright of the necessity of such performances

performances, he becomes ſleepy and heartleſs in what he doth; he is ſure of a Chriſt, that will anſwer all, and therefore he troubles not himſelf with holy duties; if he ſtumble upon the doing of them, ſo: if he neglect the doing of them, ſo: he hath a way to help all, he can have a Chriſt, (he conceives) without theſe; and therefore he makes no great matter whether he do theſe or no.

4 Nay if he may have union to Chriſt while he is in his corruption, if ſo: he is then in a good eſtate; *for he that hath the ſon hath life*, 1 John, 5. 12. Therefore he may have evidence of his good eſtate without the ſight of any ſaving qualification, becauſe he may have a Chriſt and ſo be in a good eſtate without any ſaving qualification.

And therefore this Evidence muſt needs come from an immediate revelation from Heaven; for there is no appearance no manifeſtation of it on Earth, either in our hearts or lives in what we have or do; and therefore then our good eſtate may be ſure unto us by Chriſt, when we have nothing but ſin, and do nothing but commit ſin.

And hence becauſe both graces and gracious actions may be wanting in this union to Chriſt, (becauſe ſeparable from it) thererefore the want of them cannot infer the deniall of a good eſtate, nor the preſence of them conclude the certainty of a good eſtate; becauſe they are not proper and peculiar to ſuch a condition, for then they could not be ſevered from it, which they may.

And thus, this one Deluſion like an Egyptian fog, darkens the whol Heavens, even the bright beams of the Sun of the Goſpel, and the everlaſting Covenant of Gods free grace; cuts the ſinews of ſincerity, and eats out the blood and ſpirits of the power nd preſence and life of Grace; and under a pretence of advancing Chriſt

Christ and Free Grace, destroies his Kingdom, and frustrates the coming of Christ into the World: For he came for this end, 1 *John*, 3. 8. *To destroy the Works of the Devil*; the Apostle concludes it, verse 10. as a proof beyond all question or exception, the child of the Devil is manifest in this, *He that hates his brother, and works unrighteousness, is the Child of the Devil*, and yet upon this grant, and according to this ground, a man may do both these, and yet be united unto Christ, and so be blessed of him.

Look we therefore at these so desperate delusions, not as Rocks and Sands where men may suffer Shipwrack and yet be recovered; but like a devouring Gulf, or Whirl-pool, whereinto whosoever comes, there is no hope nor help to come out; as cutting a man off from the careful and conscientious use of the means appointed by God in the Gospel to recover him: As a Ship that is foundred in the midst of the main Ocean without the sight of any succor, or hope of Relief. Besides then the Arguments formerly alleaged, I shall propound some other to fortifie against this so dangerous a Deceit.

Reasons to prove that Christ cannot be united to the Soul while it is in its Natural Condition, and the state of Unbeleef.

Reas. 1. Taken from *John*, 14. 17. Christ saies he would send them another Comforter, even the Spirit of Truth *whom the world cannot receive*: Every man while he is in his corrupt and natural condition, he is one of the World, *Eph.* 2. 2. *When in times passed ye walked according to the course of this world*: vers. 3.

verſ. 3. *Among whom alſo we had our Converſations in times paſt, in the luſts of the fleſh*; How otherwiſe could they be called out of the World, unleſs they were in it.

They who cannot receive the Spirit, cannot receive the Lord Jeſus, nor union to him; but men Naturally cannot receive the Spirit, therefore they muſt be called out of the World, and from the Power of Satan, and ſo be prepared, and then receive Faith, that ſo they may receive Chriſt.

But Converſion being a Creating Work; a Work of Creation needs no preparation to it, or for it, becauſe his Word is ſufficient; he calls men his people who are not his people, and by calling them ſo, he makes them to be ſo. *Object.*

Preparation is required to the implantation of the ſinner into Chriſt: not in regard of God or his work upon us, as though he needed any help to the execution of his holy will; but in regard of the thing wrought in us; for he *working all things according to the counſel of his own will*, and the rules of his Infinite Wiſdom, he needs not any help, in his work: yet it is againſt his perfection and ſufficiency to go againſt the wiſe Order ſet down in the Diſpenſation of his Providence for the bringing about of this work; the cauſes of a thing do not help God in Working or Creating, they are neceſſarily required to make up the thing wrought or created: there is nothing in a blind eye that may help God to reſtore it to ſight, yet God according to reaſon muſt put a power and ability of ſight or a vitive faculty, before he will, nay indeed can, bring forth ſeeing: God can turn Water into Wine, but in reaſon he muſt deſtroy the Nature of Water, and then make Wine: for it implies a contradiction to ſay that Water ſhould remain Water, and yet have Wine made out of it: So it is in the ſoul, he *Anſw.* *Eph.* 1. 11.

can change a proud and unbeleeving heart into a beleeving heart: but he muſt firſt deſtroy the power of unbeleef before he can bring in faith.

Reaſ. 2. He that is under the power of infidelity and corrupt Nature, he is under the guilt of his ſins, and in the ſtate of condemnation, *John* 3. 18. *He that beleeves not is condemned already*, and verſ. 36. *The wrath of God abides upon him*: But he that is in Chriſt, to *him there is no condemnation*, Rom. 8. 1. *This is my beloved Son in whom I am well pleaſed*, *Matth.* 3. laſt, and for his ſake with all that are in him: Now to be in the ſtate of condemnation, and acceptation together; in the ſtate of Life and death; to have the wrath of God abiding, and the good pleaſure of God reſting upon a party at the ſame time, implies a perfect contradiction, and ſo impoſſibilities in reaſon.

Reaſ. 3. Where there is nothing but oppoſition and reſiſtance between two, there can be no union; for all union implies conſent and agreement, there muſt be a mutual accord betwixt things on both hands, before they can be made one: *Amos*, 3. 3. *Can two walk together except they be agreed?* love tends to unity and is the cauſe of it, and that ever preſuppoſeth ſome likeneſs.

But every man remaining in the ſtate of Unbeleef and Corruption is wholly oppoſite to Chriſt, and the work of his Spirit: he is wholly Fleſh, *John*, 3. 6. *And the fleſh luſts againſt the ſpirit, and theſe are contrary*: Gal. 4. 17. the wiſdom of the fleſh *is enmity againſt God*, it is not ſubject, nor can be ſubject to the Law: ſo far from cloſing with the work of the Spirit, as it is not able to bear it. *The Scribes and Phariſees rejected the counſel againſt themſelves*: i. e. to their own ruine, *Acts*, 7. 51. *Ye ſtiffnecked and hard hearted, ye have ever reſiſted the Spirit of the*

Lord

Lord. *Paul* did no more than every Natural man would do; *Being mad* (saies he) *I persecuted that way*: The way of Christ, and so Christ himself.

In a word: It's said of all, and it's true of all, the best of the Saints, take them in their Naturals, ye were darkness, *Eph*. 5. 10. darkness cannot but oppose light. He that is acted wholly by the power of Infidelity, he must resist the work of Faith, and so the receiving of Christ by it.

There are but Two Covenants that ever God made with man touching his everlasting Estate; The Covenant of Works, or of the Law; the Covenan of the Gospel, and so of Grace; and these two Covenants are so opposite that the one disanuls, the other, *If it be of Works, it is no more of Grace, else Works were not Works*; *If it be of Grace, it is no more of Works, else Grace were no more Grace*, *Rom*. 11. 6. Hence they are severed as far as blessing and cursing, *Gal*. 3. 9, 10. *So then, they which be of Faith, are blessed with faithful* Abraham, *For as many as are of the Works of the Law are under the Curse*. Now all men by Nature are Members and Heirs of the first *Adam*, and therefore under his Covenant, and under his Curse, *Rom*. 7. 5. 8. *Whilst we were in the flesh, the motions of sins which were by the Law did work in our Members to bring forth fruit unto death*: Those who are in Christ are under the Covenant of Grace and Life, *for he that hath the Son, hath Life*: Hence I reason, *Reas*. 4.

To be under two contrary Covenants, of Law, and Grace, is impossible, because so a man should be accursed and blessed at once.

But he that is in his corrupt Condition, and state of Infidelity, he is under the Covenant of Works; he that is in Christ, under the Covenant of Grace.

Hence followeth a Fifth Reaſon.

Reaſ. 5. Who ever is under Grace, over them ſin ſhall not have Dominion, *Rom.* 6. 14. *Sin ſhall not have dominion over you, for you are not under the Law, but under Grace:* but they who are in their natural condition, and in the ſtate of Unbeleef, they are under the power and dominion of ſin; therefore they are not under Grace, nor yet in Chriſt.

Uſe 2. This diſcovers the folly, and daſheth the fond conceit of many carnal men, who have framed a ſpeedy way to Heaven in their own fancies, through which, yet never any had paſſage thither; to wit, they fondly imagine they have Chriſt and Mercy at command, and that they can make a ſtep to Heaven in the turning of a hand, they need not make ſuch large proviſion or preparation before to tire out themſelves, with tedious and heart breaking ſorrows, and dayly remorſe for their dayly failings; ſmal warning will ſerve the e mens turns: Be it, they love their luſts, and practiſe them; they harbor continually their noyſom diſtempers in their ſouls, expreſs them alſo in their lives; they crave but the allowance of ſome few hours before their death, to fit themſelves for their departure and happineſs, a few forced ſighs, faigned and formal confeſſions of their evils, and howling for pardon, out of the horror of their ſpirits, now and then cuſtomarily adding a *Lord have mercy on me*, they ſuppoſe they have made all even with God; but if they can but get the Sacrament, they conclude all is ſure, they muſt needs go poſt haſt to Heaven; if they can but ſay they beleeve, Chriſt muſt comfort them, cannot but ſave them. No, no (Brethren) the Word reveals none, our Savior accepts of no ſuch agreement, he comes upon no ſuch terms to bring any comfort with him, unleſs any man ſhould be ſo far forſaken of reaſon and ſenſe, as to imagine the Lord Jeſus

Jesus would carry the Drunkard and his Cups, the Adulterer and his Harlots also, the riotous Gamester his Cards and Dice, Hawks and Hounds, and all to Heaven together, which is impossible and incredible: Oh! these men will one day find, and that to their woe, they cozened their own souls by their own folly: whereas sound comfort cost more, the way must be prepared, thy heart loosened, rent and plucked away from thy corruptions, before the Lord Jesus will vouchsafe once to look in upon thee: No Harbenger before, no King follows after, where the heart is not fitted for a Savior, there is no hope to enjoy the presence of a Savior: It's the condition upon which his coming is promised and can be expected upon any sure ground. It's the order and connexion of things which God hath set in the work of Grace, *Luke*, 3. 5. *And all flesh shall see the Salvation of the Lord.* The Copulative Particle, *And*, tells us the sight of Salvation depends upon that which went before; when we see the mountains of Pride, high and lofty imaginations levelled, crooked perverseness of our own spirits taken off, and we made meek and tractable, then there is some hope that Salvation will appear unto us; but if any man will yet rear up mighty Bulwarks, and *strong holds* of rebellion, and hardness of heart, and maintain those *high imaginations*, sturdy distempers of pride, security and carnal confidence; he must know whoever he be, that as yet he is not within the ken of mercy, and though he look until his eyes fail in his head, and his heart sink in his body, he shall never come within a true sight of Salvation, much less may he think ever to be made partaker of it; why? confer with thy own conscience; Dost thou think it fit the King should lie in the Truckle-bed under a company of Traitors? Is it reasonable the Lord Jesus should be an underling to thy lusts? No certainly, the

1 Cor. 10.

gods that thou haſt obeyed, by thoſe thou muſt be ſaved: thou would have thy luſts, but reject Chriſt, thou ſhalt periſh with them, but the preſence of the Lord Jeſus thou canſt not enjoy; *Let the wicked man forſake his way and the unrighteous man his thoughts and return unto the Lord for he will abundantly pardon.* Iſaiah 55. 7.

Uſe, 3. We have hence a ground of tryal; whereby we may gain certain evidence; whether ever we came the right way to Chriſt; or that Chriſt is come or that we have any grounded hope that he will come unto our ſouls.

If Chriſt fit the ſoul, he wil certainly never looſe the ſoul, if he prepare it for himſelf he will undoubtedly poſſeſs it by his ſpirit and grace.

Our Savior is not either ſo weak or unwiſe; ſo weak; that he cannot accompliſh his work and intended end: ſo unwiſe that he will looſe his labor or leave his work without ſucceſs; as though he had miſtaken himſelf, and enterpriſed that that either he could not or ſhould not accompliſh.

This is the difference between Reſtraining and Preparing Grace; the Lord may reſtrain a ſoul for other Ends, but if he prepare the ſoul, it is *for Chriſt*, and he will never miſs of that End.

There be ſeveral other ends for which the Lord in his infinit wiſdom ſees fit to curb and keep in the corruptions of the wicked, and reſtrain the rage of their unruly diſtempers, why he ſhould take of the edge and keens, and aſſwage the fury and helliſh fierceneſs that is in the hearts of wretched and unreaſonable men who are taken by Satan according to his will, and ruled by him, even the Prince of the Air who is an enemy to Gods glory and to mankind.

1 As firſt that the Lord might ſhew his power, and that abſolute ſoverainty he hath over the worſt men, & the

the worſt of Creatures thoſe infernal Spirits, and the worſt and moſt violent of all their corruptions, and that he hath the reins of all their violence and rage in his own hand, and orders it, and their wills and wickedneſs, not as they pleaſe but as he purpoſeth; and therefore he inlargeth their commiſſion and recals their commiſſion as he pleaſeth. And therefore (as *Job* ſpeaks of the Sea: *Job* 38. 11.) He ſets the bounds and compaſs of their courſe which they ſhall not paſs *thus far and no further*: So to the Devil he tels him punctualy how far he ſhall proceed, *he is in thy hand only ſave his life.* Job, 2. 4. Which was a vexation to Satan, as though God had ſaid, break this Bottle but do not ſpill this Wine; thus the Lord curbed in *Pharoah*, when the *Iſraelites* were to go out, Exo. 11. 7. *There was not a dog moved his tongue, againſt man or beaſt, that they might know that I am the Lord.*

That by this means he might provide for the ſubſiſtance and continuance of the ſociety of Men, in Churches and Commonwealths: eſpecially the relief and ſafety of his own Servants, whereas had but wicked men their wills, it's certain there was no being nor breathing nor living for the Saints upon the face of the Earth, the Dragon the Devil in his inſtruments doth ſo malignantly purſue the woman that is, the true Church and Children of God *Rev.* 12. 13. The Lord therefore breaks their teeth, pares their nails, and cuts ſhort their tether that they cannot do as they would. As *Laban* ſaid to *Jacob* Gen. 31. 29. *It is in the power of my hand to do thee harm, but the God of thy Father ſpake unto me ſaying, ſpeak unto Jacob neither good nor bad.* It is in the wills and power of wicked Men and Devils to do harm to the people of God, but the Lord will not ſuffer them to act that rage and malice that is in their hearts and ſo not to do

that hurt which otherwise they could and would. So to *Abimelech* the Lord whispers his displeasure in the night *Gen.* 20. 3. And so restrained him from that which his own heart would have carried him unto.

That he might indeed put his Servants to a more narrow search, and to cause them to look to their heart roots, and not content themselves, with the lighter strokes of common impressions and reformations: since many have something like preparation and yet fall short of any saving work, the Saints may be careful to go further and not content themselves with such Copper and counterfeit appearances, of hearts prepared for a Christ and breathings after him; but to *winnow themselves* as the Prophet speaks and walk with a jealousie and a suspicious fear over themselves, and return and search and enquire & question with themselves: Am I no other? No better? Am I as such? Then I shall fall and perish as such. 1 John, 2. 19. *Had they been of us they would never have gone out from us. There must be herejies and that amongst you also* (saith *Paul* to the *Corinths*) that they *that are sincere hearted may be tryed.* 1 Cor. 11. 9. When there is false Coyn goes up and down each wise man examines, what he hath, and what he takes.

Now those upon whom legal terrors and these restraining strokes are laid for here and the like ends, in the counsel of the Lord: In the issue the strength of their corruptions (like waters that are stopped) break out with greater violence, the Lord lets loose their distempers upon them: and commonly, these blows leave them at a greater distance from the Lord Christ, than ever before, and many times, a Reformation of a mans own, is but a Preparation for Sin. He that is otherwise cannot be hid. 1 Tim. 5, 25. *It had been better for them never to have known the*

way

way of righteousneſs then after they have known it to turn from the holy commandement, and ſo to return with the Sow that was waſhed to wallow in the mire again, and with the Dog to his vomit again. Dogs that lick up their vomit grow more filthy than ever, ſo ſuch as theſe, grow the moſt hellish open and adverſaries to Chriſt and his Goſpel that be in Earth. They ſeemed to be prepared by God, but it was (as I ſay) for other ends, than for Chriſt and when theſe ends are attained in Gods ſecret Counſel, he uſually plucks up the ſtake and lets looſe their tether that they may hurry headlnog to everlaſting ruine.

But if the Lord do not only curb a ſinner, or hack and rough hew him a little by the word, but cut him off, as a branch or ſcion fit for a ſavior he will never let him lie and wither. Look then to thoſe finful luſts, thoſe ſpecial and beloved corruptions unto which thy heart hath ben ſo ſtrongly tyed and linked, and whereby Satan and thy corrupt heart have intrenched themſelves, and ſet up as ſo many ſtrong holds againſt the Lord Chriſt, the work of his ſpirit and power of his truth, as being in league and confederacie with theſe noyſom diſtempers; Haſt thou felt the tyranny and treachery of them, that bondage and bitterneſs unto which thou art brought, that thou longeſt, and breatheſt after relief and deliverance, and the comming of a Chriſt, that thou mayeſt deliver up thy ſelf and all into his hands, and thou findeſt thy ſoul oppoſite to that that hath been oppoſite and croſs to Chriſt: *Iſay* 59. 20. The Redeemer *ſhall come out of Zion* who are thoſe? *to them that turn from tranſgreſſion*, If the Lord turn thy ſoul he will Redeem thy ſoul, and if ever he Redeem thee he will turn thy ſoul from thy tranſgreſſions, he will make a divorce between thy ſoul and ſin; Haſt thou found

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the ſtrong man bound, thoſe temptations which formerly were ſo ſweet thou couldeſt not diſtaſt them, thoſe corruptions which were ſo natural, that thou couldeſt not but yeild obedience yea willingly reſigne up thy ſelf to the authority and right of jurisdiction they challenged over thee, and thou wenteſt *as an Oxe to the ſlaughter and as a fool to the ſtocks*: But now thy heart is revolted from that right and power theſe corruptions and temptations had over thee, and thou waiteſt only for a way of eſcape, now thou art for a Chriſt, and he wil be for thee, for ſuch as thou art alone.

And therefore this gives in heavie Evidence againſt ſundry ſorts of men, as ſuch who as yet never came into the ſuburbs of Salvation, never made entrance or preparation towards the enjoyment of Chriſt, and therefore are far from ever coming to the participation or fruition of him.

I The firſt are thoſe which ſlight this work as a matter meerly ſuperfluous; they look at it as an invention of ſome diſcouraged, and drooping melancholly perſons, a courſe which out of dark and miſguided thoughts have contrived, but was never required by the Almighty. Theſe are of two ſorts.

1 Such as they who are in a dead ſleep of ſenſeleſs ſecurity conclude their condition good, becauſe they never knew what a good condition meant, and therefore conceive they need not be troubled, they ſhould not be altered from it. They obſerve no *Mountains*, diſcern no *crooked paths* nor ſee their own ſins nor the danger of their own condition, and therefore fondly conceive they need be no better they ſhould be no other: and if men could be as wel contented with them as they are with themſelves, they ſee no reaſon but that they might ſit down in quiet, without trouble and diſtraction, and yet I will to Heaven alſo.

It's

It's a needleſs and rigid curioſity of ſome ſingular humorous men, that require more than needs, that they might be counted more than ordinary, they cry out (as they) *Yee take too much upon you, yee ſons of Aaron, are not all the Congregation of the Lord holy?* they wonder why men ſhould be ſo troubled for their ſins, diſtreſſed in the apprehenſion of their own condition, they count it a bleſſing they never yet knew what it meant and hope they never ſhall. Numb. 16, 3.

Thou that never ſaweſt thy unfitneſs for a Chriſt, art not yet in a way to be fitted; thou who never faults the waies which might ſtop the paſſage of Chriſt, thou art never like to mend them upon theſe terms. This was *Laodiceas* temper, *Rev.* 3. 16. *Thou ſayeſt thou art rich and wiſe, and wants nothing, and knoweſt not that thou art poor, and naked, and miſerable, and indeed haſt nothing*; nay, thou art cut out for confuſion, fited and prepared on purpoſe for an everlaſting rejection, *Iſay*, 6. 10. Mark how, when the Lord will prepare a people for utter deſolation, and ſhut them out from ſharing in mercy, he ſends the Prophet with Commiſſion, *Go* (ſaith he) *make the ears of this People heavy, their eyes dim, and their hearts fat, that ſeeing they may ſee and not underſtand, hearing they may hear and not perceive, leſt they be converted, and I ſhould heal them*: as if he ſhould have ſaid, if they never ſee, if they never be made ſenſible of their ſins and ſelves, they will never be converted, and ſo never ſaved: 2 *Cor.* 4. 3. *If our Goſpel be hid, it is hid to them that periſh*: There is not a thought that the King will come on progreſs when there is no Harbenger to make preparation before.

2 To this rank of thoſe who ſlight this way and work of God, are your preſumptuous Atheiſts, when the terrors of the Law are denounced, and the power

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of the Truth in the dispensations thereof is planted on purpose to make battery against the strong holds of the loathsom corruptions of mens hearts and lives that they might fall down before Jesus Christ and resign up all to him. These wretches defeat the power and stroke of the Truth by their Atheistical conceits; It's true (say they) the Lord requires the soul should sue out an everlasting divorce between it self and sin, such emptiness and such underness; It's but a white at which we should aim, not which we can hit; a Copy after which we should write, but though it be scribled and blurred it will serve the turn; God requires so much, but he will take less: he threatens, and it's wisdom indeed to affright sinners, and in a Spiritual policy (as Fathers do) terrifie, but he intends not Execution, it's but to awe men, not to condemn men. Let all such presumptuous Atheists hear, and fear, and tremble at what the Lord hath said in *Deut.* 29. 19. *He that beareth the words of this Curse, and shall bless himself in his heart, saying, I shall have peace though I walk in the stubbornness of my heart to add drunkenness to thirst.* Such a one is a subject prepared on purpose for the everlasting wrath of God, for the next saies in the next verse, *The Lord will not spare that man, but the anger of the Lord will smoke against him, and all the Curses that are written in the Book of God shall be upon him, he shall cut him off, and root him out from amongst the number of his People.*

Another sort are such, who though they are not come to this height of prophaneness to as to slight this Work, yet they chuse another way of coming to a Christ, which is as sure (as they conceive) and much more easie; They catch after Christ and comfort in him, before ever there be any breach of league with their lusts, or sad abatement of their hearts be-

fore

fore the Lord in the ſight of their Natural condition. And thus as Travellers when they meet with deep waies, and foul and long lanes that are hardly paſſable, they make bold to cut a way for themſelves, and break over the Fence and Hedg to avoid the tediouſneſs of the travel, ſo they make a way of their own, not keep the Kings Road. So here, when this way of preparation is too narrow and tedious a paſſage, they have contrived a narrower courſe and compaſs of their own; They will catch at a Chriſt, and preſs on for mercy and to take hold of a Chriſt, and not come by this coaſt of breaking the league with ſin, and renouncing the concurrence of any thing beſides, and in a miſguided miſtake, they conceit they have carried the cauſe. This was the guiſe of the ſtony ground, Matt. 13. 20. *He that received the ſeed into ſtony places, the ſame is he that heareth the Word and immediately with joy receiveth it.* They ſhould firſt have ploughed up the ſtones, there ſhould have been brokenneſs of heart; they ſhould have received the Word with ſorrow firſt, and then afterwards with joy; and therefore this ſudden and diſorderly coming, brings as ſudden and ſhameful departing away; therefore it follows in the 21. verſe, *Yet hath he not root in himſelf, but dureth only for a while, and in the time of temptation falls away.* As it is with the corn upon the Houſe top, it flouriſheth and fades ſpeedily, but no man fills his hand with it.

Object. But would you not have a man to beleeve? is it not a duty which God reveals and commands upon no leſs hazard than the loſs of eternal life? *He that beleeves not is condemned already, John, 3. 18.* This is the ſin of all ſins, which *the ſpirit convinceth the world of that they do not beleeve, John, 16. 8.* Can a man do ſo neceſſary a duty too ſoon? or hath he allowance to neglect it, and not beleeve at any time? why

why? would you not have a man to beleeve at some times, when God commands him to beleeve at all times?

Answ. No: God forbid: There is no allowance for unbeleef at any time. It's his duty for ever to endeavor it, the Ministers duty to exhort unto it, and require it. Beleeve it he can: but that he will never be able to do it, to be married to Christ and sin also, to be under the power of corruption, and the command of the Lord Jesus; to grow upon two stocks at one and the same time is not possible. And when the Lord in his word so strictly enjoyns it, and his messengers call upon men to beleeve, the aim and intendment of both is, to press them to use those means and take that course whereby they may come and beleeve: First to make room for Faith, before they can receive Faith; first go out of themselves and sins before they can go unto a Savior: and therefore this is not to hinder the work of Beleeving, but to further it, and that unto the utmost according to the mind of God.

3 A Third sort who miss the way to the Lord Jesus, are such who indeed attend this work in the right place, but spoyl it in the doing; make an entrance but never come to any perfection, yea pervert it wholly by their rash and unskilful proceeding: There be some quarrels and babbles raised between the soul and a mans sinful distempers, they begin to be at ods and contention, and therefore upon a push they purpose to part dwellings, because of some hard measure that they find unexpectedly from their beloved lusts: the venom thereof vexeth his spirit, and the sting of those terrors, and the righteous plagues which are now deserved and so presented before the veiw of the soul, makes him fal out with his corruptions, as having expected other and more pleasing dealing at their hands, and that upon their promises and pretences made, but

now

w he feels the bitterneſs thereof, and therefore can beſt judg of them by his owne ſenſe and experience. and thus the terror and trouble and hart-ſmart which his ſin hath wrought in him, ſetts him buſily and reſolutely to the reformation and amendment of it. and in this turn, there may be no Sinne, he Sees or knowes, but in his own apprehenſion, he would renounce all; no Service or duty but he doth approue and practiſe all: ſelfe-terror ſetts him a worke for his owne honor or quiet; and pitch him at what narrownes you will he will Come to it. And as the dint of the blow is, and the power and ſtrength of the ordinances under which he lives, and the Conſtant houlding himſelfe to the uſe and excerciſe of holy duties continue, this may continue long, and cauſe both Confidence and comfort with it. And this is a dangerous and deſperate miſtake being a preparatiue for a Child of the law .*ie.* to a legall reformation, not for the implantation of the ſoul into Chriſt: and here millions periſh.

When by ſelf terror occaſioned by the ſting of Sin, the Sinner is ſet upon reformation, and that with much violence, with a kind of thorownes & ſtrickt nes to procure his owne ſafetie, ſelfe loue meeting with terror ſetts a man upon amendment of himſelfe for ſelfe ends, as his owne ſalvation and honor. That preparation which ſets a ſoul upon reformation, ſo that he attayns his end and eaſe there, ſo that there is deep ſilence about a Chriſt nor yet ſight and ſence of the need of him, its certaine, its naught. for it iſſues only from this principle and when that failes, both his duties and comforts come to an end; This was the guiſe of that young man, *Matth.* 19. 20. who could ſay to our Saviour, *I have kept all the commandements from my youth, what lack I yet*? he lived in a reformed way and reſted there when yet his heart was not

not loosened from his secret Corruptions and therfore when he came to the triall he would rather part with Christ and heaven and happinesse then part with his Sin. This was also the frame of those hipocrites, *Isay.* 58. 36. *who fasted and afflicted their soules and yet did not loose the bonds of wickednesse.* A saving preparation though it be not a principle of life yet it makes way and roome for the comming of a Christ that will bring a principle of life into the soul this is the end of it, and if it cease before it come thither it misseth its end.

4 A fourth sort are such who have weltered long in their owne sorrowes and their owne performances, and services, and yet find (and therfore are forced to confesse) there is neither power, nor pardon, nor peace there to be had, for their guilt and terrors, and distempers remaine as before: and therfore they see all in a Christ, know they must have it from him and are Content to expect it, therfore they ply him with teares and prayers, yea, are contented that he should doe all for them Only they would capitulate with him, and put in this proviso, that he must doe it for them as they spoke of the Centurion. *Luke.* 7. 4. *he is worthy for whom thou shouldst doe this.* So they thinke of themselves, since they sorrow and seek and attend upon him according to his will, they cannot endure with patience to think they should misse. These men have not renounced their owne worthynesse, and would indeed presse in upon the priviledge of the Lord and not make it free; and so not grace.

Quest. How shall the soul know it doth thus look to much to its owne worthinesse?

Answ. I answer in two things. 1. If it secretly snarle at Gods dealings, and quarrell with his dispensations, and privily grudge and repine when they see others have more and better then they: I see others have been humbled and

and pardoned, and comforted; but I go on ſtill in a diſconſolate way: the Saints of God have ſought the Lord, and found him gracious to their ſouls; they have uſed the means, and found a bleſſing upon them: but I pray and faſt, and uſe all the means of Grace, and yet I feel no power, receive no profit, nor benefit to my own ſoul, and there is a ſecret conceit that God doth them wrong: As ſhe ſaid, *If it be ſo, Why am I thus?* Gen. 25.22.

2 We may know it by a ſinking diſcouragement of heart. When the ſoul wearied with delayes and differings, and expectation, ſits down in a forlorn condition; becauſe he cannot have what he will, he will caſt away what he hath, and conceaves he may be careleſs of what he might attain. As *David* ſaid, *I ſhall one day periſh by the hand of* Saul, 1 *Samuel*, 27.1. *All men are lyars*, Pſal. 116.11. Alas! I am not fit to Pray or to Hear; I find my heart worſe after it, none was ever in ſuch a caſe as I: better never to uſe the means, than never to have benefit by them; better never to enjoy the Ordinances and Priviledges of God, than to get no good by them: How now! Better never uſe the means? It would be better, and beſt of all, if you were deeply humbled and abaſed in the ſight of your own vileneſs. As the Apoſtle ſaies, *What if God will not?* What if he will never pardon your ſins or ſhew mercy to your ſoul? If he give you nothing, doth he owe you any thing? You think your worthineſs is not attended, you ſecretly think the Lord hath forgot himſelf, your parts and performances, your tears and prayers, diligence and endeavors, ought upon due, to be remembered and recompenced.

No: Thank your proud heart; you are not prepared for the preſence, the peace, the comfort, the coming of a Savior, and therefore you want him. Do

you think your ſelf worthy to be condemned when you think it much to be denyed, deſerted, puniſhed, nay, but delayed in the diſpenſation of Gods goodneſs: He muſt pleaſe your pallat and ſuit your mind and humor at a beck: No, no, mend your ſelf if you be in ſo haſty a moode, the Lord will make you know that you are unworthy of mercy: He will not bribe you, nor be beholding to you to wait upon him for his mercy, yea, be thankful to him that you may wait; and wonder that you are not paſt praying, hearing, and waiting, and all.

Uſe 4. A ground of Encouragement to a poor diſtreſſed ſinner, when Devils aſſault, Corruptions grow ſtrong, Conſcience accuſe, and the venome of the vengeance of the Almighty drinks up a mans ſpirits, ſo that the ſinner knows not how to bear his condition, nor yet how to help himſelf out of it: ſo that he is at his wits end: His Friends pitty him, and the Parents conceave their Child is undone, they never thought to have ſeen this day: Why ſo? It is the beſt day that ever his eyes ſaw; he is now in Gods way, the Lord now ſeems to lay hold upon him, and to intend good to him; be not afraid of the work, but be afraid he ſhould miſs and ſpoil in the working. As in Child-bed, when throws come thick and ſtrong, there is moſt hope of a ſpeedy and happy delivery, but when her throws leave her, her life leaves her, ſo it is in the new Birth. Stormy gales at Sea toſs a man moſt, but ſooneſt land him. Therefore do not ſo much fear the blow, as be thankful and be willing to follow the blow; nor ſo much deſire to be eaſed, as not to be deceived; not ſo much to have the work over, as to have it made good upon thy ſoul; labor to get into, and keep in that frame prophetied of in all true Converts, *Jer.* 50.4. *Going and weeping with their faces towards Zion, they ſhall ſeek the Lord their God.* Exhor-

Exhortation. Suffer then the Exhortation of the Baptiſt, the voyce of him that cries in the Wilderneſs to ſound in your ears, and to ſink into your hearts; *Prepare ye the way of the Lord, make his paths ſtreight.* As ever we deſire to ſhare in the Merits of our Savior to enjoy him, and his preſence and everlaſting happineſs by him; addreſs we our ſelves, beſtir our ſouls in the uſe of all means to entertain a Savior, and then we may undoubtedly expect him, and we ſhall not miſs of our expectation. There is no lack on his part, he is willing and ready, *He that ſtands and knocks at the door that he may come in:* Rev. 3.20. If the door was open, he would come in without queſtion: If the way was prepared *he hath promiſed to come ſpeedily*, and certainly he would not delay his coming. I know this manner of entertainment ſeems hard to fleſh and blood, loath we are to diſlodge ſo many gainful gueſts, ſo many ſpecial friends, darling pleaſures, and ſweet contentments, which we have contrived to our ſelves out of the earthly comforts of this life. Hence many are content the King would go another way, and ſecretly wiſh they had nothing to do with the Lord Jeſus; there is ſo much privy ſearch to be made, ſo much examination to be uſed, ſuch a ſight of our ſins and unworthineſs; yea, that which is worſt of all to the corrupt hearted, they muſt vomit up all their ſweet morſels, ſhake hands, and break league with their beloved darling delights, which they tender as their lives, they muſt thruſt world, and eaſe, proſperity, and pompe, credit, and applauſe by the head and ſhoulders out of the doors, and turn them going: And therefore I am afraid, many mutter that in ſecret in their own hearts, which the Devils openly profeſſed, What have we to do with thee Jeſus, thou Son of God? art thou come to torment us be- Iſa. 5. Mal. 3.2. Mal. 3.1.

fore the time, to deprive us of our profits, to pluck away our pleasures, and to dislodge those sweet lusts that we harbored so long in our bosoms and bowels; learn we then to press some sound Arguments upon our own hearts, that we may perswade and prevaile with them if it be possible, to set about this work which is so necessary.

Consider then,

First, *Who we be that must prepare*; And

Secondly, *For whom.*

1. First, Let us consider our selves, a company of poor, miserable, sinful, and damned Creatures, sinful dust and ashes, dead dogs. Consider of this and think with thy self, Will the Lord of Heaven come down? will Christ dwell in my heart? will he vouchsafe to look in, yea, to call in (as he goes by) upon such a sinful Creature? And let this move thee to prepare for his coming. We *are not worthy* (as the Centurion said) *that the Lord should come under our roof.* 1 King. 8. 27. There *Solomon* saith, *Will the Lord indeed dwell on earth?* Will he dwel in a house made with hands? As if he should say, Is it possible? Can it be imagined that thou Lord being the great God of heaven, *whom the heaven of heavens cannot contain*, shouldest once vouchsafe to dwell in a house made with hands, in the Temple which I have builded! And what may we say, Is it so? Can it be? Shall it be that God will come and dwell under our roof? that he will come and dwell under our rotten and sinful hearts, that he will dwell in our wretched and sinful souls? Why? he will, he hath said it, he hath promised it, he will perform it; and therefore let us consider our own unworthiness

to

to receive Christ, as a motive to stir us up to make preparation for Christ; for the baser the place is that should entertain him, the greater the preparation should be. We ought to wonder that the Lord will vouchsafe to come into our sinful souls, and therefore we had need prepare the more for his comming: The Lord hath promised to come into our souls, if we humble them, and make them fitting to entertain his Majesty; therefore sweep your hearts, and cleanse those rooms, cleanse every sink, and brush down every cobweb, and make room for Christ; for if thy heart be prepared and divorced from all Corruptions, then Christ will come and take possession of it.

A Second Motive that may stir us up to prepare for the Lord Jesus, is, To consider who it is that we are to prepare for: Here we have Three Things.

1 Consider the worthiness of the Person, in regard of whom all preparation may seem too little; you are not to entertain an ordinary person, it is not a man, it is not a King, it is not an earthly Monarch, but it is the King of Kings that will come into your souls to comfort them; yea, his holy and blessed Spirit will remain with you for ever: Therefore do all that possible may be done to prepare for his comming and for the entertainment and welcoming of him, when he comes. In *Psal.* 24. 7. *David* calls upon his own soul (for so the words are to be expounded) *Lift up your heads O ye gates, and be ye lifted up you everlasting doors, and the King of Glory shall come in.* As who should say, Be enlarged, Love, Joy, Hope, Desire, and All that is within me, set open, give way, for the Lord is coming; But who is the Lord? *It is the Lord of Hosts, the Lord strong and mighty, the Lord mighty in battel,* vers. 8. And with that he knocks again, *Lift up*

your heads O ye gates, and be ye lift up ye everlasting doors, for the King of glory shall come in, verſ 9. As if he ſhould ſay, What! Shall the Lord knock? Shall the King of Glory ſtand? Open ſuddenly and make all preparation: Did *David* do thus? Why do you do ſo then? Chriſt knocks by Promiſes, he knocks by Judgements, he knocks by Threats; yea, he ſpeaks this day unto your ſouls, and labors this day to make way for himſelf: Make therefore all preparation, let nothing be wanting, that when he comes he may take poſſeſſion of your ſouls, and be a God unto you for ever.

2 Conſider all that good that Jeſus Chriſt brings with him, and that ſhould move you; for all the good that we need or can deſire to make us happy, he will bring with him when he comes to take poſſeſſion of the Soul: The Lord comes into our Souls not to trouble us and charge us, no, he comes to bring everlaſting Salvation and happineſs to our Souls; Look what Chriſt ſaid to *Zacheus*, Luke 19. 5. 8, 9. when he went up into a Sycamore-tree to ſee him, *Make haſte and come down* Zacheus (ſaith he) *for I muſt abide with thee in thy houſe*: *Zacheus* makes no cavilling, nor no tarrying, but *made haſte and came down and received him joyfully*: And mark what Chriſt ſaid unto him, *This day Salvation is come to thy houſe.* So likewiſe it ſhall be with you, when Chriſt comes, everlaſting Happineſs and Salvation comes with him; and therefore if you do not make preparation for him, you refuſe Salvation and Happineſs that is offered to your Souls by him. *Amos* 4. 12. when the Lord had ſent many Plagues and Judgments upon *Jeruſalem*, he ſaith, *Thus will I do unto thee Oh Iſrael, and becauſe I will do thus unto thee, therefore prepare to meet thy God O Iſrael*: I will do thus unto thee, that is, I will ſend Mildews,

and

and Peſtilence, and War, and Famine amongſt you, I will draw you out with Hooks, and your Poſterity with Fiſh-hooks: And what followeth? *Prepare to meet thy God Oh Iſrael.* If God come againſt us to plague us, we muſt prepare to meet him; Reaſon then with your own Souls; Should the Lord come in Judgement to puniſh us, if we ought to prepare to meet him, then what preparation ought we to make for his coming, when he ſhall not come thus in Judgement to condemne us, but in mercy to ſave us, in his goodneſs to enrich us, in his compaſſion to comfort us? Then now if ever, *prepare to meet thy God O Iſrael*: Let every heart perſwade it ſelf in this particular, Is Chriſt ſo gracious and ſo merciful, doth he ſend from Heaven unto us, and ſay he will come in, Behold (ſaies he) I *ſtand at the door and knock, and if any man will hear my voyce and open unto me, my Father and I will come in, and ſup with him*: He will come in himſelf, and bring all the good things of Grace and Glory with him for the everlaſting refreſhing of our Souls: Why! Where are your hearts in the mean time? Therfore if ever, now prepare to meet the Lord Jeſus bringing Salvation with him. Rev. 3. 20.

3 Conſider again, How the Lord Jeſus entreats you, and beſeeches you to receive him, he that might command you, and condemne you for refuſing; beſeeches you to entertain him, 2 *Cor.* 5. 20. *We as Ambaſſadors in Chriſts ſtead, beſeech you that you would be reconciled to God*: that is, *That you would prepare to meet God willing to be reconciled to you in Chriſt*, and that you would come to his terms.

Conſider our Savior Chriſt hath taken a great journey from Heaven to Earth to ſave us miſerable wretched ſinners; conceive you ſaw thoſe ſtreams of

blood trickling down his cheeks, conceive you saw him upon the Cross, with his hands thrust through with Nayls, and his side pierced with a Spear, enduring the wrath of God for our sins, and behold now he standeth at the door, and saith with the Church, *Lam.* 1.22. *Is it nothing to you, have you no regard? O you that pass by, behold and see if there be any sorrow like unto my sorrow, &c.* Imagine you heard Christ say, I have suffered these and these things for you, these hands of mine were nayled, this side of mine was pierced, this heart of mine was melted with anguish of Spirit: Imagine you saw Christ standing and knocking at the door of your hearts, as indeed he doth, and say, Hoe all you within there, all you proud hearts, all you covetous and malicious hearts, Have you no regard to a Savior? a Crucified Savior? He that died for you and now laboreth to do good to your Souls, Will not this move you to prepare your hearts for him and let him in? Will you suffer the Lord Jesus to stand knocking, and calling and weeping, and saying as he said to *Jerusalem*, *Luke* 19.42. *Oh that thou hadst known, even thou at least in this thy day, the things belonging to thy peace; but now they are hid from thine eyes.* Will you suffer Christ to stand thus, knocking at the door of your hearts and not let him in? Take heed of this, Christ knocks this day at your hearts, if you now give him his last Answer, and shut the door against him, it may prove to be the last knocking, you may hap never to see him more.

A plain and powerful Miniſterie, is the only Ordinary Means to Prepare the heart ſoundly for Chriſt. Doct. 2

Hence it is, when our Savior would have this work done, he prepares a workman fit for it, and furniſheth him with abilities, which might enable him to the diſcharge thereof; the work is great, and the ſervice difficult, and therefore *Elias* is fitted with a Spirit ſuitable with Power anſwerable unto that purpoſe for which he was appointed, an Inſtrument as we ſay for the nonce. *John* the Baptiſt he alſo inherits theſe abilities, and that Miniſter muſt be an *Elias*, *i.e.* muſt have his Spirit and Power in proportion, if ever this great work of preparation followeth his hand with Comfort and Succeſs; As it was in the Material, ſo alſo is it in the building of *this ſpiritual temple, in which the holy Ghoſt doth dwell*: The Elect of God are like trees of righteouſneſs, the Word is like the Ax, that muſt be lifted by a skilful and ſtrong arm of a cunning Miniſter, who like a Spiritual Artificer muſt hew and ſquare, and take off the knotty untowardneſs in the Soul before we can come to couch cloſe and ſettle upon the Lord Chriſt as the Corner ſtone: *Paul* calls the Saints *Gods husbandry*, 1 Cor. 3. 9. A powerful humbling Miniſtery is like the Plow, to *plow up the fallow ground, the thorny* ſenſual hearts of ſinful men to receive *the immortal ſeed of the Word of Promiſe* and the Spirit of Chriſt thereby. 2 Cor. Jer. 4.

For the Opening of the Point Two Things are

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1 What is meant by a plain and powerful Miniſtery; ſuch as that of *Elias*.
2 How this hath force to effect ſo great a Work.

The plainneſs of the Miniſtery appears,

1. When the Language and Words are ſuch as thoſe of the meaneſt Capacity have ſome acquaintance with, and may be able to conceive; when the Preacher accommodates his Speech to the ſhallow underſtanding of the Simpleſt Hearer, ſo far as in him lies, alwayes avoiding the frothy tinkling of quaint and far ſetched Phraſes, which take off, and blunt as it were the edge of the bleſſed Truth and Word of God: Therefore the Apoſtle rejects *the wiſdom of Words* as that which makes the Croſs of Chriſt; that is, The Doctrine of Chriſt Crucified, revealed in the Goſpel, to loſe his proper and powerful effect when it is ſo Preached; where let it be obſerved that it is not only the vanity and emptineſs of Words which is here condemned, but even that pompous gaudineſs, and elegancy of Speech, which after an unſuſpected manner ſteals away the mind and affection from the truth, and ſtayes it with it ſelf, when it ſhould be a means both to convey both Attention and Affection from it ſelf to the truth. He that puts ſo much Sugar into the Potion, that he hinders the ſtrength, and the work of it by ſuch a kind of mixture; though he pleaſe the Pallat of the Patient, yet thereby he wrongs both the Phyſick, and his Health. So here in Preaching.

Cor. *Non λογοδαιδαλίαν quæ nihil eſt quam inanis loquacitas, ſed ingenioſam elegantiam ſuæ prædicationi neque aptam, neque utilem, teſtatur.* Paulus. Calvin ad Loc.

For the excellency of Eloquence, and entiſing words of humane Wiſdom which in caſe were commendable to be uſed by him who is an Orator, or a Declamor in the School, in the Pulpit becomes ever Fruitleſs,

Fruitleſs, and many times hurtful and prejudicial to the ſaving ſucceſs of the Goſpel: Hence the Apoſtle makes theſe as Oppoſite, 2 *Cor.* 2. 4. *My Speech and my preaching was not with entiſing words of mans wiſdom, but in the demonſtration of the Spirit and of Power*: taking this for granted, as it appears in manner of the Speech, the pompe of entiſing words muſt not be diſcovered if we would have the Spirit in the powerful work of it be demonſtrated and made to appear, ſo much ſweetneſs of words as may make way for the efficacy of the Goſpel, may be admitted, and no more. And as all kind of Curiority and Niceneſs is to be avoided, ſo all obſcure and unuſual Phraſes, dark Sentences and Expreſſions, ſtrange Languages are much more to be rejected, as oppoſite even to the end of ſpeaking, much more to plainneſs of the Preaching of the tuth. Words are appointed by God in his Providence, to be Carriers as it were, by whoſe help the thoughts of our minds and the ſavory apprehenſions of truth may be communicated, and conveyed over to the underſtanding of others, whereas by myſtical and dark Sentences he that comes to hear, can by no means profit, becauſe he cannot conceive, and ſo both Hearer and Speaker muſt needs miſs their end, and loſe their labor, ſince the one doth no good in his Speech, becauſe he ſo ſpeaks that the other can receive no benefit: He that hath a Paſtoral heart muſt be ſo affected in diſpenſing the Doctrine of Grace, as *Paul* was in writing, *Rom.* 1. 7. to all that are, *To all that be at Rome*, ſo ſhould he labor to reach out mercy and comfort to every ſoul in the congregation, by every ſentence he delivers, as much as in him lies, whereas myſtical cloudy diſcourſes which exceed the capacity and underſtanding of moſt in the aſſembly, its not poſſible they ſhould work powerfully upon

upon their Consciences. That which the Mind conceives not, the Heart affects not: Ministers should be, and, if faithful they will be as nurses to the people, they will prepare milk for the meanest and weakest, and meat for all; but never give dry crust or stones in stead of bread to any; for that was not to feed, but to starve the Child. Hence the Apostle concludes strange Languages in the delivery of the truth, to be a Curse sent of God upon a people, and therefore the Minister that so Communicates the Word, he is the Messenger that brings a Curse to the Congregation, 1 *Cor.* 14. 21, 22. *In the Law it is written, with men of other tongues and other lips, will I speak unto this people, wherefore tongues are for a sign not to them that believe, but to them that believe not:* whereas Prophecying should be in that openness and familiarity of Language, that the unbeleiving, yea, *unlearned should be convinced, and have the secrets of his heart made manifest to his own Conscience*, that so he may be truly humbled and acknowledge Gods power and presence in the virtue of his own Ordinance blessed by him, 1 *Cor.* 14. 24. It was the complaint of God, *Job* 38. 2. *That Counsel was darkened by Words without Knowledg.* It was not allowed in *Jobs* Conference and debate of Questions with his friends, it cannot but be much more condemned in publishing the mysteries of Life and Salvation to others: Its the scope of the Calling and Work of the Ministery *to give the Knowledg of God in the face of Jesus Christ*, 2 Cor. 4. 8. To darken Knowledg therefore, is to cross Gods Honor, our own Callings, the Comforts of the People over whom we are set, and to be concealers of Gods Mind, not Interpreters and Revealers of his Will.

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There is only one Plea here Objected, that carries any appearance of likelihood with it, gathered out of *Eccles.* 12.10. where it is said, *The Preacher sought to find out acceptable words, and that that was written, was upright, even words of truth*: Was it *Solomons* Care directed by the Spirit, to study pleasing words to affect his Hearers? Should not his practice be a pattern to all to imitate him in like expressions? Dare any affirm but that he did what he ought? And shall any be so careless or presumptuous as not to endeavor to follow that course recorded with so much Commendation by the Holy Ghost? *Object.*

I yeild willingly to all the Truths which the Text holds out unto us; but it shall appear that nothing can from thence by just consequence be Collected, that will cross, but rather confirm, and that undoubtedly what hath been affirmed before. That the Writings of men should be found, their Speeches acceptable, is granted; but when are they? how shall they be judged to be such? That's the Doubt: which once Cleered, the Objection will be Answered fully: Words then must be judged acceptable, not by the fooliſh fancies, corrupt and carnal humors of men, but from the warrant they have from the Scripture, and the work they have in the hearts of the Hearers for their good, as the 11. verſ. of *Eccles.* 12. discovers; it being added as it were by way of Explication, to evidence where that pleasantness of Speech lay, *The words of the wise are as Goads and Nails fastened by the Masters of Assemblies which are given by one Shepheard*: As though the Preacher should have expressed himself, more freely and fully thus. If any shall ask what these acceptable words formerly mentioned are, and how they may be discerned, it is easie for any thus to know them *Answ.*

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by their working upon the heart: as we judge the goodnes and virtue of Phyſick by its working upon the body, or in the ſtomach: Thoſe words which are as Goads to awaken and ſpur on the ſluggiſh and ſleepy hearted to the performance of ſervice with greater cheerfulneſs and ſpeed: thoſe that are as Nails ſo to faſt on the precious truths of God, upon the Conſciences of men, that they are kept within the compaſs of Gods command as Sheep within the fold.

Laſtly, Thoſe words which are endited & taught not *by humane wiſdom, but by the Spirit of Chriſt*, 1 *Cor.* 2. 4. who is the only chief Shepheard of his Church, and whoſe voice ſhould only be heard: ſuch words ſhould be ſought out by the ſpeaker, ſuch words deſerve to be accounted acceptable by thoſe who hear them. Now how far all quaintneſs and darkneſs of ſpeech is from this warrant of the Lord, or this powerfull work in the hearts of his people, let the ſluggiſh and ſecure courſes, the looſe lives and converſations of ſuch perſons, pariſhes, places, and congregations, who have, and love ſuch teachers, and ſuch kind of teaching, proclaim and teſtifie to al the world.

2. Plainneſs of Preaching, appears alſo in the matter that is ſpoken: when ſin and ſinners are ſet out in their native and natural colours, and carry their proper names, whereby they may be owned ſuitable to the loathſomneſs that is in them, and the danger of thoſe evils which are their undoubted reward: A Spade is a Spade, and a Drunkard is a Drunkard, &c. and if he will have his Sins, he muſt and ſhall have Hell with them. Its Satans Policy (who painter or tyre-maker like, cozens all the world with colors) to ſmut and diſfigure the beautiful wayes of Godlineſs, and the glorious Graces of the Spirit, with the

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ſoot and dirt of reproaches, and baſe nick-names: Sincerity, he terms Singularity; Exactneſs, Puritaniſm and Hypocriſie; and ſo ignorant men (who judge the perſon by the picture) are brought out of love and liking with thoſe bleſſed wayes of wiſdom and holineſs. Contrariwiſe, when he would caſt a vaile over the ugly and deformed face of Vice, and graceleſs courſes he is forced to lay ſome falſe colors of indifferency, delight, and pleaſure; Drunkenneſs is good fellowſhip, and neighborhood. Coveteouſneſs comes masked under the vizard of frugality and moderation: Cowardlineſs is trimmed and decked up in the roles of diſcretion, and warineſs. If Miniſters will not be the Divels Brokers, and followers; their manner of proceeding muſt be expreſly contrary: When they come to Preach, they muſt make ſin appear truly odious, and fearful to the open view of all, that all may be afraid and endeavor to avoid it. Thoſe ſecret wipes, and witty jerks, and nips at ſin, at which the moſt prophane are pleaſed, but not reformed; are utterly unſavory and unſeeming the Place, the Perſon, the Office, of the Meſſenger of the Lord of Hoſts. What! A Miniſter a Jeſter! O fearful! to make the Pulpit a Stage, to play with ſin; when he ſhould terrifie the Conſcience for it? The Lord abominates the practice, he that knows and fears the Lord ſhould abhor it with deteſtation. Thus plainly dealt *Elias* with *Ahab*, 1 *Kings* 18. 18. *Its thou and thy Fathers houſe that have troubled Iſrael, becauſe ye have forſaken the Commandements of the Lord, and followed Baalim.* So alſo with Iſrael, 1 *King.* 18. 21. *How long will you hault between two Opinions? If the Lord be God, follow him; but if* Baal, *then follow him.* As if he ſhould have ſaid, Away with this patching in Profeſſion, either a Saint or a Devil, make

make ſomthing of it, this is down right dealing. And thus plainly *John* the Baptiſt who had the ſame Spirit dealt with *Herod*. He doth not beat the Buſh, and go behind the door to tell him his faults, and mince the matter with ſome intimations, but he ſpeaks out, *Matth.* 14. 4. *It is not lawful for thee to have thy Brother* Philips *Wife*: either thou muſt not have that inceſtuous Harlot, or thou muſt not have Grace and Glory. Thus again he dealt with the Sadduces and Phariſees when he ſaw them come to his Baptiſms. He ſaies to them, *Matth.* 3. 7. *O ye Generation of Vipers, who hath fore-warned you to flee from the wrath to come.* As it he ſhould have ſaid, Egs and Birds, Parents and Poſterity, you are a race of venomous, and poyſonful wretches: What? A proud Phariſee to liſten to the ſimplicity of the Doctrine of Grace, is it poſſible? If in ſincerity and good earneſt, you purpoſe to embrace the Doctrine of truth, *bring forth then fruits worthy of amendment of life*, verſ. 8.

2. We have done with the Plainneſs of the Miniſtery, we are now to enquire wherein the Power of a Miniſtery Conſiſts: And that appears in Two Things.

1. There muſt be ſoundneſs of Argument, and undeniable Evidence of Reaſon out of the Word, which is able to command the Conſcience; ſuch ſtrength of truth, which like a mighty ſtream, may carry an underſtanding Hearer. When the Apoſtle was to come amongſt the ſtanting Orators and ſilken Doctors of Corinth, which ſo excelled in Eloquence, he brings the tryal of their Miniſtery unto this touch, 1 Cor. 4. 19, 20. *I will know not the ſpeech of them that are puffed up, but the power, for the Kingdom of God ſtands not in word, but in Power.* Its not the flouriſhes of words, not the ſound and tinckling

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of a company of fine Sentences, like apish toyes and rattles, that will commend our Ministery in the account of God, there is no Kingdom, no Power of the work of the Spirit, the heavenly Majesty of an Ordinance is not seen in such empty shels and shaddows: A building with painted walls, and no pillars, would be of little use, and less continuance: A body framed out of Colours, may be a picture of a Bird or Beast, but a living Creature it cannot be, because it wants the soul and substance which should give life and vertue thereunto. So it is when a multitude of gay Sentences are packed together without the sinnews and substance of convicting Arguments: there may be the picture of a Sermon, but the life and power of Preaching there will not be in any such expressions.

2. That a Minister may be Powerful, an inward spiritual heat of heart, and holy affection is required, answerable and suitable to the matter, which is to be communicated; and those adde great life and force to the delivery of the truth. *Out of the abundance of the heart the mouth speaks, and a good man out of the good treasure of his heart, brings forth good things*, Mat. 12. 35. Where then there is a heart awanting, the chiefest part of Speech, the pith and heart of it is gone; for the several affections out of which the words arise, make an impression, and work alike temper of Spirit in him to whom we utter and express our selves: Thus we speak from heart to heart, and that is the best way to be in the bosome of the Hearer, and the only way to make our words take place and prevail: He that mourns in speaking of sin, makes another mourn for sin committed. An Exhortation that proceeds from the heart, carries a kind of Authority and Commission with it, to make way for it self not to return before

it confer with the heart of him that will give attendance to it. Brainish Discourses talk only with the understanding, they go no further, because they rise no deeper then from the understanding of him that speaks. The Doctrine of the Gospel *is like the rain upon the herbs, and the dew upon the grass*, Deut. 32. 2. The strength and stirring of holly affections is like a mighty wind or tempest, makes the truth delivered to press in with more power and speed, and to soak more deeply, even to the heart root of him that with meekness will receive it.

2. It may be here enquired for Explication of the Point: How a Ministery thus Plain and Powerful doth work? *Answ.* To speak only so much here as concerns the Place, leaving Particulars until we entreat of the several Parts of Preparation, know we must, the preparing work of a plain and powerful Ministery stands in Two Things.

1. It discovers the secrets of Sin, makes known the close passages of the Soul to it self, and that in the uglines thereof: *Heb.* 4. 11. *The Word of God is mighty in Operation, sharper than any two edged sword, divides betwixt the Soul and the Spirit, and is a discerner of the thoughts and intents of the heart.* This was the work that *Paul* aimed at in the dispensation of the Gospel, 2 *Cor.* 4. 4. *Handling the Word of God not deceitfully, but plainly, by manifestation of the truth, he commended himself to every mans Conscience in the sight of God.* As though he had said, Speak Oh ye blessed Saints of Corinth, was not *Paul* in your bosome? Did he not ransack every corner of your Consciences? Certainly you cannot but acknowledge it, your hearts dare not but confess as much.

2. A lively Ministery over-powers the Corruption, and lets an aw upon the Spirits of such to whom the Word

Word is ſpoken and bleſſed. The ſtout Souldiers, the refuſe Publicans, all ſtoop and ſtand amaz'd at the Miniſtery of *Iohn*, Luke 3. 11, 12. they all ſaid, *Maſter, what ſhall we do?* *Paul* a Priſoner at the Bar, makes *Felix* (the Judge upon the Bench) to tremble. Hence it is, the time of the diſcovery of the Goſpel is called *The great and dreadful day of the Lord*, Mal. 4. 5. Hence that of the Apoſtle, 2 Cor. 10. 5. *The weapons of our warfare* (that is, the powerful Miniſtery of the Word) *are mighty through God, to pull down ſtrong Holds, to caſt down imaginations, to captivate every high thought to the Obedience of Chriſt.*

Therefore our Savior, the *Chief Maſter of the Aſſemblies*, is ſaid to ſpeak *with Authority, not as the Scribes*, Matt. 7. laſt. Not to tell a man a ſleepy tale, a toothleſs, ſapleſs diſcourſe, ſo that the hearers when they are gone, are never ſtirred, never troubled for their ſins, nor quickened onward in Obedience: But when the power of the Spirit, the preſence and Majeſty of the Lord Chriſt, appears in his Ordinances, they then carry authority with them and bear down all before them: *Satan falls like lightning*, forſakes his hold, and the ſtouteſt heart is forced to give way to the Government of the King of Saints. Strong Phyſick either Cures or Kills, either takes away the diſeaſe, or life of the Patient; ſo it is with a ſpiritual and powerful Miniſtery, it will work one way or other, either it humbles or hardens, converts or condemns thoſe that live under the ſtroak thereof. For obſerve we muſt, that the Word is but an Inſtrument in the hand of Chriſt, who diſpenſeth the ſame according to his good pleaſure, and the counſel of his own Will, working when, and upon whom he will, and what he will by it. The Sword in the hand of him that wields it may as eaſily

kill as defend another, answerable to the affection of him that strikes therewith: It is so with the Word which is the Sword of the Spirit, It is the savor of life unto life, but then and to those only to whom the Lord will bless the same; and the savor of death unto death, then and unto those when such a blessing is denyed.

Use 1 Such as be Ministers may hence see the Reason, of that little success we find, that little good we do, in the Vineyard of the Lord: Our Pains prosper not, our Preaching prevails not, with the hearts of men, not one mountain levelled, not a crooked piece squared, not one poor Soul prepared for a Christ, after many months, quarters, years travelling in the work of the Ministery.

The time was *Satan fell like lightning, suddenly*, speedily, when the Disciples of Christ *as Sons of thunder*, delivered the Gospel in the power and demonstration of the Spirit: But now Satan stands up in his full strength, takes up his stand, maintains his hold in the hearts of men, notwithstanding all that we commonly see done by the most. What is the reason? God is as Merciful as ever, his Word and Ordinances as effectual as ever they were: I need not enquire as he, *Where is the Lord God of* Elias? No, Brethren, I must rather ask, *Where is the Spirit and Power of* Elias? We want Power, and Spirit, and then no wonder we do not, nay, upon these terms in reason we shall never prepare a people for the Lord. The Word of God which is the Sword of the Spirit, is as sharp as ever it was, but our hands are weak, our hearts are feeble, we have no courage, nor power to follow the blow, against the sturdy and base distempers of men: We keep these *shamefull hidings* too much about us, (condemned by the Apostle, 2 Cor. 4. 2.) in the course of our Ministery, both

Reasons of it.

both we are to offend our friends, to displeaſe great ones, to provoke the wicked, and malicious, fear we do, leſt their love ſhould be loſt, their bounty and kindneſs taken away, and removed, or elſe hazard our own earthly comforts, and contents: Its pitty but the tongue of that Miniſter ſhould cleave to the roof of his mouth, who ſpeaks any thing leſs than God requires of him; for theſe baſe and by reſpects ſomtimes Miniſters are afraid to ſpeak to the hearts of men, and aſhamed to reprove them for thoſe ſins which they are not afraid or aſhamed to do in the face of the world. Neither do Miniſters many times Convince ſo ſoundly as they ought, nor gather in thoſe Arguments which may make thoſe truths undeniable, and mens Conſciences at a ſtand. Again, they want that holy ſpiritual affection, which they ſhould deliver Gods Word withal unto his people: And this is the Sum of all, Miniſters do not deliver the Word with a heavenly, hearty, violent affection, they do not ſpeak *out of the abundance of their hearts.* If they would ſpeak againſt ſin with a holy indignation, it would make men ſtand in aw of ſin; they talk of it hourly, and ſay, It is not good to prophane Gods Name, and his Sabboths, and to live an ungodly life, but they do not ſpeak from their hearts in this kind. A ſturdy Meſſenger if he come to a mans houſe to ſpeak with him, he will not be put off, he will take no denial, but he will ſpeak with him, if it be poſſible before he goes away: But ſend a Child of a Meſſage to a man, if a Servant do but tell him, His Maſter is not at leiſure, or that he may ſpeak with him another time, he will eaſily be put off, and go away before he hath delivered his Meſſage. So it is with a Miniſter that performs his Office with a hearty affection. For when a man ſpeaks from his heart in this Caſe, he will have no

answer, he will not be dallied withal, he will take no denial but will have that he came for: If a man should say he is not at leisure to speak with him, or to hear him now, he will speak with him another time, he will not go away with that answer, but he will tell him, I came to speak with your hearts, and I will speak with your hearts: He will say to the people, Tell your hearts ye that love the world and the profits and pleasures thereof, (and my heart tells you) did you know the good things that are in Christ Jesus, did you but know what a happy thing it is to have assurance of Gods love, you would never love sin, nor delight in wickedness, as you have done before: grieve no more for the things of the world, but for your sins. The day is coming when the Heavens shall meet with fire, and you shall hear the voyce of the Archangel, saying, *Arise ye dead and come to judgement*: Where you shall hear that dreadful Sentence, *Depart from me all ye workers of iniquity, I know you not*, Matt. 7. 23. Oh this may be your case one day. And we that are Ministers of God do mourn for you, and tell your souls, We must have Sorrow from you, we came for Hearts, and must have Hearts before we go. And this is the First Use, shewing the Reason why the Ministers of God do so little good, It is because this plain and powerful Preaching is so much wanting.

Use 2. The Second Use discovereth to us the fearful estate and miserable Condition of those that lived a long time under a plain and powerful Ministery, and yet their hearts have not been fitted and prepared for the Lord Jesus: It is a fearful suspicion that the Lord will never bestow any saving Good upon that Soul. He that hath lived under a powerful Ministery many yeers, and yet is not wrought upon thereby, it cannot certainly be concluded, but it is greatly

greatly to be ſuſpected, That the means of Grace wil never profit that man. Look as it is with the Maſter Carpenter, when he hath turned every piece of Timber, and taken what he will for his turn, he tels them that be under him, Let this be hewed, and that be framed and made fit for the building: Afterward he finds one piece broken, and another crackt, and another knotty: Why, what ſaies he? There is no ſquaring of theſe, they are fit for nothing but for burning, they are not fit for any place in the building. Oh! take heed, when Gods Miniſters have been cutting, and hewing, now exhorting, now perſwading, now cutting the heart with Reproof, and yet finds here a crackt Heart, and there a ſtubborn Soul, that will not be ſquared by the Word, leſt than the Lord ſhould ſay, Theſe will never be fitted and prepared for me, they are fit for nothing but the fire. Oh! take heed of it, for he that will not be fitted for Grace, ſhall be made a firebrand in Hell for ever. Therefore all you that have lived under a powerful Miniſtery, and yet are not prepared, go home and reaſon with your ſouls, and plead with your own hearts, and ſay, Lord, Why am not I yet humbled and prepared? Shall I thus be alwayes under the hacking and hewing of the Word, and never be framed? Such a man, and ſuch a man was ſtubborn, and wicked, and prophane, and yet the Lord hath brought him home, and he is become a broken hearted Chriſtian, What ſhall I think that am not fitted and prepared for Chriſt by all the means that I have had? Alas! thou maieſt juſtly ſuſpect God never intends good to thy ſoul: It is no abſolute concluſion, but it is a great ſuſpition that thoſe that have lived under a plain and powerful Miniſtery half a dozen yeers or longer, and have got no good, nor profited under the ſame; I ſay, It's a ſhrewd

ſuſpicion, that God will ſend them down to Hell: Therefore ſuſpect thy own ſoul and ſay, Lord, will Exhortations never prevail? Will Inſtructions never do me good? Will Terrors, and Reproofs never ſtrik my heart? Why, I have heard Sermons that would have ſhaken the very ſtones I trod on, that would have moved the ſeat I ſate upon; the very fire of Hell hath flaſhed in my face, I have ſeen even the very plagues of hell, I have had many Exhortations, Inſtructions, Admonitions, and Reproofs, and as powerful means as may be, which yet never did me any good. The Lord be merciful to ſuch a poor ſoul, and turn his heart that he may lay hold of Mercy in due time.

Uſe 3 Exhortation. Is it ſo, That a plain and powerful Miniſtery is the means of Preparing the ſoul of a poor ſinner for the Lord Jeſus? Why then, when you hear the Word plainly and powerfully preached to you, labor that the Word may be ſo unto you as it is in it ſelf: It is a preparing Word, labor you that it may prepare your hearts to receive Chriſt: And you that be Hearers, every one labor to ſave the Soul of another; let the Father ſpeak concerning his Children, and the Husband concerning his Wife and his Family, and the Wife concerning her Husband, Oh when will it once be, when will the time come that my Child may be fitted for the Lord, when will it be that my poor Family, my poor Wife, my poor Husband ſhall be prepared for the Lord, the Lord grant, that it may be, if not this Sabbath, yet on another; if not this Sermon, then at the next: Labour therefore to give way unto the VVord of God, and ſuffer your Souls to be wrought upon by it, for the word is powerful to prepare your hearts, but the Miniſter muſt hew and ſquare your hearts before they can be prepared for the Lord Jeſus, and you

you must *suffer the words of Exhortation*, (as the Apostle sayes) Heb. 13. 22. So likewise suffer the words of Conviction, of Reproof, of Admonition, and hold and keep your hearts under the Word, that you may be wrought upon thereby. And as when men have set Carpenters a work to build an House, then they come every day, and ask them, How doth the work go on? How doth the building go forward? When you are gone home, do you so reason with your selves, and ask your own hearts how the work of the Lord goes forward in you? Is my heart yet humbled? Am I yet fitted and prepared for Christ? I thank God I find some work and power of the Word, and therefore I hope the Building will go forward.

BOOK IV.

2 COR. 6. 2.

As he saith in an acceptable time have I heard thee, in the day of Salvation have I succoured thee.

THe general Doctrine of Preparation being dispatched, Proceed we to a further enquiry of the Particulars under it; And there we have to enquire,

1 The

The { 1 Quality. / 2 Parts of this Work.

The Quality of this VVork wherein are Comprehended those Common Affections which firstly and properly appertain to this Place, and as the Blood and Spirits pass through the whole Body of a man; So these general Considerations, convey over a savor and virtue of such truths as they do contain, to all the Particulars which follow, and therefore in reason are to be handled before the rest.

The quality of this Preparation is to be attended in Two things, { 1. The Freeness of the Work wrought. / 2. The Fitness of the time wherein it is Effected.

For the Discovery of both which I have made Choice of this Text, as affording sufficient ground for this Discourse; *At he saith in an acceptable time, &c.* In the handling of which words we shall endeavor Three Things,

1 What the Scope of the Text is that so it may appear it naturally fits our purpose and the Point in hand, which comes to be discussed.

2 The Sense and Meaning of the words is to be searched into, and such Truths to be Collected, which serve our turn and intendment.

3 We shall pursue the Explication of each of them in their Order.

The

The Scope of the Text (which I conceive worth the while a little to be attended) will appear, by the Connexion & Neighborhood it hath with the foregoing Verses, and the dependance of it is to be fetched from the 17th Verse of the former Chapter; where from the Consideration of the priviledge and happiness they were advanced unto in Christ, the Apostle infers, and calls for that newness of life, and obedience answerable to that kindness of the Lord, and the condition unto which they were advanced. *If any man be in Christ, he must be a new Creature, behold, old things are past, all things are made new.* 2 Cor. 5. 17. And this he shews from the author of this Grace who disposeth of it, *God*: 2 From the Mediator who hath purchased it, *Christ*: 3 From the Means appointed to Convey and Communicate it, to such for whom it was ordained; to wit, The Ministery of the Apostles, *All things are of God who hath reconciled us to himself through Christ.* Vers. 18. And whereas the *Corinthians* being heathens might object, True, he hath reconciled you Jews, but what is that to us? He addes in Vers 19. *That God was in Christ reconciling the world* (of Beleevers, both of Jews and Gentiles) *to himself*: and for this cause, and to this end, hath committed the word of Reconciliation to his Apostles for their good, that while they *as Ambassadors entreated*, God by *them did beseech them to be reconciled unto him*: And this was done upon sufficient warrant, and in a way of righteous proceeding, *for Christ who knew no sin, was made sin, even for them also who should beleeve that they might be made the righteousness of God in him*, vers. last. Having thus shewed a full and sufficient ground for their reconciliation, and also of his own Commission for that end: He further presseth it in the first Verse of 1.

of this Chapter. If God be thus Gracious, Christs Merits so Sufficient, our Commission so Large, *We then (saith he) as workers together with God, beseech you that you receive not the Grace of God* (i.e. the Gospel, that word of Grace that bringeth Salvation to all) *in vain*, not receiving benefit by it, and comfort from it to your own Conversion and Salvation. And whereas they might Reply, It is not in our power to receive the spiritual good of this word, nor sufficiency in you that are Apostles to work it, or if both were granted, its not yet the Season, fitter opportunity will be afforded hereafter: To all these the Apostle Answers, in the words of the text. True, the Blessing is the Lords, but the Endeavor must be Ours: We must Plant and Water, its in Gods Prerogative, and depends upon his good Pleasure to give Encrease; however, the Time now fits, the means are now afforded; and though we cannot Do what we should and ought, yet let us do what we can: and though we have no Power of our selves to Compass our everlasting Comforts, yet we have Gods own VVord and most gracious Promise, That *in an acceptable time he will hear us*: And that presumes then that we must pray: *In the day of Salvation he will help*, and by that its taken for granted, we must take pains: and behold *now is the day of Salvation, now is the acceptable time*: let us therefore now call earnestly upon him for a Blessing, walk painfully in doing our Duty, and let the Lord do what is Good in his own eyes: Evident therefore it is, That the Aim of the words carries us directly unto the first work of God upon the Soul, to the Prophet *Isaiah* expresseth in *Isaiah* 49.5.6.8. That is *the acceptable time* wherein *Jacob* must be brought back again to God: Undeniable also it is, That this work of Preparation as the out-Porch and

Entrance

Entrance which makes way to all the reſt is here pointed out Particularly by the Apoſtle, when he entreats them to receive this VVord of Grace, ſignifying the entrance and admittance of the Lord when in the power of his Ordinances *he ſtands and knocks at the door of the heart*, which is then done when the Lord begins to lay hold upon the ſoul, and to grapple with the ſinner, in awakening and wounding his Conſcience for his tranſgreſſions: And laſtly beyond all Queſtion, *Iaiah* 49. 9. *That thou maieſt ſay to the prisoners, Go forth*: The Scope then of the Apoſtle runs with our intended Courſe.

Search we then in the Second Place, the Senſe of the VVords, that ſo thoſe divine Truths which are there contained, may be Collected by us. 2.

Time.] The word in the Original imports Seaſon, or Opportunity; which is not ſo much the continuance of days, or months, or yeers; as the Concurrence and meeting together of ſuch conveniences which may be uſeful to any work, whereof more anon, when we handle the Point hence Collected.

Acceptable.] Some Difference there is between the Apoſtle and the Prophet *Iſaiah*, from whom this Teſtimony is taken, but all return to one Senſe: The Hebrew in the Old Teſtament refers it to the VVork of God, the time of his acceptation, or good VVill: The Apoſtle in the New Teſtament applys it to the Time,

A Time accepted.] Yet ſo as the work of God is preſuppoſed and comprehended under it: In the Time then it intimates Three Things. 1 The time that is appointed. 2 The VVork of Grace put forth therein for the Converſion of any ſoul. 3 The Fountain of all, it depends upon Gods pleaſure, when he ſees fit to accompliſh the Decree of his Election, Καιρὸς δεκτὸς.

lection to Convert a ſinner effectually to himſelf, and out of his free good will to take him into his favor, by calling him out of the world to the knowledge of himſelf; and his ſaving Grace in Chriſt.

Day of Salvation.] For the more full underſtanding of the Reaſon of the firſt word Day, we may enquire the nature and riſe of it: In the beginning when the Lord made All, and amongſt the reſt the living Creatures, he furniſhed them with powers, and abilities for the performance of their work, he ſeated and ſet every one of them in his proper place, as upon a ſtage for the acting of his part: He ſet alſo bounds, and laid forth ſeveral periods and diſtances of time for each purpoſe: Now the Diſtinctions of time, *i. e.* the ſeparation of Light and Darkneſs, made ſo many ſtops as it were in ſome of which theſe muſt be ſtayed: Thus in Creating every Particular; that is added, The Evening and the Morning were the firſt and ſecond Day, &c. They had their Day of Creation, and their Day of Operation, ſo long as they continue that is their Day; for the Day and Night are the Diſtinction of all this Time here below, and ſerve as ſo many ſtops and ſtayes, in which each thing is ſtinted for its being and Working: And hence it may be it is, There is no Day nor Night in Heaven, *Rev.* 10. 6. neither ſhall there be any more Time there; that is, Diſtinction or Meaſure of Time by Day or Night after the laſt Judgement, (for that muſt needs be the meaning of the Text) becauſe in Heaven and Hell, the ſtate of things and ſo their times are unchangable: Hence to man His day is his life, ſo long as he breaths in the Air and ſees this Sun, thats the Time allotted to him to act his part in, to trade for his everlaſting State and Condition: Hence again (to deſcend yet lower) there is a ſpecial period,

riod, a ſtinted time, for every part of this life, and ſo many courſes (as I may term them) and frames of occaſions which belong to any; ſo many ſeaſons and ſeveral limits of time hath he allotted to each particular: Thus the wiſe man, *There is a time to gather, and a time to ſcatter, a time to plant, and a time to pluck up*, Eccleſ. 3.1. And theſe alſo are called Days in Scripture: Thus there are Troubles, and Tryals, Viſitation, and Grace, which the Lord in the diſpenſation of his Providence allots to men, and there is a day for each of theſe, *A day of trouble*, Pſal. 50.15. *A day of Tryal*, Heb. 3.8. *A day of Viſitation*, Luke 19.42. *and a day of Salvation* in this ſenſe, as here in the Text.

Salvation.] Preſumes alwayes danger and evil, and according to the quality and nature of the one, the other is to be conſidered, and conceived, here it is ſpiritually to be underſtood in the ſul ſenſe of it, to wit, from the danger of ſin here begun in Preparation perfected in Glorification after this life: And that Speech by way of Similitude, ſeems well to interpret this manner of Speech, *Heb.* 3.9. *The day of temptation, when your Fathers tempted me*, i.e. that moment of time when that rebellion was expreſſed; ſo here, That moment or inſtant wherein the Lord begins to put forth the work of his ſpecial Grace, about the Salvation of a ſinner, by the means he hath in mercy appointed. And thus the Apoſtle expounds the word in the Verſe following, Behold now is the day of Salvation; he ſaw it, they could not but perceive it, and all might acknowledg ſo much, becauſe *the Word of Salvation*, Acts 36.26. viz. The Grace of God, that is, The Goſpel given by grace wch bringeth ſalvation, did now appear, *tit.* 2.11 So that it may be truly affirmed in a ſavory ſenſe, This day is Salvation coming to ſuch, to whom the

word

3. word of the Gospel is come in the Ministery thereof.

The Words thus Opened, The Collections which are of special weight and Consideration, are

1. Four.

Faithful Ministers ought to be earnest in calling upon God, and faithful in the improvement of means, for the spiritual good of such to whom they are sent. This is taken for confessed in the Text, How shall *God Hear*, unless they Call? How

2. shall *God Help*, unless they Endeavor?

They who are thus Faithful, according to Gods Command, they may expect a blessed success according to Gods Promise: He saith, *I will Hear, I will Help.* Therefore their Prayers shall be Answered, their Labors Blessed, for God will not falsifie his Word, nor fail of his Promise.

3. Its in the meer good pleasure of the Lord to work upon the heart in the Ministery of the Word when he sees fit: *It's in the day of Gods acceptation* and good Will, that the Prayers of Faithful Ministers are heard, and their Pains made prosperous for the

4. Spiritual good of any.

While life lasts, and the Gospel is continued, that is the particular Season and Period wherein the Lord expresseth his good pleasure to work graciously upon the Souls of His. Its in this Season and *day of Salvation* he performs his Promise. For as the Lord may take what time he will, so hath he made it known, it is his Will to take this time and season, when he purposeth to fasten upon the Soul of a sinner for his Spiritual good.

To omit the Two Former wholly, the Two Latter Points we intend only, to trade in, and to entreat of. To Begin then with the First,

The

The Work of God is altogether Free. Doct. 1

It proceeds meerly out of Gods favor and good will, its his acceptation, not ours: Unleſs he put forth that Almighty hand of his, and take us unto his Grace; its not in our liberty nor ability to take hold of the offer of his Mercy, or to reap any ſaving benefit therefrom, *Rev.* 21.6. *To him that thirſts I will give of the water of life freely.* Its a gift, and free alſo, though one thirſt, never ſo earneſtly deſire it, never ſo conſtantly endeavor to attain thereunto, yet unleſs the Lord do more out of mercy, than any can procure by any ſufficiency, or worth of his own, he will gain nothing: As it was in the Building of the Material Temple, the laying of the bottom ſtone upon which it was founded, and the adding of the top ſtone when it was finiſhed, and attained its perfection: the whole multitude with one conſent and one voice acknowledged the only Cauſe thereof, *Grace, Grace,* Zech. 4.7. Much more is it true in the rearing up, and erecting of the Spiritual Frame in the Soul, from the firſt entrance of it in Preparation, till it come to be conſummate in Glorification, all comes from the Favor and Free Grace of God.

This Freeneſs of this Work appears in Three Particulars.

First, Free it was for God whether he would provide any other Way and Means of Salvation, whether he would appoint another Covenant, when the firſt was broken and made void through *Adams* default. The Lord was not bound to ſet up *Adam* again, when by his careleſneſs and neglect, he had 1.

misspent that stock of Grace he had bestowed upon him. The Lord was not bound to Recover and Redeem *Adam* from the power of Sin and Death, when through his own folly he had cast away himself and posterity: In a word, Free it was to the Father to Ordain this Covenant, Free to Christ to Undertake it, Free to the Holy Ghost to accomplish it. *God gave his Son*, Joh. 3. 16. *Christ gave himself*, Tit. 2. 14. *Both gave, and sent the Holy Ghost*, as Commissioner from them both, to be the finisher of this work, *Gal.* 4. 6. And if wholly given, then it must be wholly free.

2. As its Free for God to appoint, so it depends upon his good pleasure to reveal and make known the means of Grace as seems best to his heavenly Wisdom, why it rains upon one City and not upon another; why the dew of heaven, the Doctrine of his holy word, is sent to one people and not to another: That he *reared up a wall of Separation between Jew and Gentile*, Ephes. 2. 11. 14. That *light is in* Goshen, *and darkness in all the parts of* Ægypt *besides*, Exod. 10. 22. 23. That *to the Jews were committed the Oracles of God*, Rom. 3. 1. But *he dealt not so with other Nations, neither have they not known his wayes*, Psal. 147. last. Why *Paul* is *sent for into* Macedonia, *and forbidden to go into* Bithynia, Acts 16. 6, 7, 8, 9. The Apostles *charged not to go into the way* of the Gentiles, Mat. 10. 5, 6. nor to enter *into the Cities of* Samaria, *but to the lost sheep of the house of Israel*: His own will is the Rule of all this, and there is no other Reason to be rendered.

There were many Widdows in Israel when the Heavens were shut up three yeers and six months, and a great Famine was through all the Land, but unto none of them was Elias *sent, save only to that*

one

one Woman, a Widdow of Sarepta, Luke 4.25. 26. *There was many Leapers in Israel, in the time of* Elizeus, but *none Clensed save only* Naaman *the Syrian.* In a word, All these Blessings are Gods Own, and may he not Do with his Own what he will?

Free Lastly in regard of the work of the Means; 3.
that ever they prove profitable unto any, or work effectually in the hearts of any for their eternal welfare, its only from Gods good pleasure to give good success to some, which he denyes to others: This is the ground which the Evangelist gives of this different Dispensation of a Blessing upon the same Means, *Mat.* 13. compare 11. with 13, 14. *The Scribes and Pharisees in Hearing, they hear and not understand; in Seeing, they see and not percive*: that is, They attend dayly, and yet do not profit; observe dayly, and yet do not prosper in their endeavors; *their hearts waxt fat*, when others were humbled; *their ears made heavy*, when others were bored to entertain the truth. And if the cause be enquired, our Savior answers, Verse 11. *To you* (my Apostles) *its given to know the Mysteries of the Kingdom, but unto them its not given.*

It is beyond the compass of all inferior Causes that can be conceived, That *Paul* breathing out Act. 9.1.
threatnings against the Church, coming in open field in defiance, and professed Rebellion against Christ, should have the Lord Jesus revealed to him, and in him; this (I say) is beyond the reach of any cause in Nature, and therefore the Apostle points at a higher hand, *It pleased God* (saith the text) *to reveal his Son in me*, Gal. 1.15. And then also when he oppoled and fiercely persecuted his Son in his Members, was there *at this time*, any improvement of natural abilities, or the remainder of the image left

left in man after this fall? was there *at this time* any frugal trading with the Talents of Common Grace, which should move the Lord in way of Congruity, to give saving and spiritual Graces? Was there any *dispositedness or fitness now* in the Spirit of *Saul* to hear and entertain the Doctrine of truth? Alas! there are groundless dreams of men, meerly cozened and blinded with their own carnal devices.

Again, That the great Doctors of the Law who were honored as Guides of others for their Parts and Place, should *despise the Counsel of God against themselves*, and *the harlots and Publicans*, people of most desperate and forlorn courses, should entertain the Baptists Doctrine and Gospel: The resolution of all at last must come to this, *The Counsel of the Lord shall stand, and he will do whatsoever he will*: Hither our Savior repairs, and there he rests, *I thank thee O Father Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes and sucklings: Even so, O Father, for so it pleased thee*, Matth. 11.25,26. The issue then is, It proceed from Gods free pleasure that Means are appointed, revealed, blessed, then is there a full freedom in all; and it must be so for these Reasons,

There is nothing man hath that can Purchase this. *Simon Magus* offered faire, and its probable enough he would not have stuck at the price, had the sum been never so great, *Acts* 8.18,19. *And when Simon saw that the Holy Ghost was given through laying on of hands, he offered them Money to purchase that power.* But the Apostle *Peter* answers with indignation, *Thy Money perish with thee, because thou hast thought that the Gift of God may be purchased with Money*: It's a sin and a madness to think such a thing, impossible then for ever to be

it: Purchases are made by such things, as carry some kind of proportionable worth to that which is to be Purchased: But there is *nothing that can be compared with wisdom*, and the Spirituall Grace in Christ, *Prov.* 3.15. Much less can be accounted of an answerable Rate and value thereunto.

Reas. 2 There is nothing a man can do of himself whereby he may procure and obtain this spiritual good. *Rom.* 9.16. *It is not in him that Wills, nor in him that Runs*: It is not said, *in him* that goes carelessly about the work, but it is not in him that improves the best of his ability, and that with speed, though he run in this race, but it is *in God only that shews mercy*. *If thou shouldst mark, O Lord, what is done amiss, who should abide it?* Psal. 103.3. The best are so far from obtaining favor, by any desert of their doings, that it is well with them they are not consumed by his displeasure for the failing of their best actions.

Reas. 3 There is no Promise made to any Natural man whereby he can challenge this at the hands of the Lord: All men by nature *are children of wrath*, Eph. 2.3. Heirs of perdition, if they have *their own place* its Hell, if they have no more but their own Portion, Confusion and eternal ruine is that they must look for, if they have the fruit of their own tree, the wayes of their own work, its nothing but wo and misery, *Isaiah* 3.11. All Promises are Yea and Amen in Christ, 2 *Cor.* 1.20. made and performed in him alone, they that are out of Christ therefore, what they have besides Hell, is meer Mercy: The Sum then is, If man by nature have nothing to Purchase any Spiritual good, can do nothing to deserve it, have no Promise to challenge it, it is freely out of Gods good pleasure that any partakes of any share therein.

Use 1 Here then is matter of Thanksgiving to all the Saints of God who have been made partakers of so special favor, to wit, Their mouths should be filled with his praise, and their hearts with a thankful admiration of this so marvelous a mercy, so much undeserved, and so frankly bestowed notwithstanding: The greater and more free the goodness of the Lord is, the greater should our thankfulness be in the receiving of it. This made the Prophet stand amazed, *Who is a God like unto thee!* Micah. 7. 18. Men will see something in us to move them, and expect some good from us to perswade them to shew favor, but *who is like unto our God? who shews mercy*, not because we can deserve it, or have any right to challenge it, not because we can please him, but *because mercy pleaseth him*, and he doth it only because he Will, now his Will be done, and blessed be his glorious Name for ever. Go thy way then in secret, thou that hast found this acceptation from the Lord, in sincerity of Soul present thy self as in his presence, and say, Good Lord! Why is it? How comes it? That since many that have lived in the same Place, dwelt in the same Family, sate in the same Seat, and heard the same Word, are yet in the Gall of Bitterness, in the Bonds of Iniquity, yet in the Kingdom of Darkness, under the Power of their Sins, and like to perish for them for ever: Lord! Lord! Why are mine eyes enlightned to know the things belonging to my peace? Why my heart touched with any saving remorse for my Sins? That I should have any desires after thee, any longings for thee: Oh its Grace; its thy Free Grace: Otherwise I had never been made partaker of any Spiritual good, nay, I had never known it: Father, What am I that thou shouldest be thus mindful of me? that thou shouldest thus remember me? yea, mind-

mindful of me, when I was not mindful of my self; remembrest me when I had forgotten thy glory, my own soul, and mine own everlasting good: Was not I as blind as ever any, and knew not? as careless as ever any, and respected not? yea, stubborn and stout hearted; gainsaid I not, yea, rejected thy compassions so often tendered in the Ministery of the Word, and forced upon me by those heart-breaking Exhortations of thy faithful Ministers, to reveal these Spiritual good things, when out of negligence I did not know them, yea, then to press them upon my Conscience, and by the effectual work of thy Spirit then to prevail with my heart, when at first I did oppose and cast them behind my back; let me for ever return all praise to thy Majesty, out of whose free mercy it is that I have been made partaker of any saving work for the good of my Soul: Yea, *I thank thee Father, Lord of Heaven and Earth, that thou hast revealed these things to babes and sucklings, and hid them from the wise and prudent*: That the Learned of the world are befooled, and thou hast taught me, a poor ignorant silly wretch; That many noble and honorable are cashiered, and thou hast accepted of a base worm, plucked me out of a smoaky Cottage, out of a Corner of Hell, to receive me into the Kingdom of thy Christ, to bear me in thy own bosom, here wildering up and down in this valley of tears, that thou maiest glorifie me with thy self when all tears shal be wiped away from mine eyes: Oh! it is thy Free, thy Free Mercy, let my Soul for ever bless thee, and walk worthy of thee and it, that I may serve thee with a good, and a glad, and a free heart, as I have received freely from thine own Hand, whatsoever either I have, or Hope for.

Here is also ground of great Encouragement to all *Use 2.*

diſtreſſed and diſconſolate Sinners, who labor under the weight of the guilt of their many ſins, and ſight of their own unworthineſs: The right Conſideration of the former truths may be as a ſpiritual Cordial whereby their hearts may be quickned to ſeek unto the Lord, as their hopes ſuſtained to expect that ſuccour and ſupply which may be moſt ſeaſonable for their Relief: Becaute, as there is no worth on our parts that can move the Lord, ſo there is no vileneſs ſo great that can hinder him, from doing what good he intends to ſuch undeſerving ones as we be. His own good will being the only Cauſe of any ſaving work he is pleaſed to put forth upon the hearts of thoſe who appertain to the Election of Grace. This was that which the Lord proclaims, and which he urges upon all drooping and diſcouraged Spirits, to make them put on more cheerfully in the purſuit of life and happineſs, *Iſaiah* 55.1. *Ho every one that thirſteth, come to the waters, and he that hath no money, come buy and eat, yea, come buy wine and milk without money, and without price.* Its very remarkable how the Spirit of God labors to remove that which will, and moſt uſually doth hinder the fainting hearts of diſmaied ſinners, in their endeavor after Mercy: They fondly conceit they muſt come with their coſt, they muſt bring ſome Spiritual abilities and ſufficiencies with them, unleſs they have that money, they are like to miſs of their market; they ſhall not be able to purchaſe Gods acceptance, the Graces and Comforts of his Spirit, ſignified by Wine and Milk: The Lord therefore that he might wholly daſh theſe dreams, and take off theſe diſtempered thoughts, he puts it beyond all Queſtion and Doubt by a threefold affirmation to the contrary, *He that hath no money*; that is, No Spiritual ſufficiency or worth, let him buy, queſtion it.

it not; yea, I ſpeak it ſeriouſly, and mind what I ſay, therefore I ſay again, *without money*, doubt it not; yea, I mean as I ſay openly and plainly, *without money, or money worth*, no inſufficiency, no weakneſs, no unworthineſs ſhall hinder, be not needleſly ſuſpicious, I intend not to ſell my Graces and Comforts; but to beſtow them freely upon ſuch who have an open hand to take them, and an empty heart to carry them away: This was the ground of Encouragement whereby the Prophet emboldned thoſe rebellious Jews to take words and reſolution alſo to themſelves, to preſs in with ſome hope to ſpeed with the Lord, *Hoſ.* 14. 2, 3. *Take unto you words, and ſay, Receive us graciouſly*: But the Lord might have replyed, You have no worth in your ſelves, you deſerve no favor; therefore its added, *with thee the Fatherleſs find mercy*: As if he ſhould have ſaid, Thou doeſt not vouchſafe mercy to ſinners becauſe of any excellency they have, any friends they can make, any abilities they can bring, but the helpleſs, friendleſs, fatherleſs, orphane ſouls, ſuch as be deſtitute of all ſuccour, no eye to pitty, no friend to provide, no ſtrength to ſupport themſelves, ſuch find mercy with thee; ſuch we are; therefore Lord ſhew us mercy; If the Dole or Alms was to be bought and purchaſed, then the rich who had moſt, and needed leaſt, would undoubtedly be poſſeſſors of it, but becauſe its only out of the giver to beſtow it freely, he thats poor hath never a whit the leſs, but the more hope to receive it; ſo it is here in the Dole of Grace, when therefore thou conſidereſt the infinite baſeneſs of thy heart on the one ſide, the incomprehenſible worth of mercy on the other, and withal conceiveſt an utter impoſſibility ever to attain it, ever to expect it; ſettle this Concluſion in thy heart, as matter of marvelous Encouragement,

couragement, *yet mercy is free*, others have received it, and why not I Lord? If the multitude of thine infirmities plead against thee, if Satan be busie to discourage thine heart, and drive thee to despair, Why dost thou? Canst thou? Expect any kindness from the Lord, since thy frailties so many, thy rebellions so great against the offer of his mercy, and the work of his Grace: How utterly unable art thou to do any thing to procure any Spiritual good! How unfit to receive it? And is it not a folly than to hope for it? Thou hast hence to Reply, Be it I am as base as can be imagined, yet my wretchedness cannot hinder the work of Gods Love, for its altogether Free. True, I have nothing to purchase it, *Abraham* had not; I can do nothing to deserve it, *David* could not; I have no right to challenge it at the hands of the Lord, nor yet had *Paul* any thing to plead for him in the like case; and yet all these were made partakers of mercy, and why not I Lord? Put in for thy particular, and plead for thy self, and say, Blessed Lord, thy mercy is not lessened, thy wisdom decayed, thy arm shortned; what thou didst freely for *Abraham* an Idolater, *Manasses* a Rebel, for *Paul* a Persecutor, do for my poor soul also: my vileness cannot hinder the freeness of thy Compassions.

Object. If it be here Replyed, That this affords small ground of Comfort: for if the Dispensation of Grace depend upon Gods Free Will, he may fail us, as well as help us; he may deny it, as well as give it.

Answ. The Answer is, He may give it as well as deny it, and thats Argument enough to sustain our hopes, and to quicken our endeavors, put it then to the adventure: Thus the Prophet *Joel* pressed the Israelites to seek to God for the removal of a Judgement, and the

the Pardon of their Sins, upon this very possibility, *Rent your hearts and not your garments, and turn unto the Lord, who knows if he will return and leave a blessing behind him*, Joel, 2. 13, 14. Thus the distressed Ninivites provoke themselves to importune the God of heaven for the with-holding of the destruction threatned, *Let us cry mightily unto God, who can tell, if he will turn and repent*: Jonah, 3.8,9.

When then thy Spirit sinks under the unsupportable pressure of thy sins, and the expectation of the righteous Judgements deserved thereby, here is that which will ad Comfort and Encouragement to look upward to the Lord for refreshing: Who knows but God may? who can tell but God will yet shew mercy, therefore I will yet hope, because no man can tell but I may at last be made partaker thereof.

Lastly, Those who want and seek for mercy from the Lord in the use of the means which he hath appointed, they are to be exhorted from the former truth, to arm themselves with patience to stay Gods time, and to wait his pleasure, if it seem good to his Majesty to with-hold this Favour, or delay the work of his Grace: Beggars must not be chusers, we must not be Carvers of Gods kindness, its a Free Gift, and therefore as he may give what he will, so he may give it when it seems most fit to himself. Just cause we have to wait, no reason at all to murmure against him: Hast thou then endeavored after this work of Grace, and canst not attain it? Endeavor still. Hast thou begged it, and yet findest not thy desires answered? Crave still with perseverance: Its good to hope, and to wait also for the Salvation of the Lord, *Lam.* 3. 26. both must go together, to wait without hope is uncomfortable, and to hope without *Use* 3.

without patience is unprofitable. We know not what time God will take, it is our duty and will be our wisdom, and comfort, to attend upon him at all times: Say not then out of the shortness of thy spirit, I have come often, begged much, and attended long at the gate of grace, I find not the work yet done, my heart not yet throughly humbled for my sins, nor refreshed with the assurance of Gods Favor: Shall I wait any longer? Oh fearful Pride! Is it come to this? If you be in such haste, you may go to Hell time enough: What not wait? See who will have the worst of it. God can better keep his Compassions, than thou canst want them: And as its fit he should, so its certain he will make thee to know, thou must wait; nay, bless his Name that you may wait for his mercy: The best of all men that ever breathed have done it: So *David*, *Mine eyes fail with looking for thy Salvation*, saying, *O when wilt thou comfort me?* Psal. 119. 82. 123. Its enough we may beg the Grace of God as a Gift, not command it as a Debt: Labor we then to stifle and suppress those proud and impatient distempers whereby we repine and quarrel at the Dispensation of Gods dealings with us, if he answers not to Expectation to the full: Others seek, and the Lord hath bestowed, and they have received a great measure of Grace, with little labor, and in a short time: When we have labored long, and endeavored much, and yet the Lord answers not our desires, nor gives us that Spiritual Good we need: Learn we now to crush and controul those boystrous risings of our Spirits, with that of the Apostle, *Who art thou O man that reasonest against God? What if God will not?* Rom. 9. 20, 21, 22. What if he will never break our hearts, never pacifie our Conscience, pardon our sins, save our Souls? It is in his own liberty

liberty, he may do what he will, and therefore he doth us no wrong what ever he does: Fit then it is we should stay his times, who hath all times especially of Grace and Life in his own hands.

While this life lasts, and the Gospel is continued, that is the particular Season and Period wherein the Lord expresseth his good pleasure to work graciously upon the hearts of His. Doct. 2.

The time of Grace and day of Salvation, is here discovered in the Two Periods of it, which make up the parts of the Doctrine. 1 Grace is only to be gained in this life. 2 While the means of Salvation are continued, thats the Season, which the Lord mutually takes to work upon the Souls of those that belong to him, we shall severally open and prove both these, and after make joynt Application of them.

Preparation and Conversion of the Soul must be made in this life, *Seek ye the Lord while he may be found*, Isaiah, 55. 6. The time of our living is one of Gods *whiles*, the time of finding Grace and Mercy, if ever we come to share therein? The foot of *Jacobs* Ladder is here on Earth, though the top of it reach unto Heaven? The *Lord must dwell with us here in an humble and contrite heart*, Isaiah, 57. 15. or else we shall never dwell with him *in that high and holy place, whither Christ is gone to prepare a mansion for us*; Now is the time of wrastling and gaining Grace, in the other world we shall enjoy the fruit and sweet of it, here we must get the conquest 1.

conqueſt if we think to wear the Crown in another world. Reaſons are Two.

Reaſ. 1 Becauſe after the parting of the Soul from the body, and the diſſolution of the whole, Gods peremptory Sentence is paſſed, and the final doom of the Soul is determined a Sentence never to be revoked, a judgement never to be repealed, and therefore the ſinner becomes irrevokably either miſerable or happy, *Heb.*9.27. *It is appointed for all men once to die, and after death comes judgement.* Death and Judgement are coupled immediately one to another: the end of the one, is the entrance of the other; as Death leaves us, ſo Judgement will find us: Though the full and compleate execution of the Sentence is deferred until the great day of accounts, yet condemnation ſeizeth upon each part as ſoon as they be ſevered the one from the other, if they do deſerve: The body is impriſoned in the dungeon of the grave, and the Soul (of him that is wicked) is taken inſtantly and dragged by the Devils into torment, *Luke*, 12.20. *This night ſhall they fetch away thy Soul.*

With the Saints contrariwiſe, Their bodies are laid in the Grave as in a bed of Down, perfumed with the precious Death and Burial of the Body of Chriſt, the aſhes thereof carefully preſerved, yea, loved by the Lord: So the Apoſtle, *Rom.* 8. laſt. *I am perſwaded that neither life nor death is able to ſeparate us from the love of God in Chriſt Jeſus:* So that the Lord loves the very duſt of the bodies of his Saints in the Grave, and receives their Souls to himſelf in glory, as ſoon as Body and Soul are parted one from another (*Luke* 16.22. The Soul of *Lazarus* was by the Angels carried into *Abrahams* bolome) *For at the great day of accounts we muſt all appear before the judgement ſeat of Chriſt, that*

every

every one may receive the things done in his body, according to that he hath done, whether good or evil, 2 Cor. 5. 10. The Sentence we see shall not pass according to that men do in Purgatory, as the Papists dream; but according to that only which they did while they had Being and Breathing in this Natural life.

The Condition of a man after this life is unchangable. For as the Godly after this life ended receive perfect Sanctification, and so become wholly possessed of the Spirit of God, and thereby fully and unchangeably confirmed in the state of Glory, never more to be pestered or annoyed with the presence of Sin or Misery, *Rom.* 8. 23. Here in this world we receive but *the first fruits of the Spirit*; but there and then the full Harvest.

So contrarily, the Wicked after Death, are wholly delivered up to the tyranny and authority of their Corruptions and there settled, and that immurably, in a state of rebellion, and become utterly uncapable of receiving any spiritual Grace, or performing any spiritual Good, but sink down in everlasting despair without hope of either. For those common Graces whereby the Lord in the time of life restrained their distempers and those outward means, Word and Sacraments wholsome Laws and holy Counsels and Examples which formerly stopped them from many notorious outrages, are now taken away: Now the Lord plucks up the Hedge, and pulls down the VVall, takes away all the restraining Gifts of his Grace, vouchsafes not one motion of his Spirit, to strive with the Sinner any more, not one check of Conscience to awe him, not the least apprehension of any Good to affect him any more; he layes the reins in the neck of the Rebel, and lets Satan loose upon him to execute the fulness of the fierceness

fierceneſs of his malice, to the uttermoſt; whereas his rage was confined before, he could do no more than his Commiſſion allowed him, he had the ſtint of his temptations ſet; but now he takes full poſſeſſion of the Soul after death, and hath free leave to exerciſe full dominion over it, as much as he will and can: Yea, the Lord in his ſevere, but righteous Judgement, lets in the Sea of all ſinful Rebellions as with a mighty flow and full tide into the reprobate heart, to carry him without all controul or ſtay from ever enjoying either Means or Hopes of the leaſt expreſſion of Gods preſence, for any good in any kind: There is no heart to pitty the damned Sinner, no Friend to pray for him, no Counſel to adviſe, Reproof to ſtop, no Exhortation to perſwade any more, from the approving and practiſing of whatever might diſhonor God. In the dayes of his Life and Vanity, he was weary of all theſe, because they hindered him from having his full ſwing in the wayes of wickedneſs; Now all theſe bleſſed Means, as ſo many banks which kept in the ſwelling and boyſtrous rage of his accurſed luſts, are all broke down; the bottomleſs depths of all abominations are opened; the power of all ſinfulneſs, in all the ſtrength thereof, ſeizeth upon the Soul, and ſwayes and prevails in it to all eternity, without leſſening, reſtraint, or alteration: For to imagine that the fire of Purgatory ſhould purifie the Sinner, from any Soul pollution, that a Material thing ſhould work upon a Spiritual Subſtance ſuch as the Soul is, yea a Natural thing work a Supernatural diſpoſition, is a ſenſeleſs, and unconceivable Abſurdity, not worthy the Conſideration; much leſs any ſerious endeavor to Confute.

II. The Second Part of the Doctrine is, *While the Goſpel is continued, that is the ſeaſon of Gods acceptation,*

ceptation, he then puts forth the power of his grace to prepare the heart; ſo the word implyes in the text, an opportunity of acceptation: It diſcovers it ſelf in Three Particulars.

There is fitneſs of opportunity in regard of the cauſe of the accompliſhment of any thing; when there is a concurrence or meeting together of many helps, for the bringing about of that we deſire and would have, for the effecting of any work we intend: Thus we uſe to ſay, when we have wind and tide, then is the fitteſt ſeaſon to ſail; while we have health and ſtrength, is the fitteſt time to ſet about works of greateſt importance, not that the bare continuance of ſo many hours, or dayes, or yeers, makes any difference, for they are alwayes the ſame, in ſickneſs and in health, in youth, and in crazy, and decrepit age, in a ſtill calm, and in a fair gale; but the fitneſs lies in the cauſes and means which now are happily afforded unto us, which hereafter we may be deprived of, or not able to improve though we do enjoy them. 1.

Thus then there is a ſeaſon of Gods acceptation, when he affords means, ſends his Meſſengers of glad tydings of Peace, when he ſets open the ſtall of the Goſpel before our eyes, cryes his commodities in our ſtreets, and proclaims the offer of his rich mercy to all Comm'ers, *Ho every one that will, let him come and take freely of the waters of the well of life and live for ever*: Now is the Seaſon of Gods gracious working and our receiving, greateſt ſucceſs in his Ordinances; this is the Expoſition which the Apoſtle adds in the following verſe, behold *now is the acceptable time*, whiles the light ſhines, whileſt Wiſdom cryes, and Miniſters call, if ever there was opportunity of Converſion and Preparation now is the fitteſt of all other, for God to work it, for us to endeavor

it; *When the fat things are killed, and fineſt wines drawn and broached, ſervants ſent to invite, and all preparations made ready to the marriage feaſt*, *Luke* 14.17. Then is it time to come, to feed, to refreſh our ſelves; behold all is ready, only come, *when the door is open, and warning given, behold the bridgroom cometh*, then is the nick of opportunity to follow hard after, if we would find entrance into the Bride chamber, *Matt.*25.8,9. But when the Feaſt is over, and the door ſhut, we may have time to come and knock, but never ſhall we find entrance, or acceptance, or welcome, becauſe the ſeaſon is paſt.

2. There is a fitneſs in reference to the work, which the thing now made might have, which hereafter happily could not attain; Thus came *Eſther* to be Queen in a fit time, for *Mordecais* ſafety, the ſuccor and deliverance of the Nation of the Jews; for though ſhe might have poſſeſſed the ſame place, enjoyed the ſame Honor, and Royal Preheminence, afterwards; yet it had been too late to have defeated the Policies of *Haman*, or procured the Preſervation of her People, from the Plots and purſuits of thoſe who were armed for their utter ruine, *Eſther* 4 Thus the Woman of *Samaria* was then called effectually by our Savior, *John* 4. when it was the pat opportunity to commuicate the notice of a *Meſſias*, and the work of his Grace to the *Samaritans*, *who were as the regions of Corn, white unto the harveſt*, and ready to be cut and carried; ſo were the People ready to hear, attend, and embrace the glad tydings of Redemption through the Lord Jeſus.

3. There is a fitneſs in regard of the Subject, which howſoever it gives no cauſe nor help to the accompliſhment of the work now in doing, yet it makes way for the further manifeſtation of the skill and good-

goodneſs of the workman, and holds out the work done to greater admiration. Thus our Savior is ſaid to come and reconcile all things *in the fulneſs of opportunities*, Epheſ. 1. 10. becauſe the Lord Chriſt came then when things were at the loweſt eb, the ſtate of the Church of the Jews in greateſt extremity, when the *root of David* was dry, and the branches of the ſtock of *David* quite withered, *Iſa.* 11. 1 that is, When *the Scepter ſeemed to have departed from the Tribe of* Judah, *and a Law-giver from between his legs*, Gen. 49. 10. πληρώμα τῶν καιρῶν.

Now however the extremity of this diſtreſs was no cauſe of Deliverance, but rather a hinderance in it ſelf; and though God the Father out of his own power and according to his own good pleaſure might have ſent his Son ſooner, to have redeemed his people out of their diſtreſſes, yet now the greatneſs of miſery made them ſuch Subjects, wherein the glory of his rich Grace, might appear in the perfect beauty thereof.

Hence it is many times in the Diſpenſation of the work of Grace, the Lord takes the Sinner in the loweſt and baſeſt eſtate, in the moſt deſparate condition when the diſtreſs grows deadly, the caſe to the eye of man is beyond cure and recovery, that ſo the ſoveraign vertue of his ſaving Grace might be ſet forth to the wonder of the World, and to the encouragement of thoſe who ſhould come to the like ſtreights: Upon this ground it is that the Lord Chriſt choſe that time to convert *Paul* when he was in the heat of his rage, when his fury was at the height, *when breathing out threatnings againſt the Church*, he came armed with authority, and helliſh reſolution to carry all to Priſon, *Acts* 9. In a word, while *Paul* proceeds furiouſly with a mi.chievous intention, to oppoſe Chriſt to perſecute his Mem-

bers, and in the issue to procure and hasten his own everlasting ruine, then our Savior prevents him and pitties him, and doth him most good, while he strives to do most harm, and *to make havock of the Church*, the truth, and his soul also: yea, then works his conversion, when he most seriously endeavors to work his own Confusion of himself, and such as professed the Faith in sincerity; the aim of God in all the Apostle directed by the Spirit expresseth to be this, 1 Tim. 1. 16. *I was a Persecutor, but I obtained Mercy, to the end that the Lord in me might shew all long-suffering to the example of those that should beleeve on his Name.* Such a forlorn Sinner at that time was the fittest subject to receive the full print of Gods love and compassion in great Letters, as it were, that he might be a pattern to all posterity, of the boundless compassions of the Lord. That as Seamen after a dangerous wrack and miraculous deliverance, set up a Monument of their Preservation to all that pass that way, to work fear in them to prevent shipwrack, and yet hope of Recovery if they do.

εἰς ὑπο-τύπωσιν.

To the like purpose is the Conversion of the Apostle in this heat of his Rebellion set upon Record in publick view: As though the Lord should say, Look here you forlorn sinners, see a desparate Rebel running post-haste to his everlasting ruine, and behold withal the hand of Mercy then stopping of him in his way; *Paul* persecuting Christ in his Members, Christ then pitying and preserving *Paul*, the one most kind, when the other is most vile and outragious: Oh the madness of a deluded Soul beyond reason! But Oh the Compassions of a Savior beyond all compare! Be afraid you never proceed to such hellish folly, and yet bless God, That there is such a Savior if you do. These be the Seasons of

Gods

Gods acceptation, the first here principally intended, the rest not excluded, and in these opportunities thus appointed by God in his Wisdom, according to his good will, he doth put forth the work of his Grace, to bring home the Souls of his unto himself.

Hence we learn, That a long life is a great blessing in it self, a great temporal blessing as it comes from the Lord. Why? Because all that while a man is in the way: Mercy may meet with him, and he may meet with it: While there is life, there is hope (unless a man have sinned against the holy Ghost) Physitians observe all the while there is strength in Nature, there is hope the Physick may prove profitable; It is much more for the comfort of the Soul, while there is life, there is yet a possibility: Thy heart is stubborn, and rebellious, and proud; but thou yet livest, and the Lord lives, and his Mercy lives, therefore it may be he may shew mercy to thee: But when a man is dropped down into the grave, and the pit hath shut its mouth upon him, then *all his thoughts perish*, then with a sad heart he may remember all the helps he had, the opportunities he had, but never had a heart to get any good by them: Then he reads over all the Sermons he heard, by the flames of Hell; and remembers all the kindnesses of the Lord, and then there is no hope. *Use* 1. Psa. 146 4

You therefore that know your bosom abominations, you have your back doors, and your base haunts; you know your sins are not pardoned, you have not repented of them; when you are gone home, go your waies, and bless God that you live: For, let me tell you, This is all the hope in the world that yet you are alive, and therefore the Lord may shew Mercy to you; if your dayes were ended, and

you gone down to Hell, then not all the world, nay not Christ, nor the Mercy of God it self could not save you then: therefore look as it was with a Child which was followed by a Bear into a pond, the Child cryed out to the people that were running and came to the ponds sides, Oh help, help; and still as the Bear tore him, first his Arms, then his Legs, and still he cryed out, Oh help, help, yet I am alive, yet I am alive: this is your condition, beleeve it. Not Bears, but Sins and Devils are upon you, they have you in their clutches, tearing and devouring your Souls: Oh look to Heaven, and cry out unto the Lord, and say, Lord, a proud stubborn Creature, but yet I am alive, the Devil is Devouring my soul, but Lord, help me and deliver me, yet I am alive; bless God you are so, and know its all you have to shew for your everlasting welfare. For while there is Life, there is Hope.

Use 2. Matter of Caution and Advice, to fence our souls and fortifie our selves against that hellish distemper of self-Murther, that our hearts may be carried with hatred of it, and our souls preserved from the commission of it: when partly from discontentments, and partly from terrors of Conscience, men are not able to bear with themselves; but they will run to a Halter or a Knife, they will put an end to their lives that they may put an end to their sorrows; they will not live, that they may not live thus and thus. Why Consider, Art thou sure of a better life? They will Answer, No, thats my misery, I see all my sins before me, and Hell gaping for me, and the Devils attending to seize upon my Soul, and it makes me weary of my life. Weary of your life! Take heed of that, bless God for your life, and pray for life, and seek to preserve your life what you may, for while your life lasts, you are in the way to Mercy:

cy: *Dives* had so much experience of the torments of Hell, that he sends to those that were alive, Oh take heed of coming hither, you are in a better condition than I, what ever your case be. Learn therefore for ever to fear and flie from temptations to self Murther, as that which would put an end to your life, and to put an end to all hopes and possibilities of Mercy from the Lord. Luke 16 28.

But the main Fruit of the Point, which properly belongs to this Place, is a Use of Instruction, which ought to be observed and settled upon the Consciences of us all. Doth the Lord then usually accept of the Soul, and do good to it while he provides and continues the means of Grace? What then remains but we should give all dilligence to attend upon his times, take his means, and improve all to the utmost for our Spiritual good. Suffer me here to stay a while, and urge the Collection with an Argument or Two, and yet go no further than the Words, nor take other Reasons than the Text will afford, for it issues amain and with a full sourse from all Particulars mentioned before, the foregoing Truths meeting together, like so many streams, to make this more forcible upon the Conscience, and like a mighty Current, to carry us along to everlasting happiness. *Use* 3.

It is a Season, and therefore to be Observed; an Opportunity, and therefore to be Improved without Delay: We should address our selves presently to this so great a work, *Redeem the time*, Col. 4. 5. *Having opportunity, let us do good to all*, Gal. 6. 10 If unto others, much more to our selves: If to their bodies, especially to our own Soul; if to them in Temporal things, than most of all our best good in Eternal blessings is to be attended. 1.

But the Season is not yet come, that Opportuni-

ty is not yet offered. *Answ.* Yes certainly, the Apostle points at it as at hand, and in view: *Behold now*; while I am Speaking, and you are Hearing, while the doors of the Sanctuary are yet opened, while we are in the land of the living, *behold now is the acceptable time.* Oh let us not harden our hearts, nor shut our eyes, nor stop our ears, unto the voice of the Lord, but pursue opportunity present, strike while the iron is hot, gather our Harvest while the heat and Sun-shine is upon us, while wind and tide lasts, sail we cheerfully towards the Haven, the end of our hopes, the Salvation of our Souls. This is the Argument which the Apostle presseth with so much eagerness, as having such apparent evidence in it. That *considering the Season, it is high time we should awake from the sleep of security, our salvation is neerer than heretofore,* Rom. 3. 11. The Lord now speaks to us as sometimes to the secure Church, *Cant.* 2. 10. *Arise my Love, my Dove, and come away; For lo the winter is gone. the flowers appear, the voice of the Turtle is heard in our land, &c.* I may truly say, This Scripture is this day fulfilled in our ears, wherein the Lord Christ by the Ministery of his Word calls, and that with all instancy, upon every corrupt dead-hearted sinner to come to him, to receive the word of his Grace, and the power and comfort thereof upon his soul: Behold the foggy mists of Popery and ignorance are over, the shaddows of Superstition are passed away, the flowers grow, and the figtree bud apace, peace and prosperity, with abundance of outward blessings shoured down upon us, the voyce of the Turtle is heard in our Land, the sound of the Gospel, and the glad tydings of Peace, have been, and yet are proclaimed in our streets.

Arise, arise, therefore ye secure and dead hearted Sinners,

Sinners, and come away. Ariſe ye drunkards, come away from your Cups and Companies; Ariſe ye Adulterous wretches, come away from your baſe haunts, and beds of dalliance; come to him who ſo kindly invites you, who promiſes to accept you, who is able and willing to ſave you. Oh! conſider opportunities will not laſt alwayes, we have no eaſe of them, much leſs command of them; and who knows whether we ſhall ever enjoy that which we now neglect? Eſpecially, conſidering the Lord at the preſent, vouchſafes all helps to further and perſwade us to this Preparation, dealing with us as ſomtimes he did with the ſtubborn-hearted Jews by *Ezekiel*, who to ſtrike their hearts with an open Conviction that they muſt go into Captivity, he is injoyned *to carry out his ſtuff*, in the moſt plain manner *in their ſight, from one place to another*, and the end is added: *If it be poſſible* (as ſome tranſlations reade it) *if peradventure* (as the propriety of the Hebrew bears it, all to one ſenſe) *they may conſider it*, Ezek. 12. 3. As if he ſhould ſay, There is ſome ſmall hope that ſomthing may procure their welfare, and if it be poſſible, this plain dealing is like to prevail: A lively picture and reſemblance of Gods ſpecial bounty to us-ward, who enjoy the means of Grace above many others: The Lord hath ſeen other Countryes, but he hath ſettled his abode amongſt us; he hath paſſed by many Congregations, but he hath lodged with thoſe where he hath ſet up the Light of his Truth; the Son of righteouſneſs hath ſent abroad his beams to many corners of the Earth, a glimpſe of his goodneſs hath appeared unto many places, but his ſaving health like the Sun in his full ſtrength, hath ſtood over our heads *as it did once in* Gibeon, *and the Moon in the valley of* Ajalon: Some people have had many means, and many peo-

ple

ple have had ſome, but almoſt all have met together to procure our good, and to make up *the fulneſs of opportunities*, even the fulneſs of all fitneſs, that if it were poſſible we might conſider it, and now at the laſt convert and turn unto the Lord. The Birds of the Heaven, the Sinners upon Earth, and the Devils in Hell, know and purſue their ſpecial Opportunities; the one for the comforts of nature, that they may enjoy them; the other for their ſins, that they may enjoy their luſts, though they periſh for it: Ask then (thou ſluggard) of the Birds of the Heaven, and they will tell thee; demand of the Beaſts of the Field, they will ſhew thee; nay, enquire of the Devils in Hell, and they will teſtifie how Opportunities ought to be prized, and how they improve them. Wilt thou be more unreaſonable than the Beaſts? More careleſs of thine own everlaſting Comforts, than the Devils be to procure thy own Confuſion? Shall the Lord provide all Means for our Good, and ſhall we neglect both him, and them, and our own everlaſting welfare? Woe to our ſluggiſhnes.

Jer. 8. 7. Job, 24. 15. Rev. 12. 12.

Object. True, let this Opportunity be great, ſo is the Continuance of it long, and therefore we may take it hereafter.

2. *Anſw.* No: *Its a Day* ſaith the Text, very ſhort, and yet moſt uncertain. It is but for the day of this Life, and who knows how ſoon it may end; there be Skuls of all ſorts in *Golgotha*, Skins of all ſorts in the Market; yong and old, aged and infant, haſte unto the rend: No man yet had a leaſe of his Life, which is as Graſs, a Flower, a Bubble, and alas! how ſoon doth this Graſs wither, this Flower fade, this Bubble break?

And our day being ſhort, ſo is it almoſt ſpent, many of us have paſt our higheſt point, the beſt of our

ur time, our Evening draws on; and behold pale ces, and feeble hands, crazy bodies, dangerous ſick- eſſes, which are as Harbengers of our diſſolution, hich will ſoon bring us to the houſe of our age, to e duſt of death; thus is our breath but a ſhaddow, ſoon paſſeth away and we are gone: Oh! that we ere wiſe to conſider theſe things, and becauſe our me is ſhort, and paſſeth away, we would take hold f the opportunity preſent.

But the yong man Replyes; *It is a good thing or the Eye to behold the Sun*, Eccleſ. 11. 7. To be- old this Light, to enjoy the preſent Pleaſures, to rop the Roſe while it is in the bud, to gather the lower whileſt it is freſh, while time and ſtrength aſts take the pleaſures of the world and enjoy the elights of my heart; not now to ſit moping in a orner, go drooping and ſorrowing for my ſins; when y hair grows gray, and decrepit age comes on, ma- y yeers hence, when my Sun grows neer the ſetting, y Life begins to decline, and my ſtrength to decay, ſhall than have leiſure to talk of holineſs, to turn ver a new leaf, and betake my ſelf to my Beads, and hink of Grace; in the mean time theſe jolly Spi- its, ſpeak unto Preparation and Humiliation, as *Felix* ſomtimes to *Paul*. *Go your way for this ime, and when we have a convenient time we will ſend for you.*

Anſw. *Thou fool, this night may thy ſoul be ta- ken from thee*, Luke 12. 20. How knoweſt thou but the Lord may pluck thee out of the land of the living, and ſend thee packing down to thy own place, give thee thy Portion with Unbeleevers and Deſpiſers of his Grace? and *then all thy thoughts periſh*, thy time is paſt, and Repentance too late, when the Pit hath ſhut her mouth upon thee, how ſoud to think to have leiſure to Repent, when thou

thou wilt not have time to Live?

2 Be it the day of thy Life continue, yet the day of Salvation may be ended; for this is but a minute or moment of that ſpan of time, a point or inſtant of that opportunity; If the Lord remove his Candleſtick, take away the light of his Word, dam up the fountain of Grace, and ſtop the well-ſprings of Salvation, thou mayeſt periſh for thirſt, and live to ſee the folly of the neglect of Means, when happily thou ſhalt not know where they be, nor yet have liberty and ability to enjoy them if thou kneweſt: while therefore the day of our life, and the day of Salvation (the Mart of Mercy) laſts, both which are but ſhort and uncertain, let us be watchful to obſerve, and careful to take all advantages to buy the chiefeſt and beſt Commodities, Humiliation and Faith. Eſpecially conſidering it may be any mans particular day, as our Savior to *Jeruſalem, Oh that thou hadſt known at leaſt in this thy day*, Luke 19. 42. When the Word is mighty, and the Spirit ſpeaks powerfully unto thy ſoul, when the undeniable evidence of the Truth convicteth thy judgement, and the keen threatnings thereof, cuts and lanceth thy corrupt Conſcience to the Core, and the Lord raps at the door of thy heart, by the hammer of the law; Oh now follow thoſe motions, and cheriſh them, make much of a little, and ſuffer the bleſſed Ordinance of God to have its full blow upon thy Soul; go aſide and conſider ſeriouſly with thy ſelf, Certainly the Lord came home this day unto my heart, touched me to the quick, and met with my particular Corruptions, withſtood me to my face, and by the authority of his Truth, like the naked Sword in the hand of the Angel ſtopped me in my Courſe, and bad me back again; aſſuredly this is my part, a Portion carved out in ſpecial for my Soul, this undoubtedly

doubtedly is *my day of Salvation*, in which the Lord purposeth to work the good work of his grace in me: True it may be so, and for ought that thou or I, or any under-heaven know, it is so: Remember therefore thou hadst a fair offer, and take heed how thou dost refuse it, lest thou never have the like again. Break therefore through all Oppositions, cast off all impediments, listen to no alurements to the contrary, but while it is called to day harden not thy heart: And as *Paul* to his Company (*Acts*) Augustin. resolve thou never to see their faces more. I know *in his* (as one of the Ancients brings in his sins) our old *Confes-* lusts like old acquaintance will threap kindness from *sions.* us, plead prescription and continuance, we have lived long, taken much sweet Counsel together, enjoyed much delight and content. Give us warning therefore, before you give us a discharge, let us take our fill of dalliance for the while, and hereafter let us think of amendment: Thus the same Father when he had often resolved to renounce his bosom abominations, and the beloved lusts of the flesh, still that sounded in his ears, *To morrow, to morrow*; as the burden of Satans song, To morrow soon enough, hereafter time enough; thus while he was startling and awakening by the terrors of his Conscience, he lulled him, and rocked him a sleep again by delayes, until at last in a holy kind of violence and indignation of heart, breaks through all, demurs no more, delayes no longer, but cryes out, *Why not to day, why not to day Lord?* and from that day following God gave him victory. Go thy wayes and do thou likewise, stand not haggeling and dallying with the Almighty, set down a resolution like the Laws of the Meads and Persians, never to be revoked; that thou wilt from this present, and ever hereafter, wait upon the means of grace, and give way to the work thereof.

Dispute

Dispute no more, but determine thus with thy self: Why yet am I here in the land of the Living, yet on this side the bottomless pit, the Lord still tenders the offers of Salvation, strives still with this stubborn heart of mine, I know not how soon I may be taken from the Means, or the Means from me, or the Blessing of the Lord from us both; while therefore the spirit speaks to my Soul, *Seek thou my face*; give me a heart to eccho back again, Thy face Lord will I seek this day.

After all this, the heart still sings loath to depart, and the deluded sinner lingers after his lust, as Lot *after Sodom*, and therefore puts in a new Plea of this manner: Imagine the worst, should I put off this fair and kind Call of the Lord? Yet since it is in my power to entertain it hereafter, there is not so much danger though I now refuse it.

Answ. Be it granted, Thy life might be prolonged, the words of the text do most apparantly dash this presumptuous conceit, Its *the Season of Gods acceptation*; Its not in thy power, but depends meerly upon his good Will: We are not the Patrons of the means of Grace, much less of their work, it is not in our Gift; the Sending and Blessing of both issues only from the good pleasure of the Almighty: prolong not then, put not off the time, deny not Gods gracious offer, lest thou never have offer again; he that now holds out the golden Scepter of Mercy to receive thee, hath an Iron rod wherwith he can bruise thee to nothing, and break thee in pieces like a Potters vessel: *He that hath the Keyes of* David, and now sets open the gate of Salvation, he can shut it and no man shall open it any more; and when thou hast stayed too long, and comest too late, thou mayest *knock hard with the foolish Virgin*, and *cry aloud with* Esau, and *yet receive neither Blessing*, nor

our Birthright, and its just with God it should be so, that the Word which thou hast dispised, should either be a dead, or killing Letter, and never work more; the motions of his Spirit which thou hast quenched, should never stir more with thee. Thus Wisdom threatneth the scorners of her Counsel, Prov. 1.24. *Because I have called and they refused, I have stretched out my hand, and no man regarded, therefore they shall call, but I will not answer; they shall seek me early, but they shall not find me.*

Nay, it may be thou shalt not only not find what thou seekest, and that with some eagerness, which is a state miserable enough, but shalt not have a heart so much as once to seek for Mercy, as many Reprobates have, and Hypocrites do; and this is a Condition next to the damned in Hell, unconceivably fearful. This was *Jerusalems* case just as the Lord determines it, *Oh that thou hadst known at least in this thy Day, the things belonging to thy peace, but now they are hid from thine eyes*, Luke 19.42. Christ is now weeping over the City, preaching his farewel Sermon amongst them, yea, now come to die amongst them: the presence of the Means makes the Plague more remarkable, when through Gods just judgment for their contempt of the truth, they have eyes but they are made dim and see not, they have ears but made heavy and hear not, and hearts made hard even by the blessed Ministery of the Gospel, and so they understand not; they have all before their eyes, and yet *all hid from their eyes*: The like Curse the Lord usually pours out upon the hellish despisers of the Doctrine of Grace, deliver them up to blind minds, and seared Consciences, reprobate senses, that they who shut their eyes against the power of Gods Ordinances, should never see nor be sensible of, either that or their own misery, which is the greatest misery of all.

Yet

4. Yet all this will not content, there is one cavil which the carnal heart Objects, and its most desperate; Be it, God will never vouchsafe Means nor Work by them, nor I receive any benefit therefrom, let me live as I list now, let me shift as I can hereafter; if I loose all, the loss is not great. *Answ.* What! Not great? God forbid that such a Thought should be in any mans Heart, such a Word come out of any mans Mouth. Its no less than Salvation it self, Its *the day of salvation* saith the text, the loss not to be valued, not to be recovered, will never, can never be repaired again; yea, I appeal to thy own Conscience, and let thy self in cold blood be thy own judge: Think but seriously of *the Rivers of pleasure which are at Gods right hand*, of the *Kingdom immortal undefiled, and that fadeth not away*, read and consider of *that Crown of Glory, that exceeding eternal weight of glory reserved in the heavens*; and weigh but with thy self, in thy most retired thoughts, the rich Mercy of a God, the plentiful Redemption of a Christ, the Comforts of a Spirit unspeakably glorious; imagine you heard that Sentence passed, Come ye Blessed, receive the Kingdom, possess the Crown, enjoy these Pleasures, and if thou hast but the heart of a man, let it Answer: Canst thou lose all these, and account the loss little? and yet if the day of Grace be gone once, all these go too; neglect that now, and never think to enjoy these: An Argument able to stay any in the most eager pursuit after these lying vanities, and to cause him to turn, and steer his course another way.

Psal. 16. last. 1 Pet. 1. 4. 2 Cor. 4. 17.

As *Elisha* said, *Is this a time to take Gifts?* So when you consider all Opportunities, and Means, and Mercies, say, Is this a time, to follow the World, and the Profits thereof? to glut our selves with sinful Delights, and forsake Christ, and his Gospel, and Salvation and all? Me thinks Nature would Teach, Reason would Perswade, It is a Day of Salvation, our Lives, our Hopes, our Comforts, our Salvation, and All depend upon it: It is the time that God hath bestowed for this end, therefore be sure to improve this time so, as we may attain this end. In a word, It is a Day, therefore a Season; and but a Day, therefore short; a Day of Gods Accepting; and a Day of Salvation; The Season so Fit, the Time so Short, and the Purchase so Great, what remains then, but we should improve this Time to our utmost, that we may Receive that Spiritual Good from the Lord in it, that he is willing to bestow, and we stand in need of, for our Comfort here, and our everlasting welfare in another World.

FINIS.

BOOK V.

MATTH. 20. 5, 6, 7.

Again he went out about the ſixt and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, why ſtand ye all the day idle? He ſaith unto them, Go alſo into the Vineyard, and whatſoever is right, that ye ſhall receive.

WE have done with the Seaſon of Salvation in regard of the means, conſider we now the time which the Lord takes in regard of the Parties, upon whom it is wrought who do yet enjoy their lives, and the means of Grace: Amongſt theſe the diſpenſation of the Lord is di-

vers, dealing as it seems best to his Heavenly Wisdom; some he calls, and converts in their yonger, some in their older, but most usual it is to bring home sinners to himself in their riper age.

For the scanning of this Point, we have made choyce of this Parable of the Vineyard: which presents to us four things at the first view.

1 The *Master* of the Vineyard, who owed it.

2 The *Laborers*, who dreſt it.

3 The *Time*, when they were hired.

4 The *Reward* here promised and given for their work. Under the Letter of which words, this spiritual sence is couched, and ought to be conceived.

The *Vineyard* is the Church, *Isai.* 5. 7. The *Master* and Housholder, is the Lord Christ: The *Laborers hired*, are his redeemed ones, whom he calls by the effectual operation of his blessed Spirit in the Ministry of his Word, to be painful and *fruitful in* Eph. 2. 8 *good works as in Christ they are created unto, and he hath ordained they should walk in.* The diversity of the time of their hiring, shews the difference of the times wherein they are converted, some sooner, and some later; and for the right and ready apprehension of this Circumstance, let it be remembred that it was the received manner amongst the Jews to divide their Nights into four Watches, and their Joh. , Daies *consisting of twelve hours*, into four Stations 1 . or Portions, designing three hours to each part; so , 2. that from six to nine, was the *Third hour*; from nine to twelve, the *Sixt hour*; from twelve to three, 27 the *Ninth hour*; from thence to five, the *Eleventh* 6 *hour*, one hour before the ending of the day.

To apply: The Day is as it were our Life; God calls some of his Servants in the morning of their youth; some at mid-day, in their middle age; some at the eleventh hour, in their aged and declining time,

time, when their Sun is neer setting, and they drawing on to the end of their daies, not long before their death, not long before their souls depart out of their bodies, and they depart from the Land of the Living.

I am not ignorant that some Interpreters run another way, and conceive by *Laborers*, Ministers only to be understood, whether they be good or bad; and *their hiring*, their calling unto that Office in the Church: He that is a *Demas* and seeks the World, *his penny*, his praise, and applause, if ambitious; his profit and wealth, if Covetous, and for that he makes his agreement with the Lord, when first he makes entrance upon the work of the Ministry: When he that is sincere hearted, and seeks the things of Christ, *the penny* for which he indents, and the hire he would have, is the hearts of poor sinners, the conversion of souls, and edification of the body of Christ are instead of all the Tythes and Gleabs, Livings, and Benefices he desires to look after: though the sence is pleasant and spiritual, yet I do not think it suits with the Scope of this place, nor here intended by the Spirit. For of those this Parable must be understood, of whom that conclusion in the last verse of the 19. chapter was spoken, *Many that be first shall be last, and many that be last, shall be first*: This Parable being inferred for the opening and proving of that, as the first words of the first verse of this 20. chapter, do plainly evidence, *For the Kingdom, &c.*

But they are without question, the faithful only who are there meant, such *who have left all for Christs sake, such who shall inherit eternal life*, vers. 29. alwaies with this proviso, Many *that are first called*, if they bear up themselves somwhat too much upon their own worth, *shall be last* rewarded;

they who *are last* called, if yet they do renounce all confidence in their own excellency and sufficiency, and depend upon the free mercy of God, they shal be amongst the chiefest that shal be recompenced: Following then the sense which the Scope of the Text, and the best Interpreters give; the Point which fits our purpose, and offers it self to consideration without any forcing from the Words, is this:

Doctr. *God calls his Elect at any age, but the most of his, he converts before old age.*

He comes at any hour, but once only at the Eleventh hour, and that somwhat unexpectedly.

There be two Parts in the Doctrine: we wil handle them severally, that they may be more easily and distinctly conceived.

1 The Lord can, and sometimes doth, call at any Age.

2 But the most of his, and that most usually, he converts in their riper years.

Part I. God calls several of his Servants at sundry times, some yong, some old, some in their tender, some in their riper years, there is no season excepted; he that is the God of all times, can, and will do his own work at any time: *Timothy knew the Scriptures from a child*, 2 Tim. 3. 15. *and drew in the sincere milk of the Word*, as Milk from the Breasts of his Mother, and therefore is said to be *nourished up in the wholsom words of Truth*, 2 Tim. 1.5. Obadiah *feared God from his youth*, 1 Kings, 18. 12, *Lydia* and the Jaylor in *Acts*, 16. *Paul* in *Acts*, 9. 7. and *Zacheus*, Luke, 19.9. it's most propable they were in their middle age, as their places and imployments together with their accustomed experience, and practice

ctice therein do testifie; *Paul* indeed is called a yong man, *Acts*, 7. 58. yet his bringing up at the feet of *Gamaliel*, the largeness and depth of his Learning and Knowledg in Arts and Tongues, 1 *Cor.* 14. 18. together with the Commission he was betrusted by the High-Priest, for the persecuting of the Saints, evince undeniably that he must be of ripe years: *Abraham* was upon his seventy fifth year when God called him, *Gen.* 12. 5. compared with *Josh.* 24. 2. *Manasseth* was converted near upon his death, about sixty yeers of age, 2 *Chron.* 33. 19. But in the case of old Age, the matter is so difficult, and so unusual, that there are very few examples of old men converted, recorded in Scripture, as though the Lord had reserved it in his own hand as a special exception, that the Sons of men should not ordinarily expect it. That which is usually observed with some probability (besides the pregnant testimony of the Text in hand) is, Amongst the many thousands, *who were pricked in their hearts* at *Peters* Sermon, *Acts*, 2. 36. Amongst all those who came to hear with *Cornelius*, Acts, 10. 44. It's said, *the Holy Ghost fell upon all that heard*; it's probable some among such numbers were stricken in years: As for the *Thief upon the Cross*, it's most agreeable to good reason by all the leading circumstances in the Text, that he was in his best strength. The Lord takes these times in the dispensation of his Mercy, for a double End.

To shew the freeness of his Grace, that there is nothing that he respects either in person or place, no excellency that at any time any man hath, no work that at any time any man can do, why he should fit and prepare any for Grace and Christ, or bestow them upon the sinful Sons of *Adam*, and therefore takes every season, that it may appear it is in his 1.

good pleasure to take what season he will. If the work of Grace had been appropriated to any time of Life, either Youth, Man-hood, or Old Age, alone, it would have been concluded upon carnal grounds, that there was something in the Creature, upon condition whereof it had been given; either the tenderness of the young ones had moved the Lord to pity them, or the excellency of the parts and abilities of men of riper years, could have procured it: or the policy and experience of the aged could alone have contrived this great work of preparation and conversion unto God: but when the Lord chuseth some out of all these, and pass by others, it's undeniably evident it's not any thing in the persons years or condition, but meerly in the compassion of the Lord that doth all: This is the Reason which the Lord himself renders of his dealing in this kind, when he would suppress the murmuring of some of the Laborers, *Matth.* 20. 14. who repined that they had no more than others, because they had been longer in the Vinyard, and *had born more of the burden, and heat of the day than others*: The Lord answers, *May I not do what I will with mine own?*

2. Again, This God doth to shew his Power, even the Omnipotent and All-sufficient work of his Spirit, to whom nothing is hard or impossible, who hath hardness at command, and therefore as he doth *whatsoever he will both in Heaven and Earth*, Psal. 115. 3. so also in the hearts of his people; when the feebleness and infirmities of the little ones cannot deprive them of this favor, when the boisterous head-strong distempers of young men cannot hinder; when the continuance of the aged in their cankered corruptions, cannot debar them from Grace and Salvation; but be they never so weak God can strengthen,

then; be they never ſo ſtout, God can bend; be they never ſo faſt rooted in their rebellions, God can, and doth ſeparate betwixt ſin and their ſouls, and recover them: Behold, this is the Finger of the Almighty. When the Diſeaſe hath entred into the Bowels, and rotted in the bones of the ſick, the Phyſick then to cure, the Phyſitian then to recover, that is skill more than ordinary by the confeſſion of all: So here in the ſoul, to make the Black-more to change his hew, the Leopard his ſpots, to make a gray headed ſinner, whoſe corruptions like a canker hath eaten up his heart by dayly cuſtom, to bring him to ſound contrition and broken heartedneſs, therein the outſtretched arm of the Lord is expreſſed in his utmoſt ſtrength, *My Power is made perfect in weakneß, ſaith the Lord*, 2 Cor. 12. 9. It's the perfection of Power to prevail over ſuch difficulties. Thus of the Firſt Part; the Second follows.

God doth call moſt of his, before Old Age. And therefore when he went forth *at the Eleventh hour*, he reproves them, before he entertains them, *Why ſtand ye here all the day idle?* as who ſhould ſay, You have loſt the ſeaſon of your work, and hope of your reward: the day is over, there is no time for you to labor, and there is no reaſon that I ſhould either hire you or reward you; it's not my uſual courſe nor cuſtom; yet for once go you alſo into my Vineyard: Therefore the moſt uſual time of Converſion, *is betwixt the third and the ninth hour*, in our middle Age, about twenty, and betwixt thirty and forty; many are before, ſome are after, but moſt, and moſt uſually, are wrought upon at this time; *There is (a good pleaſure*, as the Original hath it) *a ſeaſon for every thing*, Eccleſ. 2. 1. and this ſeems to be the fitteſt time for this work whether Part II.

we respect Man or God.

1. A man at this Age hath better Materials, as I may so say, wherein, or whereupon the frame of Conversion may be erected, or imprinted by the stamp of the Spirit; and that firstly, If we look at the composition of Nature, and the constitution of soul and body; for in Infancy, a man lives little other than the life of a Plant, or Beast, feeding and sleeping, growing and encreasing; or else he takes up himself with delights of outward objects most agreable to his Sences, *Walks after the sight of his own eyes*, Eccles. 11.9. both which exceedingly hinder the work of reason, but when these are towards their full perfection, and Nature hath attained her utmost work, then the Understanding begins to shew it self in her operations: Invention is then most quick to apprehend, the Judgment to discern, Memory to retain, and the Affections tendrest and nimblest to imbrace any thing offered, and most pliable to be wrought upon: As it is with Wax, if it be made too soft, it cannot hold any impression, if too hard, it will receive none; but when it's in temper most pliable, then it's most fit to receive and retain the stamp. So Infancy is too weak and waterish, it's not able to fadom or fasten upon the depths of Argument; Age grows sturdy with prejudice, and will not listen to the Reasons of those Truths its not willing to imbrace: only in the middle Age, when Reason is come to some ripeness, there is then some more convenient advantages to be taken for the Lord to imprint the stamp of Grace upon the soul, which the hand of his own Spirit can only do.

2. Look we again at Corruption: In this Age mens Understandings are sooner convinced, as having not so long continued in the known practice of ungodliness; whenas the aged and decrepit who buckle under

under the burden of their ſins, being ſetled long and frozen upon their dregs, wedged in their wickedneſs, and incorporated into ſinful cuſtoms, their hearts grow hard, their underſtandings blind, and their affections overcome with the deceitfulneſs of ſin, difficult it is to perſwade their Reaſon, to acknowledg the vileneſs of their ſin, but almoſt impoſſible to have their hearts wrought to a deteſtation of it. Trees withered and rotten, are altogether unfit to be tranſplanted; nor likely to proſper if they be: So is it with aged men, like theſe Trees, withered in their wickedneſs, yea, as *Jude* ſpeaks, *Corrupt Trees twice dead*, Jude, 12. Firſt by Original corruption; Secondly by a continued and ſetled cuſtom in Actual tranſgreſſion; who have taken deep root in their rebellions, they are moſt unfit to be tranſplanted and ingrafted into the true Vine Chriſt Jeſus by Converſion and Faith: The Bow that's often bent, and ſtands long one way, is not bowed the other way, but with much violence: The ſoul (proportionably) which is turned from God, and hath ſtood bent by long continuance in a baſe courſe, though it's poſſible it may be brought back again and put into a right frame, yet it will coſt the ſetting on before it can be accompliſhed, and a world of difficulties muſt be gone through uſually before it be done.

Thirdly and laſtly, As this is the fitteſt Age in regard of the Subject that muſt receive it, ſo likewiſe in regard of the End why Grace is given, which is to ſet forth the praiſe of God, and the Power of his Grace, and by an holy Converſation *to expreſs the vertues of him who hath called us from darkneſs to his marvelous light*, 1 Pet. 2. 9. for Grace deſtroyes not the powers and faculties of Nature, but perfects them; removes not abilities, but rectifies them, doth 3.

not

not take them away, but turns them to their right end and use; while then the parts of the body and powers of the soul are in their prime, & best strength then may they be improved by the blessed Spirit of the Lord and his Grace, to the best advantage of his Name: Thus Grace damps not, deads not the affection of love, if strong and lively, but directs it upon God, his Truth, and Children: Grace abates not the edg of Courage and Resolution, but brings a stout, and yet stragling Soldier into his right Station and Rank, to be imployed in the defence of the Gospel: Though God can work with any tool, yet herein he manifests his Wisdom, that he will chuse such to whom he gives great fitness to the performance of those great and honorable imployments unto which they are designed: Hence *Paul* might in many other, so in this respect also, be called a choyce vessel to carry Christs Name among the Heathens, *Act.* 9. 15. being his Zeal was fiery, his Love earnest, his Courage resolute, his Judgment deep, his Spirit undaunted, and fit for dispatch; all these faculties being as so many vessels filled with Grace, prepared and guided by the Power of Gods Spirit, might be fit Instruments to carry and convey the Gospel, and the glory of the unsearchable Riches of Christ, to the ends of the Earth; *Who fitter to care for all the Churches*, 2 Cor. 11. 28. *than he that had made havock of them?* Acts, 9. Who more fit to be a Messenger of Peace, and to breath out glad tidings of Salvation to fainting souls, than he who had *breathed out threatnings against them?* Acts, 9. 1. Who more fit to pity the Saints, than he *who out of his madness* had persecuted them, and that to the death before? *Acts*, 26. 11.

But in the crazy and decayed estate of fainting Age, when the whol frame begins to shake and go to ruine

ruine, how unable are we to perform the meaneſt ſervice, how unfit to be imployed in works of greateſt weight? The members of a man converted are called *Weapons of Holineſs, and Servants of Righteouſneſs*, Rom. 6. 19. but doting heads, palſie hands, feeble knees, faultring tongues are but broken weapons, and lame Servants, utterly unworthy to be uſed in the fighting of Gods Battels, or performance of his Service; how ſhall thoſe hands which hang down for faintneſs be able to work the works of God? how ſhall the feet that cannot ſtir walk in his waies? or that tongue tell of his praiſe that cleaves unto the roof of the mouth, and cannot talk two ready words? To gripe the Sum of the Point in ſhort.

If Nature be now moſt pliable to be prepared to receive Grace, corruption not now ſo ſetled to reſiſt it, our abilities moſt able to improve it; then is it a reaſonable Truth, that the God of Wiſdom, though he call ſome at any Age, yet he ſhould Convert moſt at this Age.

Learn we hence to take out a Leſſon of Sobriety, not to be too raſh and Cenſorious touching the final eſtate of any in this life, ſince it is never too late for the Lord to call, though at the Eleventh hour: It's the Apoſtles Counſel, *Judg nothing before the time*, that is, Judg nothing that is ſecret and uncertain: determine not of any mans final condition, becauſe the time is not yet come; this life is a time of mercy, to ſome ſooner, to ſome later, *After death comes Judgment, when God ſhall lay open the ſecrets, and hid counſels of the heart*; then judg and ſpare not, but til then refer al unto the Lord: and therfore if the queſtion be touching the final eſtate of others, we ſhould anſwer with modeſty as the Prophet did to the Lord *Use* 1.

Lord in another case, Ezek. 37. 2, 3. *When the Lord had shewed him a field full of dead bones very dry, he asked him, Son of man, shall these dead bones live?* the Prophet answers, *Lord, thou knowest*: it rests in thine own will to work this so great a work, and in thine own Counsel to determine it. So, if the demand be, Shall this gray headed sinner ever come to Grace? he that hath been an old Standard-bearer in the Camp of the Devil, shall he ever become a faithful Soldier to the Lord Christ? can this *seared Conscience* ever be made sensible of its sin and misery? The answer of the Prophet will become us, *Lord, thou only knowest*: It's not for us to judg, *Secret things belong unto the Lord.* For us to pry into the Ark of his privy and concealed Counsels, we cannot do it, without desperate pride, and apparent danger. Thus far indeed we may go without any breach of Charity, and the Word will give us sufficient warrant, to wit, Observing the lives of men, Of some (*of some*, I say) we may conclude, and that certainly, that *as yet*, they are in the state of Nature, in a miserable and damnable condition.

Object. If it be replyed, Doth any man know that heart? *Who knows what is in man but the spirit of man?* 1 Cor. 2. 11.

Answ. Can the spirit of a man pry into every corner of his Conscience, and know his own condition? After he hath told what he knows, I may know it as well as himself, and sometimes better: Thus the Practice of a man discovers his Spirit; A rotten Conversation (when the constant tenure and frame of a mans course is corrupt and loathsom) it proclaims to all the world, who have wisdom to discern, there is a refuse, and an accursed disposition within. *The fool* (saies the wise man, Eccles. 10. 3.) *saies to every one as he walks by the way, that he is a fool.*

After

After the Phyſitian hath felt the Pulſe, and heard the complaint of the Patient, what's the pain, and where's the part affected, how the fits and returns of the diſtemper takes him, he knows the diſeaſe far better than the man that feels it; it may be it's the ſtone in the Reins, the inflamation of the Liver, Conſumption of the Lungs, the parts are within, and the cauſe of the Diſeaſe alſo, but it diſcovers it ſelf, and that undoubtedly many times by Symptomes: As thus it is with the ſickneſs of the Body, it is ſo with the diſtempers of the ſoul; the Practice of a man is as the Pulſe, if that be commonly uneven, looſe and irreligious, it argues, it's not the fit of a diſtemper, but even the very frame and conſtitution of a corrupt and irreligious heart: When a mans ordinary carriage and communication leaves a noyſom ſtench, and ſcent, and ſavor of prophaneſs behind him, it evidently proclaims to any who have but ſpiritual Wiſdom and Grace, that theſe dead works come from a rotten carkaſs of a Body of death within: it's our Saviors direction and concluſion he makes as never failing, *Matth.* 7. 16. 20. *By their fruits you ſhall know them*: *An evil tree cannot bring forth good fruits, and a good tree cannot bring forth evil fruits*, and therefore he doubles the concluſion as that which is undeniable, *by their fruits you ſhall know them.* The holy Apoſtle is alſo peremptory, 1 *John*, 3. 10. *In this are the children of God known, and the children of the Devil: whoſoever doth not righteouſneß is not of God, and he that loveth not his Brother.* Where there be Three Particulars ſuit the Point in hand.

1 There are but two ſorts of men in the World, the Children of God, and the children of the Devil.

2 Theſe may be known.

3 He that is a hater of the Saints, and a worker of iniquity

iniquity, hath the Brand-mark of a child of the Devil, by which he may be discerned.

It is not then a breach of Charity to judg the tree by the fruits, the Disease by the Symptomes, yea, it was folly and little less than madness to do other; As the Word judges I may judg, and so should.

But to justle the Lord out of the Throne of Judgment, to sit upon the life and death of mens souls, to set down mens peremptory doom further than the Word warrants, as though we had been admitted into Gods secrets, and seen the Books of Reprobation and Election drawn, this is hellish impiety and presumption; we may boldly say, the tree is not a Vine that brings forth Thorns, nor that a Fig-tree that beareth Thistles; he who hath a naughty life, cannot have a good heart, *He who serves Mammon, cannot serve God*, Mat. 6. 24. *He who walks after the lusts of the flesh, must be a stranger from the life of Christ*, Rom. 8. 1. *hath not yet his Spirit, is in the state of Condemnation*, and that if he so continue, he shall perish, but whether he shall be converted and brought home at last by the Almighty Power of the Lord, it rests only in his own bosom, depends alone upon his good pleasure; leave we then the Sentence with the Lord, who will either recover him out of his sin, or most righteously judg him for it.

Use 2. *Of Consolation.* Here's also a Cordial to keep up the fainting hearts of decrepit and aged sinners, whose noysom lusts plead prescription of continuance as though they were beyond the Authority of any Law to cast them out: I confess it indeed (Oh that ancient men would consider it) the case is very desperate, and brought to the last cast; Is it not a marvelous streight, that the great work of Everlasting Life lies upon the moment of an hour (as it were)

re) to follow the words of the Parable, especial-
considering it is not usual for men then to be cal-
? The little twig such may take hold on, is this,
hath been done, and therefore there is hope it may
done again, and this hope it is which keeps the
ad above water; never too late to forsake our cor-
ptions, the Lord accepts at the *Eleventh hour*:
must not then suffer our own fears, or Satans
mptations to pluck up our resolutions and endea-
s by the roots, with any false shews of hopeless
ossibilities. When a decrepit sinner hath tired
self in his ungodly courses, grows weary with
burden, of an accusing conscience, and remem-
nce of an ill led life, and begins to bethink himself,
is not in a right way; suddenly the Enemy pre-
ts to his view the number and nature of his many
mminations, and withal suggests the way so long,
d the time to return so short; better not set out,
n not to be able to get home. In vain now saies
an to begin so great a work of Preparation, when
have so little opportunity, and so great an indis-
sition thereunto. To what purpose is it to strive
en we cannot overcome? to enter upon the jour-
y when in all likelyhood we shall be benighted (see
e Sun is but an hour high) and never come to the
d of it?

Oh shake off those sluggish discouragements, sit
t down and perish; there is yet *hope in Israel tou-*
ing this thing; 'tis true, the work is hard, yet God
th done as much for others, and therefore can do
much for thee also. Thy time is short, thou hast
e foot in the grave, *but the Arm of the Lord is*
t *shortened that he cannot help*; thou hast ancient
s, *he hath ancient mercies, his loving kindness*
th *been ever of old*. When thou hast neither time
r strength to relieve thy self, the Lord notwith-
standing

ſtanding at the laſt hour, and when thou doeſt leaſt expect it, and haſt leaſt deſerved it, who knows but yet he may call thee into his Vineyard, liſten therefore unto his voyce, make haſt to anſwer his call, and leave the ſucceſs with him.

Uſe 3. Laſtly, If the Lord put forth this work of Preparation moſt ordinarily in our middle age, all thoſe whom more eſpecially it concerns who are yet in the flower of their years, whoſe Breaſts run full of Milk, and their Bones full of Marrow, as *Job* ſpeaks, they are to be exhorted in the Lord to take the ſafeſt and the eaſieſt courſe for themſelves, even the counſel of the wiſe man, *Eccleſ.* 12. 1. *Remember now thy Creator in the daies of thy youth, before thy evil daies come*; the time that God uſeth to bleſs moſt, let us be wary to improve moſt for our good. A wiſe Traveller uſeth to take the day before him, and he accounts the middle of the day moſt ſafe for his paſſage; the Rule is moſt true and uſeful alſo for us, while we are wildring onward towards the end of our hopes, riſe we early, prevent the morning watch, to make ſpeed to run the waies of Gods Cammandements, while the beſt of our Natural abilities are about us; the middle of our age like the middle of the day will be moſt ſafe for our ſpiritual Travel and endeavor, conſidering we carry ſuch a charge about us, even our ſouls and the care of their Salvation and happineſs, leſt deferring till our old age and our evening ſhut in upon us, we be wholly ſpoyled of both; for Preparation put off untill our crazy time is like never to be, or very uncomfortable if it be attained.

1. It's not likely we ſhall ever ſhare in ſo glorious a work, they who are ſetled ſo long upon their dregs are hardly ever removed, conſidering the company of common

common infirmities, troops and multitudes of sicknesses and sorrows, which seize upon old age, and surprize it as their prey, decay the Senses, enfeeble the Judgment, weaken the Memory, as though all the passages were now stopped, and gates shut whereby Grace should have any entrance. How shall Faith come to him by hearing, whose Ears are become deaf that he cannot hear? How shall he search the Scriptures in which Grace and Life are to be found, who hath not an eye able to see, much less to read them? How shall he be able to fatham the depths and mysteries of Salvation, who is become a child in understanding, not sufficient to conceive of the most common things? Hence it is the Prophet gives such a man for gone, past recovery as it were, Isa. 65. 20. *The sinner of an hundred years old shall be accursed*; a Curse is the Portion that is carved out unto him, he must look for nothing else, that's his allowance; an old rotten post is only fit to be chipped out for the fire, no waies profitable to be laid in the Building, no not to make pins for it: He that hath seen an hundred yeers, and yet never came to the sight and relish of the saving work of Grace, farewell he (as we use to speak) I will not say it is impossible for him to avoid the Curse, I must say it is unusual.

For how justly may God deny to entertain him, who would not so many years give way and entertainment to his Word and Spirit? What Captain will entertain a Soldier that is not able to fight? What Master will hire a Servant that is not able to work in his Vineyard? Why should the Lord only wise, chuse such weaklings, aged and decrepit, who shall not be able to strike one stroke for him in the defence of his Truth, or set one foot forward in the waies of his Statutes? As *Achish* spake of *David*

when he came to the Court and feigned himself mad, 1 Sam. 21. 15. *What have I need of mad men, that you have brought this man to me, shall he enter into my house?* So the Lord may say, Have I any need of dead men that you have brought these aged crazy ruinous carkasses before me? shall they ever find acceptance or entrance into the Kingdom of Grace or Glory? Hath the Lord such need of Services that he must entertain the worst? hath he such need of Sacrifices that the refuse and worst must serve his turn? Let men judg, *Go offer now the lame and the blind unto thy Prince, will he accept it?* Mal. 1. 8. will he not loath thy Person and thy Present? and can the great and glorious God take pleasure in either? Yea, though others were silent, let thy own Conscience pass sentence in this case, when *these evil daies*, these dogdaies come, *thou thy self shalt say, I have no pleasure in them.* Canst thou for shame present that to the Lord which thou thy self loathest? Nay, not only thy self, but thy sin may seem to be weary of thy service; thy pleasures have taken their leave, the world and the delights thereof are gone from thee: thy unclean lusts have forsaken thy faint and languishing members, blasphemy is departed from thy speechless tongue, and shall the Lord have the Devils leavings? When thus thou art become a burden to thy self, a trouble to others, and fit for nothing but to be fuel for the fire of Hell, how unreasonable is it to desire it? how hard to conceive it, that the holy, wise, and blessed God will make choyce of thee: and therefore it is to be feared thou shalt never attain it.

2. But Secondly, If ever thou dost attain it, it will be very uncomfortable; when thou wilt be like *Barzillai, that could not taste his meat for age*; so you will not be able to tast the sweetness of the Promises

mises of Grace and Christ little or nothing. A poor old man comes in, and gets as near the Pulpit as he can, and listens, but he saies he cannot hear; he asks afterward what was said? they tell him, Oh the great and precious Promises of Grace, and Mercy, and Christ: saies he, I did not hear them; where are they? and takes his Book, and then takes his Spectacles and looks; alas child (saies he) I cannot see: tell him of them presently after, I cannot remember them. And so you will be unfit for any Service to God, as an old Journey-man that is but a Bungler, so you will bungle at Prayer and Conference, and in all the duties of Obedience; and when God hath shewed mercy to you, you will wonder, and think, if I had a thousand lives what could I do again for God: but alas, he can do little, but sit down a senceless spectacle of Gods everlasting compassions, a wonder to himself, and a warning to others not to defer Repentance till old Age, it being then so uncomfortable, and he so unfit for it: And therfore you little ones that are growing up to years of understanding, you have the day before you, if you do not take and improve the first of your time, to repent and turn to God in, God will require it of you, beleeve it he will: you may read in 2 *Kings*, 2.23,24. *of a company of wicked children who mock'd the Prophet, and the Lord sent two Bears amongst them that devoured two and forty of them*: they might have said, my Father taught me, or I did not know what I did, or I was but yong; but none of all this would serve their turn; they had their time to repent in, but they spent that time in sin and wickedness, and the Lord sent Bears among them to devour them; and so he will deal with you that are careless, impenitent, wicked children, beleeve it he will, God hath thousands of Devils to torment you

for ever, if you go on and continue in your Natural condition without Jesus Christ.

And you yong men, your glass is now running, and as yet you have the day before you, *My heart is with you all, you that offer your selves willingly: Oh remember your Creator in the daies of your youth, before the evil daies* of sickness, and sorrow, and age come upon you. I'le only say Three Things to you.

Consider what good you may do now: A yong Saint, and a glorious Christian: Your example may be leading to many that may know you, and bless God for you all the daies of their lives; and when you shall be going to Heaven in your old age, you may be able to say, Lord, here am I, and the Servants, the Children that thou hast given me; you may be a means to convert others, *and they will bless God for you in the day of their visitation*, 1 Pet. 2. 12. The smell of your gracious speeches, and holy communications will be as Lebanon, that no man that meets you, but will be the better for you, and when you are going to Heaven every man wil mourn for the loss of you; He was a Father to me saies one, and he was a great help to me saies another: He was a means under God to bring my soul to Christ. Thus you will not only do good to your own souls, but you will do good to others also.

At your death you will have more than this comes to, your Peace and Joy will be unspeakable and glorious, then you will go to Heaven triumphing over Death, and Hell, and Devils and all: you that shall be Fathers serving God in uprightness, you will say to your children, I go to my God, and to your God, and I leave you to a better Father that will provide well for you, and so he shakes hands with his friends, saies he, we shall meet in Heaven again:

again: so *Paul* 2 Tim. 4. 7, 8. *I have fought a good fight, I have finished my course, I have kept the Faith, henceforth there is laid up for me a Crown of Righteousness which the Lord shall give unto me*; he saw it before him, and was able to tell others of it. So *David* 2 Chron. 28. 9. *And thou* Solomon *my Son, know thou the God of thy Father, and serve him with a perfect heart, and a willing mind, &c.* Thus you will be able to give a charge and a blessing to your Children, and to speak something suitable to the condition of all that come about you; as a man that hath been a good husband from his youth, he hath been a gatherer, he is able to give to every one about him somwhat; another that hath been a spend thrift can scarce pay his debts, and well if he do so. So here, a man that has been long a gathering of Promises, Commands, Directions, Consolations, when his friends come about him on his death bed, he knows the frame of every man, he knows one man is worldly, another hath good Parts and gifts, but he is proud, another under discouragements; and he will speak something suitable to every mans condition, and his dying words stick by them while they live.

And this is but the beginning, but what will the Crown of Glory be? He that begins betimes, shall have a Massie, weighty, *Excessive, Exceeding Crown of Glory*, he shall go loaded as it were to the Kingdom of Heaven, the Sufferings, Obedience, Commands, Promises, Counsels of so many years, all shal be rewarded; other men shall be honored and crowned, but he especially, and when he is going to Heaven every man gives him a lift, when he is sick the Prayers go all the Town over for him; Lord, comfort him (saies one) he hath often done it to me; Lord, strengthen him saies another, he hath often 3.

strengthened me: I had almost said that a man shall encrease in Glory for the Prayers of Gods Servants here, but that they do not pray for the dead: But this is certain, A man hath counselled and prayed for such an one, he dies and goes to Heaven, it doth not work till afterward, then the Servant or the Child remembers, and they pray and bless God for him, and his Glory is augmented by it; even as the torments of the damned are encreased by the fruits of their ill examples after they are dead: So that as ever you desire to do good to your selves and others, to provide for your own Comfort at Death, and for your Eternal Glory in Heaven, to begin betimes for the carrying on of the Work of the Lord in your own Souls.

BOOK VI.

BOOK VI.

REVEL. 3. 17.

Because thou sayest I am rich and encreased with goods, and have need of nothing, and knowest not that thou art wretched, miserable, poor, blind, and naked.

THE General Nature of Preparation hath been opened formerly, and those common Circumstances, that were of special consideration have been enquired into, both touching the freeness of the Work, and the fitness of the Time that the Lord is pleased to take, to bring the souls of his to share in that Spiritual good that was provided and stored up for them in the Lord Jesus. We are now to enquire about the Main and Substantial Parts of this so great a Work.

And these are Two:

1. *The Dispensation of this Work as it comes from God.*
2. *The Frame and Disposition which is wrought in the Soul thereby.*

For this Work of Preparation being a Transient Work as it proceeds from God, *i.e.* a work which so passeth from God unto the Creature as the proper subject about which it is exercised, as that it leaves some real impression, some alteration and change in the Creature, and therefore it implies necessarily as the persons who doth prepare, and who are prepared, so also the manner of the working of the one who doth it, and the disposition of the other who doth receive the impression thereof: And hence in these Two the whol Nature of Preparation is taken up, as the Nature of the whol is fully comprehended in the Parts. The manner of Gods Dispensation in this, may thus be conceived and described.

It's that whereby the soul setled in the security of its sinful condition, and wholly unwilling to be severed from it, is by a holy kind of Violence driven therefrom, and drawn unto Christ by God the Father.

Where we may attend these Particulars:

1. The

1 The Soul Naturally is ſetled in a ſinful ſecurity, or is dead aſleep in the ſecurity of a ſinful condition.

2 It's unwilling to be ſevered therefrom, it's death to part with its diſtemper; it's againſt the Hair and the heart, to have its corruption plucked away from it, to be awakened out of this ſleep.

3 That with a holy kind of violence it's driven out of this condition, and drawn unto Chriſt by the hand of the Father.

We ſhall purſue theſe Particulars in the order propounded, and briefly handle the two firſt only to make way to a cleer diſcovery, and right underſtanding of the laſt Point.

For the two firſt being apprehended in the full breadth of them, the neceſſity and myſterious depth of Gods Diſpenſation in the laſt will appear with greater Evidence, and be more eaſily conceived, and aſſented unto with greater readineſs.

For the ground of the firſt Point we have choſen the words of this Text, *Rev.* 3. 17. where we have the divers, nay, the contrary Judgment of the Lord, and the Church of *Laodicea* touching their ſpiritual eſtate and condition; They ſate down well apayed in the apprehenſion, nay the admiration of their own happineſs, and profeſſed they had as much as they needed, and were as good as they deſired to be: When as the Lord who knew better, and could judg better of their condition, paſſeth a peremptory ſentence to the contrary, that they were *wretched, poor, and blind, and naked*; they wanted not either wretchedneſs or miſery, but wanted ſence of either, and that was the reaſon they were ſecure under both.

Here then we ſee the guiſe of a graceleſs heart, of one in his Natural eſtate before the Lord ſet upon the ſoul:

soul: They need nothing in their own apprehension though indeed they have nothing; they see no evil nor danger towards them, though they be compassed and beset on every side with sins and plagues: Men naturally are most secure in their sins, when they are most under the power and plague of them; see how well apaid they sit down in the present frame of their hearts (for it's spiritually meant as appears by the opposition, in the counsel which is administred in the following verse, *I counsel thee to buy of me Eye-salve, that thou mayest see, white Rayment and be zealous and repent*) but I say, see how they please themselves in this present condition; if all men were as well contented with them as they are with themselves, they would be no better, and they conceive they should be no other; they neither need, nor should alter their condition, nor yet be disquieted with what it is, it's as good as they would have it: This is the meaning of the Parable, *When the strong man keeps the house, all is in peace*, Luke, 11. 21. As long as Satan hath the world at will, doth all, and disposeth of all according to his own mind, there is no opposition, and so no distraction, nor trouble, wicked men go as they are led; so the Apostles speaking of the Corinths in their Natural condition, 1 Cor. 12. 2. all go one way, and all is at quiet, they conceit their estates as safe as any other, and therfore it's needless to disquiet themselves; so those who lifted themselves against *Moses* and *Aaron*, and concluded their penny as good silver as theirs, *Numb.* 16. 3. *Are not all the Congregation of the Lord holy? you take too much upon you*: They imagined the pride and singularity of some men, who require more strictness, and a higher strain of Holiness than is needful, that they may be admired more than ordinary, and so draw the eyes of men toward them,

and

and so raise a greater account of them than they do deserve; or else it is the simplicity and feebleness of others who having some mens persons in admiration are ready to beleeve more than they should, or conceit a greater excellency than there is. As for their own parts, they question it not, but their estates are good, and themselves happy: Thus *Paul* professed of himself, and speaks it in the stead of all men Naturally, as that which is incident to all, *Rom.* 7. 9. *I was alive without the Law.* When he wanted the right knowledg of himself, and of the Law of God, he then imagined his condition was such, as those who had and led the life of Grace: *But when the Law came*, that the Lord by the Law discovered himself to himself, then indeed he did discern where he was, that sin was yet alive in him, that he was in a deadly and damnable condition: See the Point made good in Five Particulars, wherein this security is expressed in the several degrees thereof.

A Natural man before the Lord come to seize upon him, he sees no danger in his estate, and therefore will not suffer himself to be perswaded to any such thing, what can be said to evict it by the most undeniable Arguments to win his assent thereunto; so it was with them in the old world, *Mat.* 24. 38. they married and gave in marriage, they did eat and drink, and took up themselves in the eager pursuit of their present pleasing contentments, which suited with our Natural hearts, but knew nothing either of the hainousness of their own sins, or the heaviness of the plagues decreed and threatned: Hence this Security is in Scripture compared to a dead sleep, *Awake thou that sleepest, and stand up from the dead, and Christ shall give thee life*, Eph. 5. 14. In sleep, we know if it fall heavy upon any, he sees no dangers nor enemies though he was in the midst 1.

of

of them; if any evil be plotted or practised against him he perceives it not, and therefore it is said, *They that sleep, they sleep in the night*: So it is here, though the sinner be compassed about with his own sins, and the judgments of God ready to be inflicted on him, and the Devils of Hell ready to devour him, yet being in a dead sleep he discerns not the danger he is in.

2. As they see none; so while the Lord is pleased to abate them, the expressions of his heavy displeasure, nor yet proceeds to take them to task for their great and grievous offences, they feel no evil: they see other men as vile as themselves, fare like themselves, and therefore they conclude there is no danger, *Psal.* 73. 7. *Their eyes stand out with fatness, they have more than heart can wish, they are not in bonds like other men, and therefore pride compasseth them about as a chain, &c.* Upon this ground it is, the false-hearted resolve to joyn sides with the proud, because they saw their proceedings prosperous, *We count the proud happy*, say they, *Mal.* 3. 15. For Naturally, further than the Lord is pleased to grapple with the sinner), there is a benummed kind of stupidness of spirit takes possession of them, they become senceless wholly of their sins, and so of the plagues that are threatned, *and treasured up for them against the day of wrath*: When the disease hath mastered Nature so that it hath lost its lively strength, when it's now dying it feels not death because sence was gone before. The Soul that is slain by sin it becomes senceless of it. As it befel the drunkard, *Prov.* 23. 35. *They have stricken me, and I was not sick; they have beaten me, and I felt it not.*

3. They fear no evil for the time to come; senseless before, fearless now: they feel no evil for the present, and they fear none for the future; they reason

reaſon from ſenſe and experience, it hath not been, therefore it will not be. Thus thoſe *made a League with Hell and Death*, Iſa. 28. 15. They intrenched and fortified themſelves in this fearleſs preſumption againſt the approach of any future evil. And therfore in all the threatnings they reade and hear, though ſuch as expreſs the direful diſpleaſure of the Lord, yet they take off the edge of all, they imagine its nothing but a kind of policy in men who Preach theſe threatnings, that ſo they might aw others by a prudent way of proceeding, and partly its folly in thoſe who believe them and entertain them as real, when there is no ſuch thing to be feared. This was the Concluſion of thoſe who ſate upon the Lees and Dregs of this Security, *Zeph.* 1.12. They profeſs, *the Lord will neither do good, nor evil.*

Hence the ſinner in a blind kind of deluded Con- 4.
fidence, puts the ſafety of his Condition beyond all queſtion and diſpute, to doubt of Gods love or the work of Gods Grace in his heart, or his own everlaſting happineſs, he cannot talk of it but with deteſtation, looks at that as a thing that is paſt, That Dale is mowen, and the danger over and gone: give any good proof or ſound evidence of his ſpiritual Welfare he cannot, yet diſpute it he will not; takes it for granted, and therefore will not trouble himſelf with it any more. Whatever ſearching truths are expreſſed for the narroweſt ſearch and ſaving tryal of the ſoundneſs of the work of Gods Grace, and ſo a ſure title for eternal life, he catcheth at thoſe and takes them for his own, without any enquiry or conſideration, Whether they do belong to him, or no: Whether his heart be right and ſound in Gods ſtatutes he will not diſpute, but that he ſhall be happy he will certainly conclude; and that concluſion he will

will hold: He doubts not but to dye happily, and go to Heaven as well as the most precise Professor of them all. Thus they in *Deut.* 29. 19, 20. *When they heard all the Curses of the Law, yet they blessed themselves, saying, I shall have peace.*

Let men speak what they will, Preach as they please, he promiseth himself comfort and success in his way; men (saies he) must have their saying, and will vent their passions and humors, but concludes what he conceives is the right, all the world shall not perswade if there were a hundred, and a hundred Ministers to that, they shall never make him believe but his Condition is safe, and his way and person such as God will accept. So they to *Jeremy*, *Jer.* 43. 2 *Thou speakest falsly, the Lord hath not sent thee to say, Go not into Egipt.*

5. The things of Christ, and waies of his Grace which he hath revealed in his Gospel, and enjoyns all to follow, because they put them beyond their pace, and exceed either their carnal and formal course, and the frame of happiness which they have fancied in their own minds and thoughts, they look at them with disdain, and casts the name of giddiness and folly upon them, and follows them with all the reproaches and contempt that may be, 1 *Cor.* 2. 14. *The natural man perceives not the things of God for they are foolishness unto him*; Thus the Gospel, the glad tydings of salvation, and the only way of life in Christ, *It was foolishness to the* Greeks, *and to the* Jews *a stumbling block*: 1 Cor. 1. 23. To become fools that we may be wise, to cast away the robes of our own conceaved Righteousness, worth, and sufficiency, and to go a begging to Christ to cover our nakedness: it is a thing so cross to carnal reason as nothing more, *Rom.* 10. 3. The *Jews that would establish their own Righteousness, they would*

not

not ſubmit to the Righteouſneſs of Chriſt.

Therefore if the wayes of exactneſs be preſſed and 6.
practiſed with zeal, as matters abſolutly neceſſary, ſo that their commodities ſeem to be cryed down, and their comforts daſhed, and their perſons blemiſhed, and caſt under diſcouragement as that they are forlorn men, even your moſt civil naturalliſt, a man that is moſt inoffenſive in his carriage, will count it a matter of Conſcience to proceed to fierce oppoſition againſt ſuch, and you ſhal find theſe men moſt fell and reſtleſs in perſecution, becauſe they do it upon a miſconceit, as a duty of Conſcience. They conclude they are as good as men ſhould be, and do as much as any ought. *Acts* 26. 9. So *Paul* acknowledgeth, *I verily thought with my ſelf I ought to do many things contrary to the Name of Jeſus*: and our Savior Chriſt foretold it, *Joh.* 16. 2. That *they ſhall think they do God good ſervice* in perſecuting and oppoſing the wayes and Servants of Chriſt, and that in the higheſt degree. So that if the Lord let in any light to ſuch a one, to reveal either more or better to him, he ſtands amazed as a man new come out of a dream, he knows not where he is, or what he hath done all his life long. If this be true, I never knew either my ſin, or my ſelf; I am of all men moſt miſerable: As *Paul*, when the Lord met him and ſtopt him in his way, and broke in upon him with his Converting Grace, he falls down *trembling and aſtoniſhed, Lord, Who art thou? And, What wilt thou have me to do?* Acts 9. 5, 6, 7. He neither knew Chriſt, nor himſelf, nor his own eſtate, he was as far to ſeek as if he had never heard of theſe things; therefore the Apoſtle *Peter* expreſſes it thus, 1 *Pet.* 2. 9. *Who hath called you from darkneſs to his marvelous light*: That a man begins to wonder and marvel to ſee themſelves ſo wonderfully cozened and

deluded

deluded all their days, they have often heard of sin, but never saw it before now, they have heard of humiliation, and faith, and sanctification, but never understood what they were; but now they begin to see an absolute need of them, and there never was any man whom God called effectually to himself, but he stands wondering at his sins that they should be so loathsom, and yet that he should love them so much; at the beauty and excellency of Christ, that he hath neglected so much, marveling at his own pride and security in that miserable estate that now he finds himself in.

Gather up the Point then: If he neither see nor feel any evil in his Condition, and therefore fears no danger in it, and therefore blesseth himself in his present estate; accounting whatsoever is more required, to be foolishness, and persecutes whatsoever seems to blemish it, then he is (and can be no other than) abundantly satisfied and settled immovably in the security of his carnal estate.

The Reasons of it are chiefly Three.

Reas. 1 From the Deceitfulness and Subtilty of sin which pretends nothing, promiseth nothing but that which is full of content to the sinner, and therefore he pleaseth himself in it for the present. As the Serpent hides his sting that may poyson, and shews only his speckled skin that may please the eye, so it is with sin, it presents nothing to the view but that which may please the flesh, either profits to enrich, or honors to advance, or pleasures to delight, either *lust of the flesh, or the lust of the eyes, or the pride of life*, 1 *Joh.* 2. 16. As the wiseman speaks of the yong man led aside with the harlot, that with her *oyled words she deceives him, and he followes her as an Ox to*

the

to the ſlaughter, and a fool to the ſtocks, and knows nothing till a dart ſtrikes through his liver, Prov. 7. 22. As the Fiſher that ſhews nothing to the Fiſh but the Bait to allure, but hides the Hook that will catch: So the Fowl ſees nothing but the Grain to feed her, not the Net that takes her. So it is with the Deceitfulneſs of ſin, it promiſeth nothing but all the Content that we have, and would have; but the Hook that ſhould catch us, and the Net that ſhould inſnare us, that is kept back for the preſent.

If taken from the ſenſuallity of the Soul of every man naturally, which is ſo ſuitable to the nature of ſin, that it taſts nothing but that which anſwers their pallat, and therefore they will not beleeve there is any thing there to diſtaſte. A ſinful heart meets with temptations, they do fit and ſuit one with another, and becauſe the ſoul takes content in ſin, it cannot beleeve that there is any thing elſe there, but what it now finds: nay, ſometimes though the judgment is informed, and Conſcience convinced theſe are your ſins, and theſe will be your ruine; the ſenſual heart ſaies, It is falſe; I taſte no ſuch matter: As it is in a diſtempered body when the ſtomach is clogged with noyſom humors, becauſe the bittereſt things ſeem ſweet to the taſte ſo diſtempered; the Phyſitian cannot perſwade, they cannot beleeve that they are bitter. So it is with a diſtempered heart which taſts nothing but its own luſts and humors, which are ſo incorporated into it, and connatural with it, that let all Miniſters, and Reaſons, ſay what they can to the contrary; ſay they, I beleeve it not; I taſte it not; Its the beſt life in the world to follow my own mind, to have my own will, and to ſatisfie my own luſts: *Prov.* 10. 23. *It is a ſport to a fool to do miſchief*: No paſtime is ſo pleaſing to him, as

Reaſ. 3

to suit the carnal dispostion of his heart in his sinful wayes: but he's a fool for it, that is, A wicked man.

Reas. 3 Self-love, and Self-ease will not suffer the sinner to hear of any thing that may disquiet or distemper, and therefore possesseth the mind and heart with the daily fears and suspitions of terrors and discouragements that attend a good Course, that it dare not listen in the least measure to any thing that tends that way. Hence it is there is such a noyse and clamor raised against the good ways of Gods Grace, and Gods Ordinances, that if ever he gives way to the power of them to have his sins revealed and removed by them, he thinks he shall never have quiet more: and therefore in a carnal Family, if one man grow reformed and careful in his course, and have got some knocks from the Word, they cry out, Their Children are undone, and they fear to come under the stroak of the truth, lest they should be troubled. It the meaning of that, *Psal.* 36. 2. *The wicked man flattereth himself in his own eyes*: As who should say, This is the only way you are in, you may live quietly and comfortably, and go to heaven without all this ado: Ay, do so, and be so, saies the heart: And as 2 *Pet.* 3. 2. *They are willingly ignorant*: A man that is loth to rise, shuts his eyes from the light, and stops his ears, that he may not hear the knocks at the door; so a man that would sleep still in the security of his natural state, he would not suffer the certainty of Gods Judgments and the terribleness of them, to come home to his soul to awaken him out of his dead sleep.

Thus the Deceitfulness of Sin promiseth nothing but Good; the Sensuallity of a mans heart is such, it tasts nothing but Good, mens Self-love and Self-ease

is such, it will not suffer any thing but Good to be presented to the view of the soul.

These are the Grounds why a sinful Heart settles it self in security, and blesseth it self, though nothing belongs to him but misery.

Hence we may see the Reason why sharp and soul-saving Preaching, seems so greivous and tedious to the carnal hearts of wicked and natural men; they hardly vouchsafe audience, but not acceptance: Whats the cause? It would awaken them out of their sleepy security in which they lye: To bring a Candle to a sleepy man is unpleasing but to pluck off the Clothes, he will hardly bear it, but will let flie at you: Why will you not suffer a man to be quiet in his bed? &c. All men are naturally in a dead sleep of sin, therefore to bring the Candle of the Law to them, to shew them their condition, to pluck away all their coverings and hidings that they may see their sins and themselves as they are, it is death to a man in this case: Plain dealing and rough dealing evermore finds harsh entertainment here: still Musick is pliasing and rocks men asleep; but sound blows will awaken men, and not suffer them to sleep in their sins, and therefore they cannot bear them; they have *itching ears* (saith the Apostle) *heaping up Teachers to themselves after their own lusts, and therefore they cannot endure sound doctrine*, 2 Tim. 4. 3. Such Ministers, and such Preaching as answer their desires and please their pallats, that they and their sins and all may go to Heaven together, this they like very well of: Itching ears must be scratched, not buffeted. You know what he said to *Elias*, *Art thou he that troubles Israel? And hast thou found* *Use* 1.

found me O my Enemy? 1 King. 18. 17. *Ahab* had 400 falſe Prophets, he could endure them well enough, becauſe they never diſquieted him in his ſins; but *Elias* was a troubler of Iſrael, becauſe he troubled his ſin; therefore he was not able to bear with him.

Uſe 2. Hence again, We ſhould be perſwaded and informed its the heavieſt plague that can befal a man, That God ſhould ſuffer him to ſleep in his ſins and proſper in a wicked Courſe: Becauſe it argues (for ought any man knows) that God intends no good to him, nor will work no good for him; but as if the Lord hath left ſuch a one to be a prey to ſin and Satan; he is in the hands of his luſts, and become a ſpoil unto them; Jeſus Chriſt paſſeth by him (as it were) pitties him not, meddles not with him, to reſcue him out of that Condition; as if the Lord ſhould ſay, I have nothing to do with him, he is none of mine.

Therefore know this to your terror, all you that never knew what it was to be in diſtreſs of Conſcience for ſin, nay when the Word hath come home to you, to convince you of your miſerable eſtate, for you have not been able to bear it, bate of your ſleep nor reſt you cannot, loſe any thing of your Self-eaſe and Security you will not, nay, you bleſs your ſelves in this condition, thinking your caſe is good enough: Mark now, The Lord Jeſus ſees ſin and Satan have thee in their power, hurrying thee down to Hell with them, and he paſſeth by, and ſaith, Let them alone, they belong not to me, I will not reſcue them nor ſave them, my Word and Spirit ſhall not convince them nor work upon them; this is the heavieſt plague that can befal thee in this world, *Acts* 17. 30. The *times of this ignorance God regarded not*: they lived in their ſins without God, and Chriſt, and Hope,

Hope, and the Lord never regarded them so as to look after them to recover them out of this estate: *Acts* 14. 16. *He suffered the Nations to walk in their own wayes*: It was the heavie displeasure of God towards them, he saw they followed their own wayes, and he suffered them so to do, to go on still in the broad and the road way that leads to eternal Death: All sinners are sick persons, and we know its a sad thing, for those that are sick unto death not to be seen, not to be helped and succoured, when the Physitian will not so much as look in upon them: *Luke* 19. 44. Jerusalem had *her day of Visitation*; she was sick at the heart, and God came to visit her, but she would not take his advice, therefore the Lord left her and let her alone; this is a woful case, when the Lord leaves a sinner to himself and doth not visit him with his saving health, its a sign that he hath no love unto, nor care to do good to such a soul.

Of Tryal. Hence we way get undoubted Evidence to our selves, whether we are yet in our natural condition, or brought out of it, I shall press it only negatively now: Is the day yet to dawn, the hour yet to come, that ever thou didst endeavor to come out of thy natural condition, nay, happily thou never sawest cause why thou shouldest? But thou observest and conceivest that all things remain alike with thee from the first beginning unto this day: as thou wast, thou art: thou hast lived quietly, and walked comfortably all thy life long. Truly know it if thou art not another man than when thou camest into the world, thou art but a natural man, thou art but a damned man. Thou camest flesh and blood into the world; thou camest *a Child of wrath*, and thou art so still; and if so be thou doest live so, and die so, thou art sure to be damned for ever. *Use* 3.

ever, *for flesh and blood cannot inherit the kingdom of God*, 1 Cor. 15. 50. *We know* saies the Apostle *that we are born of God, and the world lies in wickedness*, 1 Joh. 5. 19. Brought to bed in wickedness as the Original saies, thou art one that livest in some base wicked courses, and liest in the bed of security, and thou shalt perish with the world. Its observable in the Parable, when *all things were at peace, the strong man kept the house*, that's certain: As its said of the *City of Laish*, Judg. 18. 7. *They were quiet and secure and had no business with any man*: Is it so with thee? Thou art quiet and secure, and hast no business with the Word of God, thou dost come, and sit, and return again as if thou hadst no business with the Lord, thy Conscience not convinced, thy affections not stirred, thy heart not affected with saving remorse for thy sinful condition, truly know, The strong man keeps house there unto this day.

Nay, Let me tell you this, That all may hear and fear, and be awakened; if *Christ never awaken thee*, he will *never give thee light*; and if ever *he give thee light*, he will *awaken thee first*. Nay, the truth is, So long as thou livest so senseless and careless, know it, Christ never came into the world to do thee any good. *Luke* 19. 10. *The Son of man came to seek, and to save that which is lost*: They that are sensible of their lost and undone condition, by reason of their sins against the Lord, they see Hell gaping, God plaguing, and Conscience accusing, being every day ready to drop into Hell, Christ came to save such; But thou that never yet in any measure wast troubled about thy condition, and humbled for thy sins, Christ will never seek thee, nor save thee; nay, he was not sent to seek, or save that miserable soul of thine: God will make thee

sensible

ſenſible of thy evils before ever thou canſt have any hope that he intends good to thee.

I will not now Diſpute how far God may awaken a man, and yet not communicate ſaving grace, that belongs to another place. That I Urge now, is this, That its certain, He that never yet was awakened, or brought out of his carnal Security, never was nor can be made partaker of Jeſus Chriſt.

Exhortation. To all you ſecure dead hearted ſinners, that have been carried on in a Calm all your days: Oh! know it, and conſider of it, a man becalmed, is drowned; therefore ſtir up thy ſelf, and think of the time of awakening, it will come; and as Marriners becalmed ſeek for winds, ſo ſhould you for the Gales and Breathings of the Spirit of Chriſt. Many of you have been bred up in good Families, and many of you are civil, honeſt, quiet people, all things remain with you as they were from the firſt, until now; you know not what Sin means, nor what Faith and Repentance means in the power and practice of them; you have a quiet life, but a miſerable life: Its eaſie for a Marriner to be in a Calm at Sea, he hath quiet there, but he dies there: Women in Child-birth longs for Throws, if their Throws leaves them, their life leaves them and all; but if they have many and ſtrong Throws, then they hope well: ſo go your wayes and call for the Throws of Converſation: For a Child to be born into the world, and the Mother aſleep, its againſt Nature, and Reaſon, and Senſe, and Experience and all; ſo before ever you be born again, before ever Chriſt be formed in you, it will coſt you many Prayers, and Tears, and much Sorrow; but if theſe Throws come thick, then there is hope: Oh! therefore call for the ſight of ſin, and ſorrow for ſin, for conviction, and humiliation, as you love your Lives and Souls

Uſe 4

call for these. You know what they said to *Jonah*, Chap. 1.6. when the Sea was fierce, and the Winds high, and the Storm great, every man fell to his Prayers, and they came to *Jonah*, *Awake thou sluggard, arise and call upon thy God*: So if God raise a storm in your Consciences, be sure you call upon *Jonah*, those sluggish hearts of yours, Awake and call upon your God.

I would advise those men that could never yet say they have any grace in their hearts, they cannot say they have any thing more than they brought with them into the world: they come to sit and hear, but for Humiliation, Conversion, for the saving work of God upon their souls they know no such thing. Let me advise you thus much: Be suspicious of your estates, certainly all is not well, all is not right; unless I be born again, and repent, and be another man, and have another heart and life, I cannot enter into Heaven; thus suspect your self: And when you have done so, do not leave it there, but betake your self to some faithful Minister or Christian, and debate your condition with them, and be sure you quiet not your self till you come to see what you are; it may be they may help you, and shew you the state of things with you.

If it shall appear upon good ground by found Reasons from the Word, that your estate is naught, then go away convictedly perswaded it is so: Attend not those carnal Reasons that may take off the edg of that conviction, and hinder the working of it, but sit down without any cavil against it; but say, the truth is, I never saw my estate before, but now I do, I hope I shall never deny it; Excuses and carnal Reasons have taken me aside, but now I'le hear nothing against it; the truth is, I am a miserable sinful damned Creature: Arise with this in the morning,

ning, lie down with this at night, and walk with these thoughts all the day long, I am a Christless graceless man; and if the Devil say, hereafter time enough, hereafter soon enough; Ay, but say, I may die suddenly, and then I am damn'd eternally; and if your own heart say, Am not I as good as such an one? and shall not I hope to do as well as such an one? Away with that too, I am a miserable damned man, give your self for gone, and hold it here; I'le hear nothing the Devil saies that my heart saies, that the world or my friends say, I am in a miserable damned condition; think so, and sleep so, and eat so, if you can: And when it's come to this, you may happily be prepared for the glad Tidings of the Gospel of Jesus Christ.

BOOK

BOOK VII.

ROM. 8. 7.

The Wisdom of the flesh, is Enmity against God, it is not subject to the Law, neither indeed can be.

WE heard there were three Particulars wherin the Dispensation and Gods Manner of working upon the soul when he will prepare it for himself was discovered.

1 The Soul Naturally is setled in the security of a sinful estate. And of that before.

2 That being thus lodged in his lust, and brought to bed in his sinful distempers, it's wholly unwilling to be severed from them.

3 By a holy kind of Violence (as it were) the soul is driven out of this condition, and drawn to the Lord Christ by God the Father.

We are now to attend the discovery of this second Divine Truth; the Explication whereof makes way for the mysterious manner of Gods dealing with the sinner when he would bring him from under the power

ver of his lusts. And for this purpose we have chosen this Text, as that which will afford us foothold for our following discourse.

The Aim and Scope of the Words is by force of Argument to fortifie the conclusion formerly expressed in the foregoing verse, *i.e. To mind the things of the flesh, is death*, which is thus proved: That which *is Enmity against God*, will undoubtedly bring death, as opposing the God of Life and Comfort, but *the wisdom of the flesh, is enmity against God*, therefore to mind this, or to be led by this, is present death: The minor is thus again confirmed, because it *submits not to the Law*, and that is not for a present push only, and out of a surprizal of some temptation, but it's certain it will never, nay, it can never be other, because it's beyond its power, nay, crosse to its Nature so to do, so that it hath no ability nor will for to do it, nor can it of it self attain any sufficiency thereunto.

To make way for the collection of the Point of which we purpose to speak, there be two words in the Text to be attended for Explication sake.

1 What is meant by *The Wisdom of the flesh*, or to be *Carnally minded*: The Original word φρόνημα, is of large compass, and in truth comprehends in this place the frame of the Reasonable Faculties, the Understanding and Will in the extent of their full work, what he understands and plots by Reason, the Will effects, and this latter of necessity implies the other, for so the word whence it comes is taken.

1 For the work of the Understanding, *Acts*, 28.22. *We desire to know what thou thinkest*: they would understand his Opinion and Judgment touching the way of Christianity, so the Apostle speaks when he would confine our Reason to the compass of the Wisdom of the Scripture, and Gods Counsel therein

therein revealed; he adviseth, *We should not be wise above that which is written*, 1 Cor. 4. 6.

2 Again, It's used, and that often, to express the work of the Will, and therefore it is sometimes translated by Care, *Phil.* 4. 10. *I rejoyced that your Care of me again flourisheth*: Sometimes by the work of Seeking, *If ye be risen with Christ, seek those things which are above*, 3. *Col.* 1. Or by the act of tasting or savouring, *Mat.* 16. 21. *Get thee behind me Satan, thou savorest not the things that be of God*: And therefore *Beza* is constrained to Paraphrase, and lay out the compass of it in a circuit of words: That which the carnal man savors, is enmity, that is the frame of the plotting of the mind and affecting of the hearts of carnal men is enmity against God.

2 *Enmity*, as we say in the abstract, made up of nothing but malice and hatred, and that in an extream manner against the Lord, more than against any thing in the world: And if it be enquired, how that doth appear, and can be proved? The Evidence is added in the next words; *It is not subject to the Law*: As the heart is to the Law, so it is to the Lord; as it is to the Word of God, so it is to God himself. It wholly shakes off the Sovereignty and Authority of the Law; and it is not a pang only of a temptation that carries it, nor a push or surprizal of some present infirmity that overbears it, but in truth it is the very Nature of a naughty and carnal heart; *That which is born of the flesh is flesh*, John, 3. 6. and nothing else but flesh, and therefore it can do nothing but oppose the Spirit, and the Law which is Spiritual; every thing will do, and in truth can do no other but its Nature. And this denyal not only of the *Act* of Subjection, but the very *Power of Subjection* shews the height of that opposition,

that

that is in the heart against the Law, and so against the Lord himself, for subjection is one degree lower than obedience; it's possible for a Servant not to obey the command of his Master, and yet he may in silence and subjection submit himself to his authority, to bear what he will inflict upon him with quietness, though not to do what he requires of him: A Patient may be subject in silence and meekness to suffer the launcings of the Chyrurgion, to cut him and so cure him when he can in no wise help himself: and yet a carnal heart will not do this, for his renouncing of subjection implies.

1 It doth not acknowledg the Authority and Sovereignty of the Law.

2 It will not obey the Rule of it.

3 It will not bear the Power of it; whereby it would redress the sinfulness of our hearts, and reform the disorders and miscarriages of our lives, and pluck away that sin from us that would pluck away our hearts from God. He hath no right to challenge this sovereignty, no reason to exercise it, no Lawful power but usurped that doth maintain it; and therefore I do not acknowledg this right, nor obey that Rule, nor bear that Power saies the Will, it would take away my lusts, and so take away my content and life, and I will rather die than yield, rather be condemned than abide my pleasing distempers to be crossed by the Law. Hence then the Point is plain.

The frame of the whol heart of a Natural man, is wholly unwilling to submit to the Work of the Lord that would sever him from his sins. Doct.

I say *the frame of the whol man*, to the words of the

the Text, and interpretation of them, each plotting of the Mind, each affecting of the Will, the whole current of the carriage of the inward man; and that is not only unable to follow the direction of the Law and of the Lord, but not willing to bear the power thereof, to force it to the reformation of those evils and sins unto which it subjects it self, and sets it self resolutely to keep. So the Lord professed of *Nimrod* and his company when they had set themselves upon the building of Babel, out of their pride and self confidence, *Gen.* 11. 6. *Now nothing will be restrained from them which they have imagined to do, let us go down and confound their Language:* It's in vain to perswade them, in vain to send Messengers and shew Arguments never so sad and weighty to stop them, only confound their language that they may not be able to do what they would. It's the Scope of that Parable, *Matth.* 21. from 33. to 41. wherein the waywardness of the hearts of the sons of men, and their desperate unteachableness is apparantly discovered: Messenger is sent after Messenger, all variety of means provided and continued, they beat one, evil entreat another, slay a third; and when the Son himself is sent, that Reason would have concluded that which the Master of the Vineyard conceived, *they will reverence my Son*; they were most outragious against him, because happily he was more instant and importunate, to press them to Sanctification, the rendring of the fruit (*your fruit is Holiness, and the end eternal Life*, Rom. 6. 22.) they express greater opposition against him because he most of all opposed their sins, *Come*, say they, *this is the Heir, let us kill him, and the Inheritance will be ours.* Nor was this the guise of some graceless forlorn persons, but the disposition of all men; it's part of that Curse we inherit from the Loyns of our

our first Parents, *Gen.* 6.5. *The frame of the imagination of our hearts are evil, and only evil, and that continually*: It's part of that Image received from the first *Adam*, and that Seed of wickedness in which we were warmed, which was born with us, and grows up with us, and will go to our graves with us, and to Hell afterwards unless the Lord relieve and deliver. And therefore *Stephen* expresseth the Pedegree of this perverseness of Spirit, *Acts*, 7.51. Ye stiff-necked and hard-hearted, ye have ever resisted the Spirit of God, as your Father did, so do ye.

See this unwillingness expressing it self in the several degrees of it.

A carnal heart is unwilling to make out after the discovery of the Truth, and like Bats, live most at ease when they have least light, fly abroad in the night: the less knowledg they have, the less trouble they find, and therefore they are willing to make no enquiry to know that they are not willing to do: *Rom.* 3.11. It's one part of the description of a Natural mans condition, *There is none that understands, none that seeks after God*: or if they do sometimes seem to express some pains this way, to seek after the Truth, it is as a Coward pursues his enemy: he is afraid to find, and therefore keeps aloof off, not willing to take notice of that which may be troublesom, and therefore looks after that which least concerns him, for the rest, he lets it lie by; 2 *Pet.* 3.3. *They are willingly ignorant*, content not to know, that which they will not do if they did know. 1.

If yet the Lord bring home wholsom Counsels and Directions even to their doors sends out the light of his Truth by the Ministry of his faithful Servants, to shine in their faces, and the sound thereof 2.

to

to beat in his Ears, they are loth to hear of the Ear, loth to ſhew their unfeigned acceptance, and readineſs of Spirit to take acquaintance of the Truth: As you may have ſeen ſometimes a Churl, when he hath ſeen ſome body coming that might happily have deſerved entertainment, and the Law of Honeſty and common Humanity might have cauſed him to lodg them, he preſently ſlips aſide and turns away, that he may not meet them, and ſee them, and ſalute them, leſt he be forced to receive them: So theſe men when they perceive the evidence of ſome troubleſom Truths are like to meet with them in the mouth (as we ſay) they are not able to avoid the power of them, and yet not able to take up the practice of them, like troubleſom gueſts put them to charges, and lie heavy upon them, they are deſirous to make an eſcape from the power of ſuch Argument, play leaſt in ſight, and loth they are to meet a Truth that comes attended with conſtraining Reaſons, *Job*, 22. 14. *They ſay to the Almighty depart from us, we deſire not the knowledg of thy Waies*: yea, Iſa. 30. 10, 11. *They ſay to the Seers, ſee not, and to the Prophets, propheſie not, cauſe the holy One of Iſrael to ceaſe from us*: the preſence of the Truth is marvelous grievous, they look at it as an overpaſſing burden, as he of *Elias*, *Haſt thou found me O mine Enemy?* Were it not for ſhame they could be willingly content to give a Diſcharge, and Paſs, for its departure; as he to *Amos*, chap. 7. ver. 12. *Flee away to thy own Country and propheſie there.*

3. If yet the Lord will continue the Truth, and him under it, he begins to clip the wings of the Truth, and breaks as it were the ſtrength of the blow, that it may not enter ſo deep, to the dividing of the Marrow and the Bones, and take away ſuch ſecret and ſweeter evils, ſtops as it were the paſſage of the Truth,

that

that it cannot proceed so far, and prevail so much as it would: they will keep the truth in a chain as we set prisoners at a door, look abroad, but not at liberty; so they are not willing the Truth should be at liberty; as they dealt with our Savior, *he made as though he would have gone further, but they stayed him, and as it were with-held him by force*: So men deal with the Truth which is of a large extent, and would go through a mans life in his several occasions, these men are not willing to serve the Truth, but make it serve them, and their turns: Thus many hold General Rules, but bring such down to Particular Practices, in the several Branches, there they are not willing the jurisdiction of the Truth should extend so far: Thus corrupt hearts deal with the Truth, as sick men of weak and rhewmatick eyes deal with the light, some light they would have, but to have it come clearly and fully upon them, they are not able to brook that, therefore they say, draw the Curtain, there the Sun comes full in mine eyes; *Be not drunk with Wine wherein is excess*, Eph. 5. 18. they yield to the Evidence of the Text, and letter of the Scripture, therefore be not drunk with the world, do not affect that too much, nay stay there. To take and detain another mans goods is open theft in the acknowledgment of all, *Thou shalt not steal*; therefore to Covenant, and not to keep; to borrow, and not to return; to owe, and not to pay, is to detain that which is not thine, therefore it's arrand theft; nay, draw the Curtain, there the Sun comes full in my face, *Deut.* 12. 31. *Thou shalt not worship the Lord thy God as the Heathen Idolaters*, let the Truth have his full scope now, therefore not as Antichristian Idolaters; nay, draw the Curtain a little nearer that way: *Fashion not your selves according to the world*, Rom. 12. 2. therefore not in

Luk. 24. 28, 29.

loose locks and long Hair, therfore not in your Garments neither, why should you imitate their vanity in the one, or in the other, since both are worldly?

4. If yet the Power of the Truth, and the evidence of the Argument take off all these pretences, and would seem to compel the Judgment, then a corrupt heart calls in all Forces, leavies new Armies of Arguments to maintain its own Station, and withstand the Truth, and therefore though the thing be plain, and he see it, yet he will not be satisfied, but seeks further as hoping to find some Dispensation for it self, or some evation out of the Word; *Numb.* 23. *Balaam* consults again with God after he sufficiently understood the mind of God. *Now therefore I pray you stay with me this night that I may know what the Lord will say unto me more*: why, he knew before, and the Lord had told him plainly, *Thou shalt not go, thou shalt not curse*; he well understood Gods mind, but he would have had him of another mind; therefore he devises waies still to try, verse 14. *here he must have seven Altars*; if he might bribe God with his Sacrifices to give him leave to go and curse them. But if he can find no allowance to dispense with the Truth, then he begins to invent Cavils and carnal Reasonings against it: he cannot get it by running, he will get it (if he can) by doubling; he is not willing to yield, therefore is resolved to quarrel and wind away from under the force of the Argument, and to make an escape, *Acts*, 17. 18. *They encountred* Paul, they came into the field with Cavils against his Doctrine: observe how careful an unwilling heart is to invent a shift, and how content to take it; and if yet he fail of his hopes, and is not able to make his party good with the Truth, he unlocks all the Devils Chests, and rakes

takes his Skul for devices; and though the Reasons be of no weight nor worth, nor strength, yet he is well contented to be cozened with them, though there be scant any appearance of a pretence, when the yong man had professed all readiness to follow the Command of the Lord, and saw nothing would serve turn unless *he sold all*, overpowered with the Authority of the Truth, he left it in the plain field, *and went away sorrowful.* *Mat.* 19. 21, 22.

If yet the sinner that's rivetted in his resolution to hold his own, cannot out-reason the Truth, then he falls to flat opposing of it, *Jer.* 44. 16. *As for the word which thou hast spoken to us in the Name of the Lord, we will not hearken to it*; that is the short and the long: they then begun to be plain and peremptory, *Jer.* 18. 12. *They said there is no hope, but we will do after our devices, and we will walk every man after the imagination of his own heart.* If they cannot undo the Bonds, they will break the Bonds of Gods Commands, *Come* (say they *Psal.* 2. 2.) *let us break their Bonds, and cast away their cords from us*: Thus the Jews when they saw the Word of the Lord to prosper in the hands of *Paul* and *Barnabas*, they were *filled with envy, and spake against those things that were spoken by Paul, contradicting and blaspheming*; in so much that *Paul* professed *they put away the Commandement* that would have plucked away their sins from them, *Acts*, 13. 46. *John* must lose his head rather than *Herod* will part with his Harlot: When *Balaam* cannot get leave of God to do what he desired, he goes without leave, *Numb.* 24. 1. he set his face to the Wilderness, as if he would prevent Gods Providence, and curse Israel before God should be aware of it. To have their Consciences daily tormented and kept upon the wrack, and

themselves crossed in their corrupt courses, so that either they dare not keep their lusts, or else have no quiet if they do, they fly in the face of the Truth, it's *a hard saying, who can hear it?* who can hear it? *Acts*, 19. 28. see what an uproar, and what a dust *Demetrius* raiseth against *Pauls* Doctrine: *Masters, you know, that by this craft we get our living*; therefore what they wanted in Argument, they would carry it in clamors, *There was an out-cry for the space of two hours, Great is* Diana *of the Ephesians*: So they deal with the two Witnesses, *Revel.* 11. 10. they were never content before they were removed, they could not have their lusts in quiet, as long as they had their lives, *for they tormented them with their witness*: the Truth is dreadful, and torments carnal men, that cannot bear the light and power of it.

6. If yet the Conscience be not seared with a hot Iron, but there remain any sence of common Principles in it, they will be dayly quickened and awakened by the Power of the Word: and that will be dayly vexing, provoking, and pressing the heart; you know, saies Conscience, this is the Command, your Duty, and will be your Comfort to yield obedience thereunto; you may oppose, but you will perish for it; you may do what you please, but it will be your destruction, God wil require it at your hands when you will not be able to answer for what you have done, nor bear what God will inflict. The sinner then endeavors to still the clamors, and to stop the mouth of Conscience, and to weary it out with impudency in wickedness, and stifling the Checks of it, and not suffer it to take place, and so by custom in sinning, he takes away the sence of sin, and so it befals them as those the Apostle speaks of, *they become past feeling*, Eph. 4. 19. This is *to hold down*

the

the Truth in unrighteousness, Rom. 1. 18. Truth is pressing, this ought, this should, this must be done, or else you die for it; you see the Word pregnant, the way plain, the Duty undeniable; say nothing saies unrighteousness in the heart, I do love it, I must follow it, therefore speak not a word more, I cannot hear it, nor bear it, as they said *Judg.* 18.25. when *Micah* cried after them for his gods, *Let not thy voyce be heard amongst us, lest angry fellows fall upon thee*: Thus you see how this unwillingness to be subject to the Truth shews it self. They seek it not, receive it not, stop the passage of it, defeat the Power and Evidence of it, they professedly oppose it, and privily stifle the stirrings of the Truth which may trouble them in sinning, until their Consciences be without sence, and they without care, or purpose to reform their evil waies.

But are not the wicked many times willing to part with their corruptions? see how far they speak, how freely they profess, *Deut.* 5. 27. *All that thou hast spoken, we will do.* Jer. 42. 5. *The Lord be Judg betwixt thee and us, enquire at the mouth of the Lord for us, and whatever it be, whether good or evil, we will do it*: what more can be desired? what more could be expressed? *Object.* 1

I Answer in Three Things. *Answ.*

The Text denies not, nor doth the Doctrine, that Natural men are willing to profess subjection to the Law of God: but that they neither do, nor can, nor will do what they say, therefore it is added in *Deut.* 5. 28, 29. *This People have said well, but O that there were such a heart in them*; there was good words, but they wanted good hearts, they said wel, but their wils and endeavors were not answerable, they 1,

they professed fair with their lips, but dissembled with their hearts, so the Prophet *Jeremiah* told them to their faces, *Ye dissembled in your hearts, when ye said enquire of the Lord for us*, Jer. 42. 20.

2. It's possible, nay ordinary for a corrupt heart when it doth most reform sin outwardly, then most of all to love, and to give himself to the practice of some sin secretly; because then all the streams are turned into one Channel, he neglects all other that he may wholly bestow and lay out his heart upon that one; and when he professeth against sin, he conceives he may sin without suspition, and distraction, without suspition from others, and without distraction in himself, when by confessions and reformations, he will put in Bail upon his Conscience, and agree with it as Bankrupts use to do with their Creditors.

3. When it comes to a streight and a justle, that the Word meets him (as the Angel met *Balaam*) he cannot pass unless he part with his beloved lust, his *Isaac*, his *Herodias*, his Possessions, he will then shew and discover his falsness.

Object. 2 But are not the Servants of the Lord many times unwilling to bid adieu to their special and ancient distempers, that have been bred and born with them, brought up and lived with them a long time together?

Answ. There is two men in a regenerate man, a heart and a heart, a will and a will, *Rom.* 7. last, *Paul* delighted in the Law of God after the inward man, but in his lust after the corrupt man; *With my mind I serve the Law of God* (saies he) *but with my flesh the Law of Sin*; or as our Savior, *The Spirit is willing*,

willing, but the Flesh is weak, Matth. 26. 41. the spiritual part is ever prest, and ready, and wholly willing for good, for he that is born of God so, sins not, and *Paul* professeth, it's not I, but sin in me; but saies he, *The good that I would, I do not, and the evil that I would not, that I do*, Rom. 7. 18. still the heart and will of a regenerate man stands God-ward, against every sin, and for every good that he is convinced of.

The Reasons of the Point are Four, and they are of great weight.

The First is taken from the Nature of the Will of man, which since the Fall, is wholly tainted, and totally infected with corruption, which universally overspreads the whol man; As he in another case, *the whol head is sick, the whol heart is faint*, the whol man wholly possessed with sin, no sound part: As *Jobs* contagion wherewith the Devil infected his Body and Natural man, he was all one botch from the crown of the head, to the sole of the foot: So in regard of thr Spiritual man, the whol man is as it were a man of sin, called therefore *the old man*, Eph. 4. 22. As though a corrupt heart were made up of nothing else but Apostacies, backslidings, and departings from God, and swervings from his righteous Law, *Whatsoever is born of the flesh, is flesh*, that is sinful and sensual, and we are all of us altogether so born, and have nothing of the Spirit of Grace in us; so the Apostle *Jude*, verse 19. *These are sensual, having not the spirit*: The Sons of *Adam* are (all of us) partakers of his Image, and hence also called the Seed of the Serpent, *Gen.* 3. 15. that as each Creature and Plant answers the Seed whereof it is made, hath no more in it but that; so mens hearts

Reas. 1.

Job, 2. 7.

John, 3. 6.

are only framed and constituted out of that corrupt delusion whereby Satan carried aside our first Parents, *Paul* so professeth of himself, *In me (that is, in my flesh) dwelleth no good thing*, Rom. 7. 18. nothing that is spiritually, savingly, and supernaturally good; and therefore in the old Law, our corrupt Nature is signified by the Leprosie, which overspread the whol man: The sin of *Adam* had in it this peculiar to it self more than any, nay, I may truly say more than all the sins that ever was committed, in that it was the *Deordination of the whol Nature of man, and that against the whol Law of God.* For *Adam* did not sin as a particular man (so as all the Sons of *Adam* do sin) but as a common stock, as one who was in the room of all, and had the Humane Nature as the common stock of all Man-kind; so that the Nature of Man, as one would say Humanity in *Adam*, as it was under the Covenant of the Law, so it went wholly against the holy and righteous Law of God, and therefore the whol Nature of man broke when it made a breach upon the Law: As he that justles his finger against a rock breaks that only, he that runs his hand unjoynts that; but if all the whol body fall from a steep place upon it, it breaks all the whol frame of Nature in pieces: So it is comparatively between the sin of *Adam*, and the sin of any of the sons of *Adam*: They sin personally; one is unjust, and he makes a breach against Justice, and so far that disposition of heart is perverted, and so unfitted for the work of Justice; but in *Adam* the whol Nature of Mind, and Will, and Affections, which was the subject of all Grace, it comes against the Law, and so brings a ruine upon the whol Frame of Grace? Ad hereunto (to make up the Evidence) that this was indeed against the whol Law, as that wherein he neither loved God nor himself, nor his

his neighbor: But take it here, he made a breach upon the seal of the Covenant, and trampled that under foot, and so consequently made voyd and trampled upon the Covenant wholly, and cast it behind his back as not worth caring for: Now Reason teacheth that as the Seal confirms and ratifies the Covenant, and all the Conditions of it joyntly, so the rejecting of that nullifies and makes void the whol Covenant. So that this transgression of *Adam* let in a Deluge of Sin, that as in *Noahs* Flood when the Windows of Heaven were opened, and the great depths were broken up, the waters covered the face of the whol Earth that no dry Land appeared: So it is here, when the deeps are broken up (as it were) the whol Law opposed by the whol Nature of man, the Deluge of corruption spreads it self over the whol face and frame of Nature: Therefore the Apostle first Summarily gives in his Judgment, in the 3. to the *Romans*, the 9. verse, *That all are under sin*: And then Particularly, *They are all become abominable, there is none that doth good, no not one, their throat is an open Sepulchre, vents nothing but venemous steams of deadly distempers; the poyson of Asps is under their tongues, their feet swift to shed blood*, 12,13,14,15. vers. And if all the Parts be such, what is the heart within that acts all, vents all, fills all these? That as it befel the Temple of *Jerusalem*, after the destruction of it, there was not a stone left upon a stone; so with the soul in regard of that glorious frame of Grace which was in it in the first Creation, there is not a stone left upon a stone; nothing but pollution and corruption remains in the whol Nature of every man.

But

Object. But you will say, *Are there no Reliques left of that glorious Image of God in the Will and Understanding?*

Answ. There is something left of the Law, but nothing left whereby a man can be enabled to do any thing as an act of Spiritual Life that may be acceptable to God: In a word, there are these Two things to be attended, and may be observed in every man naturally at the lowest and the worst (as I look at these poor Indians, amongst whom we live, as the very ruines and rubbish of mankind, the forlorn Posterity of *Adam.*) 1 They are made for another, and for a better. 2 They ought to yeild obedience to that other, and better: But to know the Will of God and do it, to be able to close with God, and to do that which is acceptable unto him, this is far estranged from all the sons of men by nature. If a man came where the Temple of Jerusalem was, and saw some ruines of the Buildings, and the rubbish of it, he would say, This was a glorious Temple, and here was the holy of holies, and it was thus, and so specious and beautiful, though it be not so now: So when we look upon the rubbish of the Image of lost *Adam*, we may say so, and conclude so; There was a glorious Image of God here, and by that which is left, we may see, That man is made for another, and a better; for this man Rules all the Creatures, they all serve him, and therefore he should serve another and a better; the whole frame of the soul tells a man this: But to have any ability to close with God, and to be subject to him, that is not to be found in the nature of lost man.

That soul which is wholly acted and carried by the power of sin, is not, cannot be willing to be severed

ered from it, But ſo it is with the ſoul. That's the firſt Reaſon.

The Second Reaſon is taken from the Revenging Juſtice of God, which having been diſhonored and wronged by the ſin and Apoſtacy of *Adam*, it hath *delivered up the ſoul* (according to his juſt Judgement, and the ſouls juſt deſert) *unto the juriſdiction of ſin*: Thus *the Lord rewards man according to his works, and recompenceth his own ways upon his own head.* They *would none of God*, they ſhould none of him then, they would have their ſins, and they ſhould have them. And as the Lord ſpeaks in another like caſe, Man receives a righteous and proportionable recompence to his own proceedings. *Reaſ.* 2 Jer. 25. 14. Pſal. 18. 11.

Adam turned from God to the Creature (there was in his ſin, *Averſio a Deo & Converſio ad Creaturam*) God alſo turned from him, and left him to the Creature: He would act from himſelf, and the Lord left him to himſelf to ſettle upon the deluded conceit of his own ſufficiency. *Adam* went away from God, God with-drew himſelf from him, and took away that Wiſdom which he deſpiſed and would not follow, and took away that Holineſs and Righteouſnes by which he would not be ruled: He plucked his Livery over his ears (as they ſay) becauſe of his Rebellion and Treachery: Stripped him naked of thoſe glorious Ornaments of his Image, wherewith he had at the firſt beautified and honored him.

But that's not all.

Adam by his tranſgreſſion coming in oppoſition to his Holy and Righteous Will, by the ſtrength of his infinite Juſtice the Lord puſhed him away from him, and delivered him wholly unto the ſoveraignty and authority of his Apoſtacies and diſtempers of his

his Spirit? As if he had said, Thou wilt not be guided by my Wisdom, but hast followed the temptation of Satan, and thy own device; be thou forever therefore deluded, and blinded; take him Ignorance and Folly, and take possession of him for ever: Thou wilt not be Ruled and Governed by my Holy and Just Will, be thou for ever therefore perverted, and led captive, by the wayward stubbornness and Rebellion of thine own Will, take him perverseness and stiffness of Spirit, and take possession of him for ever: Thus Sin comes armed with Commission from Divine Justice, to do what it will, and wholly to captivate the soul unto it self: Thus it is said, *God made man right, fitted* for himself and his righteous Will, and ready to be acted by it; and while he had gone under the stream of his Providence, he should have hit the right way, and arrived at the right end. *But he found out many inventions*, He would not follow Gods invention and the way that he had found out, that he might have found rest and peace in himself, for peace shall be upon all those that walk according to this Rule, *Gal.* 6.16. But he found out many findings, wayes of his own fancying, and finding; and God fills him full of these findings and devices of his; and hence it is that each man is led by his own self-deluding spirit to his own end.

Eccles. 7. 29.

It was a deep and a sweet Speculation of *Austin*, It was in the power of the mutability of *Adams* Will, to have used his Will either well or ill, God would not hinder him and his work, and no Creature could hinder him: and because he did use this liberty and mutability ill, therefore God put him under the power of that perverted mutability that he never should, nor could do any thing but evil. It was not a fault to be mutable, had he kept himself under

under the ſtream of Gods holy and immutable will, he had never been hurt; but he that will pervert his own mutability to go againſt the Law, he ſhal ever be perverted by it. This is the ful and propet meaning of that Text, which carries a myſterious difficulty with it, *Rom.* 7. 8. *Sin taking occaſion by the Commandement, wrought in me all manner of concupiſcence, for without the Law ſin was dead*: Namely, when *Adam* went againſt the Law (and to Gods Juſtice) the Lord by an Almighty revenging act of Juſtice, in way of contrary, broke him in pieces, turned him aſide, puſhed him away from him, bad his blindneſs and ſtubbornneſs take ful Commiſſion, and exerciſe Authority over him for ever: Sin takes this occaſion, ſteps in, and while God is puſhing of him away, takes advantage, and carries headlong the ſinner from God, to act al manner of evil upon al occaſions. Hither belongs that alſo, *Rom.* 6. 14. *Sin ſhall not have dominion over you, becauſe you are not under the law, but under Grace*: that is, You are not under the Covenant of the Law broken, for that gives Commiſſion to ſin to exerciſe ſoveraign Juriſdiction over the Sinner.

The Glaſs that is brittle, yet doth not break; brittleneſs doth not prevail againſt it while it is in a mans hand and kept from harm, but if it fal againſt a ſtone, the hardneſs of the ſtone levels the parts of it, brittleneſs takes occaſion by that blow, and ſteps in and ſhatters it al in pieces: It breaks becauſe brittle, for things that are not ſuch, though they do fall, do not break; but that would not domineer & prevail but becauſe of that blow: ſo it was with *Adam*, a glaſſie mettle, a mutable man, he falling againſt the Law; that oppoſing, puſheth him aſide and delivers him up to the power of his corruptions, and they have dominion over him by reaſon of that act

act of the Law delivering him up to his sins. This is also the meaning of that place, 1 *Cor.* 15. 56. *The strength of sin is the Law*: Sin is as strong as the provoking and opposing power of the Law, for it fals in with it, and takes occasion to act the soul by it; and hence it is you shall ever find it, so far as we act by our own principles as under a Covenant of works, so far sin ever prevailes. This lastly is the meaning of that text, *Rom.* 7. 6. wherein a man is said to be married to his sin, for the comparison holds. As long as the Husband lives, so long the Wife is bound, and is subject to him: so while we remain in our natural condition, under the Covenant of Works, we are in Covenant with our sins, and married to them so, that we cannot be to any other, we are hand-fasted and cannot part. 1 Sin claims a propriety in the soul. 2 Takes possession of it. 3 It wholly orders and acts it. (as the woman hath not power over her self but the man) On the other side the Soul 1 Gives it self away to it. 2 Submits to the authority of it. And, 3 Is wholly acted by it.

Therefore it is, That they that are in the flesh cannot please God, *Rom.* 8. 8. The act of Sin cannot please, but the Spiritual Work of the Soul is acted by Sin; therefore it cannot please God while a man is in his Natural Estate.

This KEY will Open many Doors.

1. Hence it follows, Original Sin is not a meer Privation, or want of Original Righteousness, but an active Exorbitation, or running wrong of all (the wheels) the Faculties of the Soul of man, because God

God doth not only take away his Image, but delivers up the ſoul to the power of Corruption, and therefore its diſcovered by the actions or Fighting, Gal. 5. 7. *The Fleſh luſts againſt the Spirit.* Rebellion, *Rom.* 7. 21. *The Law of Fleſh Rebelling againſt the law of my mind, captivating the ſoul*, erecting and ſetting up a ſoveraignty, and height of jurisdiction in the ſoul, there is *a law of ſin and death*, Rom. 8. 2.

2. As *Adam* actually by his own Fault and Folly put away the Holineſs and Righteouſneſs of God: ſubmits himſelf to the ſinful diſtemper of his own heart, ſo he doth alſo Meritoriouſly work, *i. e.* by his ſin deſerve that God ſhould take away the one, and deliver up to the power of the other: And if Meritoriouſly, then alſo Actually; for to work a thing meritoriouſly, is ſo to do a thing according to courſe of Covenant our ſelvs, and that we ſhould deſerv another ſhould do to us, or for us, what is ſutable to the Covenant either broken or kept. In a word, As *Adam* works his own death by ſinning, ſo alſo he procures both the loſs of the Image of God, & the power of Corruption to take poſſeſſion of him and his, for both theſe are included in that, *Thy deſtruction is of thy ſelf, Oh Iſrael*, Hoſ. 13. 9.

3. Hence alſo it comes about, That *the law is the ſtrength of ſin*, 1 Cor. 15. 56. and ſin as ſtrong as the Law, becauſe the Law of God gives Commiſſion to ſinful diſtempers to take poſſeſſion of it. So that look what power the Kings Commiſſion is of in the hand of the High Sheriff, the ſame power hath the Sheriff when he hath that Commiſſion. So look what ſtrength there is in the Commiſſion from Divine Juſtice, the ſame ſtrength ſin hath, which hath that Commiſſion.

4. Hence again, All ſins Original and Actual which follow

follow therefrom, are punishments of the transgression of *Adam*, as they come from God: Its just with God, That he that wil reject his Wisdom and Holiness, should be deprived of it: its just, that he that wil chuse his own Delusions and Corruptions before Gods directions and Covenant, should be delivered up to the power of them, and staked down in them. Thou wouldst be so, why remain so for ever: And every putting forth of Original Corruption takes occasion from this act of revenging Justice pushing the soul away from him: But as they come from *Adam*, so they are sins properly called. For *Adam* doth not properly punish himself, he intends not the execution of any act of Justice, nor is it unwillingly that he doth evil, but it is his delight, he takes content therein, even to depart from God, which is the sentence of the second Death.

5. Hence lastly, There is no possibility that a sinner should be recovered by any power he hath, or by the vertue of any Creature, to deliver the wil of a sinner from under the power of his sin, or from being carried with it: Because he is sealed up under both by the Curse of the Covenant broken, and the reward of it in a righteous Course: For as there could be no other reward of a good work, but to be immutably carried by the Spirit of the Lord, and enabled to work so for ever. (We can go no farther than the last end, to please God is the last end and chief good of the Creature, the immutable continuance and constancy in that, is al the good we can have. *Do, and Live*: That is, Do and Do; please me once, and please me for ever; that is, Thou shalt be enabled for ever to please me, and to be happy in so doing.)

So contrary wise, The Curse of the breach of the Covenant is for ever to be acted by the power of sin,

to break it, *Do not, and Die*: that is, Displeaſe me by Diſobedience and be ſo accurſed, that thou ſhalt ever displeaſe me.

The juſt puniſhment which is anſwerable to our rejecting of the Lord, and our chief good is, that we ſhal ever reject it. For if a man could pleaſe God and ſo attain his end after his Diſobedience and breach of Covenant, he might then be happy, and yet be in his ſin, and ſo never be puniſhed for it, which is impoſſible.

The Sum of this Argument in ſhort returns to thus much, That if the Will of a man be under Commiſſion of Divine Juſtice, and is delivered up to the power of Sin to be poſſeſſed of it, and acted by it; therefore it is not, nay, cannot be willing to be ſeverred from its ſins.

The Third Reaſon of the Doctrine, is taken from the Power which Satan hath to lead, and ſo to miſlead all ſinners wholly according to his own deſire, and the lord hath given him allowance thereunto. As he ſaid to Satan touching *Job*, *All that he hath is in thy hand*, Job, 2. 6. So al theſe that wil not be my Subjects, but are turned Traytors, lo they be in thy hand, they ſhal be thy ſlaves. Thus *he rules in the Children of diſobedience*, Eph. 2. 2. Thus *he takes them at his will*, 2 Tim. 2. laſt. He is the ſtrong man that maintains poſſeſſion in the Soul, and the ſinner goes *as he is led*, 2 Cor. 12. 2. Malefactors are the Kings Priſoners, but under the keeping of the Jaylor: ſo ſinners have their Mittimus, and they are put into Satans hand, he keeps them in the chayns of darkneſs, and reſerves them to the Judgment of the great day, if they be not reſcued out of his hand by Jeſus Chriſt. *Reaſ.* 3

The laſt Reaſon is taken from the Naturalneſs and neer Alliance there is between our hearts and our *Reaſ.* 4

lusts, that we count it death to part with them; nay, we cannot be without them: hence in Scripture they are called as the members of our body (*Col.* 3. 5. *mortifie your members*) and those the dearest and tendrest, *the right eye, and the right hand*, *Mark* 9. 43. 47. They are as the skin of our hearts, Jer. 4. 4. *circumcise your hearts*: They are as our selves, hence we are commanded to deny our selves, that is our lusts, *Matt.* 16. 24. *If any man will be my Disciple, let him deny himself*; *the old man*. *Rom.* 6. 6. *Our old man is crucified*: Nay, they are our very lives, 1 *Tim.* 5. 6. *they that live in sin*: our very heaven and happiness; the young man went away sorrowful when he should exchange his Possessions for the Kingdom of Heaven: So that first the corrupt Will must cease to be, or else it cannot but be willing to maintain its distempers, for every thing labors to preserve it self, for to destroy it self is to be contrary to it self, and therefore the corrupt Will cannot but preserve its Corruption, for it is it self, and it cannot destroy it self. So that now to gather up all,

If the dominion of sin wholly possesseth the soul, the power of Satan wholly leads it, the naturalness of sin wholly contents it; then it is not possible that ever the carnal heart should be willing to part with his Corruptions. Here's a dominion that cannot be gainsaid, a power that cannot be opposed, a contentment that cannot be bettered; therefore there is no other expectation but that the corrupt Will should be unwilling to be severed from its sins.

Use 1. Hence we may learn: It is the heaviest plague in the world for a natural man to have his own will: It is the direful dread of the vengeance of the Lord when he delivers a man up to the distemper of his own

own heart, to follow it, aud to have it, and to be under the power of it; and that follows thus. To be severed from God, and never to be severed from his sins, is the greatest plague in the world: But every man naturally wil never be severed from his sins, this is the desire of his heart: therfore to have this, is the heavyest plague that can befal a man in this world. As it is in *Psal.* 81. 11. *Israel would none of me, so I gave them up to the lusts of their own hearts, to walk in their own counsels*: Is it so? That as they did, thou dost; and as they would, thou wouldst; that thou professedst the same inwardly, I wil none of the wayes of God, but I wil have my own wil and my own lusts, then this is the plague of God upon thy soul, thou shalt have thy sins, and Hell with them too; thou shalt have nothing of God, nothing of his Grace here, nor of his Glory hereafter. Hath the Lord so ordered it towards thee, That as its said of *David*, *he never displeased* Adonijah, never crost him of his wil, so thou hast had thy wil stil, and hast prospered in a sinful course, this is a sign that God never intends good to thy soul, that he hath thus delivered thee up to the distempers of thy own heart. When Physitians give men for gone, they leave them, and say, Let him eate what he wil, if he cal for Milk, or Drink, let him have it, he's but a dead man, live he cannot. Is it so with thee? That God hath given thee over, and left thee to thy self, that now thou hast what thou wilt, and dost what thy corrupt wil carries thee to. This is the most dreadful plague of al, Thou dost walk in the counsels of thine own heart, to thy own eternal ruine.

Hence its also cleer: The Will of a Natural man is the worst part about him. The worst thing he *Use 2.*

hath, and the greateſt Enemy he hath, is his own Heart and Will. It follows thus, It is that which maintains al the ſinful diſtempers of his ſoul, it keeps the whole Army of Corruptions al in their Ranks, that Victuals them, and provides for them, that hinders a man from uſing the means, or from getting good by al the means of Grace: Its the corrupt wil of a man that keeps him under the power of his ſinne, and keeps off the power of an Ordinance, that would procure his everlaſting good. I ſpeak it the rather to daſh that dream of wicked men, when they do ill, and ſpeak ill; yet (ſay they) my heart is good. Its true, I cannot ſpeak ſo wel, nor do ſo wel, nor make ſuch a ſhew as others can, but my deſires are good. No truly, If thy Life be naught, thy Heart is worſe. Its the worſt thing thou haſt about thee. *Matt.* 12. 34, 35. *Out of the abundance of the heart the mouth ſpeaketh: And an evil man out of the evil treaſure of his heart brings forth evil things.* There is a treaſury of evil in thy heart, variety and abundance of wickedneſs there: The Heart is the ſtore-houſe, a mans carriage in his life is but the ſhop; men do not uſe to bring out al into their ſhop, but keep it in their ſtore-houſe that is ful ſtil: So be it known unto you, you who in your ſpeeches and carriages diſcover it, you are deſperately proud, and wordly, and carnal, and prophane; there's a thouſand times more of that wickedneſs in your hearts; there's a treaſury, a ſtore-houſe of al abominations. Nay, the deceitfulneſs of the Heart is above al; the maſterfulneſs of the Heart is beyond al that we can conceive: A man may diſcern a mans life, and perceive what is there ſutable, or croſs to the Will of God; *but the heart is deſperate deceitful, who can know it?* *Jer.* 17. 9. The Will of Man is uncontroulable. That

which

which the Apoſtle *James* ſpeaks of the tongue, That *it is an unruly evil ful of deadly poyſon, none can tame it*, Jam. 3. 8. It is much more true of the heart, for whatever wickednes is vēted by the tongue, its firſt in the heart; and its there much more: men may gag a mans mouth, and fetter his hands and feet, but Oh the corrupt will of man, who can reſtrain that? The truth is, it wil ſtand out againſt al Reaſons and Arguments, and nothing can move the wil except God work upon it. As they ſaid, in 1 *Sam.* 8. 19. When *Samuel* gave them Reaſons againſt Monarchy; they ſay not, Your Reaſons are not good, we wil Anſwer them, and bring better Reaſons for what we deſire; No, *but we will have a King.* And as the Lord ſaies to the Houſe of Iſrael, *Ezek.* 33. 11. *Turn ye, turn ye from your evil wayes, why will you die?* Give me the reaſon of it: It is not my wil you ſhould die, I forbid it; its not ſutable to reaſon, that gain-ſay it; its not agreeable to nature that abhors it, to have your ſins, and to have the plagues of them for ever: nay, but we wil have our ſins whatever come of it. This is the nature of the Corrupt wil of every carnal man.

Hence again we may ſee how croſs to Reaſon and common ſenſe the corrupt carriage of ungodly men is, when they be left to their own wils: we look at it, not as a part of weakneſs, but a madneſs in truth; if a Malefactor wil lie in the Dungeon, when means of deliverances is afforded; for a man to chuſe his fetters, and to keep on his chains and bolts, when he may be freed: yet this is the caſe and condition, yea the diſpoſition of men who are not willing to be ſevered from their ſins, nor to be ſet free from thoſe chains of darkneſs wherewith they are fettered, and go up and down impriſoned in the world. Sin is compared to a deadly poyſon; the *poyſon of Asps is un-* *Uſe* 3.

der their tongue, Rom. 3. 13. that is, Such poyſon which is deadly and venomous which admits no remedy, no cure, no recovery: Now, ſhouldeſt thou ſee a Patient that ſhould be offended with the Medicine that would Cure him, or with the Phyſician that would counſel him, and recover him out of his Diſeaſe? Or take it heinouſly, and grievouſly that any ſhould keep him from drinking the Poyſon that would deſtroy him? Each man would conclude that his brain were more diſtempered than his body, as doing that which is directly croſs even to nature, which deſires the preſervation of it ſelf, even in unreaſonable Creatures. Turn but the table as we ſay, conſider aright thine own carriage, and thou wilt confeſs it is thy caſe, thou art the man. Thou art poyſoned with the loathſom, and noyſom luſts of thine own Heart, which threaten thy everlaſting ruine, and that beyond recovery in the courſe of ordinary means; Thou art not able to hear the Counſel that would direct thee for the Cure, nor bear a ſavory and ſeaſonable reproof which would take away the poyſon of thoſe worſe diſtempers: Thou canſt not endure to be ſevered from that which wil ſever thy ſoul from God: Thou canſt not abide the Word, or the Meſſengers who would take away that from thee which wil take away thy peace, thy comfort, thy happineſs and all. Thus *Herodias* waited for the Baptiſts life, becauſe he endeavored to croſs her in her Inceſtuous luſts and loathſom abominations, *Mark* 6. 19. *Therefore* Herodias *had a quarrel, a ſecret grudg againſt him, and would have killed him*: She lay at catch, ſhe was watchful and covetous to obſerve and take any hint of opportunity offered to do him harm, becauſe he deſired, and endeavored to do her the greateſt good that he could. A type of this we may ſee

in the Iſraelites when their own hearts could tel them, and their own experience could teſtifie, and that unto their own ſenſe, it was the greateſt preſſure that ever they found, the fierceneſs of the wrath of *Pharoah*, and that they ſighed under it, and their groans went up to heaven. And yet they would return to their own ruine, and to the houſe of bondage: And, *Would God, ſaid they, we had died in Ægypt*: Ægipt typifyed the kingdom of darkneſs, the ſtate of ſin and death; and *Pharoah* was a type of Satan, who exerciſeth the fierceneſs of his fury upon the ſouls of thoſe that are under his power: ſomtimes men wil cry unto the Lord by reaſon of the hard uſage they find from Sin and Satan, yet when God comes by his Word and the Counſels of his Servants to pluck them out of their ſins, and out of their bondage, they cannot endure that, they wil rather return again unto, and lie down under the bondage of ſin and Satan, than be delivered from it.

John 5. 40. Our Savior Chriſt tels the Jews there, *You will not come to me, that you might have life*: Chriſt hath Purchaſed it, and Promiſed it, and Offred it; yet ſaies he, You wil not come to me, you wil not, though you may have life and happineſs for the coming for.

Here's alſo a ground of Tryal. We may hence diſcern, and that undeniably, and eaſily, what our condition is, Whether we be yet in our Natural eſtate, ſo far from the intereſt and poſſeſſion of Chriſt, or any ſaving work of his Spirit, as that indeed we have not attained any through preparation hereunto. *Uſe* 4.

We need not ſend up to Heaven to look into the Cabinet Counſels of Gods everlaſting Decrees:

der their tongue, Rom. 3. 13. that is, Such poyſon which is deadly and venomous which admits no remedy, no cure, no recovery: Now, ſhouldeſt thou ſee a Patient that ſhould be offended with the Medicine that would Cure him, or with the Phyſician that would counſel him, and recover him out of his Diſeaſe? Or take it heinouſly, and grievouſly that any ſhould keep him from drinking the Poyſon that would deſtroy him? Each man would conclude that his brain were more diſtempered than his body, as doing that which is directly croſs even to nature, which deſires the preſervation of it ſelf, even in unreaſonable Creatures. Turn but the table as we ſay, conſider aright thine own carriage, and thou wilt confeſs it is thy caſe, thou art the man. Thou art poyſoned with the loathſom, and noyſome luſts of thine own Heart, which threaten thy everlaſting ruine, and that beyond recovery in the courſe of ordinary means; Thou art not able to hear the Counſel that would direct thee for the Cure, nor bear a ſavory and ſeaſonable reproof which would take away the poyſon of thoſe worſe diſtempers: Thou canſt not endure to be ſevered from that which wil ſever thy ſoul from God: Thou canſt not abide the Word, or the Meſſengers who would take away that from thee which wil take away thy peace, thy comfort, thy happineſs and all. Thus *Herodias* waited for the Baptiſts life, becauſe he endeavored to croſs her in her Inceſtuous luſts and loathſom abominations, *Mark* 6. 19. *Therefore* Herodias *had a quarrel, a ſecret grudg againſt him, and would have killed him*: She lay at catch, ſhe was watchful and covetous to obſerve and take any hint of opportunity offered to do him harm, becauſe he deſired, and endeavored to do her the greateſt good that he could. A type of this we may ſee

in the Iſraelites when their own hearts could tel them, and their own experience could teſtifie, and that unto their own ſenſe, it was the greateſt preſſure that ever they found, the fierceneſs of the wrath of *Pharoah*, and that they ſighed under it, and their groans went up to heaven. And yet they would return to their own ruine, and to the houſe of bondage: And, *Would God, ſaid they, we had died in Ægypt*: Ægipt typifyed the kingdom of darkneſs, the ſtate of ſin and death; and *Pharoah* was a type of Satan, who exerciſeth the fierceneſs of his fury upon the ſouls of thoſe that are under his power: ſomtimes men wil cry unto the Lord by reaſon of the hard uſage they find from Sin and Satan, yet when God comes by his Word and the Counſels of his Servants to pluck them out of their ſins, and out of their bondage, they cannot endure that, they wil rather return again unto, and lie down under the bondage of ſin and Satan, than be delivered from it.

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what is determined concerning us. Descend thou into thy own soul, thou hast that in thy bosom wil be the best discovery of thy condition: Ask but honestly, plainly, and in earnest thy own heart, and that wil cast the ballance, and that beyond al question. *Such as thy will is, such is thy condition*; look what thou wouldest be, that thou art in truth, and in the account of the Almighty. The Lord cares not for al the Court Complements thou canst express in the wayes of Christianity; he passeth not for al thy fair pretences, and the quaint appearances of profession; was thy carriage gilt over with the most glorious shews of Godliness, and thy tongue tipped with the language of heaven; this wil not do the deed. This would not answer the Lords expectation, nor thine own hopes and comforts in the issue. It was said concerning *Eliab*, *Davids* elder brother, when it was conceived that he should be the man appointed for the Kingdom, and indeed holy *Samuel* was deceived in his goodly stature, *Surely this is the Lords Annointed*: The Lord himself checks his judgment, *Man looketh on the outward appearance, but the Lord looketh upon the heart*, 1 *Sam.* 16. 7. Look we then as God looks, and judge we as he judgeth, if we would have comfort and truth in our judgment, that we may not fail in that, and so our hopes and happiness and al fail in the issue. Thou saiest, Thy speech is savory and free, thy understanding large, thou art able to search the Mysteries of Grace, thou knowest in a great measure the things of Grace, and art able fully to express what thou knowest; and thou pretendest readiness and zeal for the service of the Lord. Thou saiest al these are thus. And I say, What is thy heart thou lookest to these? I say, Look to thy heart, and then to these, that is Gods way. The people in *Deut.* 5. 28.

made

made as full and free a profession as all the world could desire, but the Lord desired somwhat more, and went further, *They have well said, but Oh that there were such a heart in them*, v. 29. It is the heart then that gives the casting Evidence of a mans condition, and wil not deceive.

The Woman that hath two Suiters that make love and expres's their affection to her, if she ask her own Spirit, that will easily speak which is the man that must be her Husband; the Answer which will determine it is this; Such a one hath her heart, he hath got her good will, and therefore hath gained the woman, she is his; to give one all good language, and courteous entertainment, that is nothing, if another hath the heart. So if the Question be (which is indeed a Question of the greatest consequence in the world) Whether art thou to be matched to thy Sin, or to thy Savior? to thy Lusts, or to the Lord Jesus? This will put it beyond peradventure, hath some bosom lust got the will of thy soul, and holds it to this day? thou art certainly a corrupt and carnal wretched Creature. All thy fair carriage and courteous entertainment, or good language thou affordest the Lord Jesus, it's nothing, thy lusts have thy heart, and Satan hath thy heart by means of them, and this is thy condition to this very day. It's possible, as experience proves it, that he that is the Owner of a Country, may be forced by the power of an Enemy rushing in upon him, to forsake the Skirts and Borders of it; but if yet the strong Places, Forts, and Citadels be in his possession, which command the Country, each man concludes he is Lord and Possessor of the Country still, because he hath these Holds, and strong Forts, whereby he can command it at his pleasure. As in the Country, so in the Rule of a mans Carriage and Conscience; possible it is, nay

nay ordinary that there may come some constraining Power and Evidence of Truth, and the Lord may so mightily assault the soul with the Battery of his Word, and levy such Forces of Arguments against the prevailing power of sin, in our practice, as that it may cause our corruptions to retire and forsake the Frontiers, and out-works, the tongue, and hand, and behavior; but if yet *the will*, which is the main Castle, and hath command of all, if that, I say, be still at league with our Lusts, and the power of corruption is there entertained and acknowledged, thou art yet under the power of Satan, and possession of thy sin. *The unclean Spirit* may now and then go on walking, and *be cast out* from exercising that Sovereignty and extent of Jurisdiction, as to act the hand, and eye, and tongue to the practice of evil; but as long as his *house is swept and garnished*, the soul willing to give way, and welcom to any bosom distemper, he *returns again* and prevails as much, nay, more than ever, *Matth.* 12. 43, 44, 45. Whatever thou hast received, if thou hast not a heart against thy sin, thou hast nothing will do thee good. Whatever thou giveſt to God, or doest for him, unless thou giveſt thy heart unto him, and bestow that upon his Service, thou doest nothing that will stand thee in any stead: The want of this was that which *Moses* so heavily complained of, *Deut.* 29. 3, 4. *You have seen all that the Lord hath done for you, the signs and wonders that he hath wrought for you, yet the Lord hath not given you an heart unto this day*: As who should say, all these will but aggravate your sins, and encreate your plagues, your naughty hearts will abuse all, and bring a Curse upon all the Blessings you enjoy: All thy Services without a heart severed from thy sins, is but as a dead Sacrifice, which the Lord loaths: As she to *Samp-*

son,

ſon, though he pretended all love, yet this ſhe looked at as an evidence of want of love, becauſe his heart was not with her; *How canſt thou ſay thou loveſt me, when thy heart is not with me?* So the Lord to all the fair pretences of falſ-hearted Profeſſors; How can you ſay you love me, when your hearts are not with me? you wil not part with your Luſts.

But you will reply, This is a hard ſaying, who can hear it? who can bear it? this is all we have to bear up and ſupport our hearts and hopes with. True it is, our Natures are naught and corrupt, our diſtempers ſtrong, infirmities many, and failings great; we cannot deny that which our actions diſcover, we are too frequently and ſhamefully ſnatched aſide, and ſurprized by our corruptions, and our diſtempers overbear us; yet the Lord knows, and we would have you to know, we would be other, we want power againſt our diſtempers, yet we want not will to be ſevered from them. *Object.*

So ſaid, and ſo done, well and good: You profeſs ſo, prove what you profeſs, and it ſufficeth; I wiſh it were ſo, and that's the worſt I wiſh you: but try it then, and be ſure you do not fail, for you are brought to the loweſt and the laſt caſt; it's as the Book to the Malefactor: This is the very Door of Grace, and the Gate of Heaven, *to be willing to be ſevered from ſin*: God never wrought upon you for good, unleſs this be wrought in you. *Anſw.*

The Evidences are Four.

He that is willing to part with his ſin, is ſpeedy and unweariable in ſeeking and improving of thoſe means whereby he may get rid of it, and which may remove it from him. The Will is the great Wheel which ſets all, and keeps all a going, and will cauſe a man 1.

a man to break through all discouragements and impediments that can be cast in the way, neither difficulties nor oppositions be they what they will be, can either daunt it wholly, or put it upon delaies; the hands may be bound, the feet fetter'd, either want of liberties or opportunities may prejudice a mans practice, or the opposition may be so fierce and fell, that may force a man for the while to ceate the performance of his work, but if the will be setled and resolved that cannot be removed: So the Apostle, *Rom.* 7. 18. *To will is present with me*: though he cannot do what he is enjoyned, God requires, and Duty exacts, yet he can will what he cannot do: so the Prophet *David*, Psal. 119. 4,5. *Thou hast commanded us to keep thy Precepts, Oh that my heart were so upright, and my waies so directed that I might keep them*; I do not, I cannot do as my Duty is, but Oh that I could do so; I cannot do as I should, yet I cannot but wish it. This you shal find when the faithful are at the greatest under, when some spiritual damps and qualms come over their hearts, yet these privy yernings of their hearts towards God and the waies of his Grace will appear: As in a swound, when al the acts of the Senses are bound up, and the Pulse is not to be perceived, yet hold a glass to the mouth of a fainting man, and you shal perceive some inral breathing ever: So it is when al abilities, enlargements seem to fail; when temptations, desertions, and violent surprizal of some venemous distempers, take away sence and feeling, power and performance; yet you shall perceive his breathing, if you bring the soul to a Command or a Promise, Oh that my heart were so upright, Psal. 119. 20. *My soul breaketh for the longing it hath to thy Commandements at all times*, saies *David*: and saies *Paul*, Rom. 7. 19. *The good I would, I do not, the*

the evil I would not, that I do: I do evil, but I would not do it; I do not the good, but I would do it. And therefore, as blind *Bartimeus* when his heart was set to seek the recovery of his sight, as soon as he heard that Christ passed by, he cryed out, *Jesus thou son of David have mercy upon me*; they rebuked him, and he cried yet more earnestly, *thou son of David have mercy on me*; and our Savior asked him, what ailest thou? what was his will set upon? *Oh Lord that I may receive my sight.* So it is with a sinner whose wil is set to seek relief against his sins, if there be any opportunity offred, means afforded, any occasion that may lend relief against his sin, how speedily upon the least inkling will he listen to it? If Christ pass by, in Conference, in Communion, in publick or private, in set seasons, or such as could not be expected; whereby the healing vertue of the blood of Christ may be dispensed, they greedily repair thither: and if the question be what wouldest thou? the Answer of the soul is, Oh Lord that I may receive power against my sin: and if he get it not he will be unweariable to pursue the Lord, until he hath attained it. So the lamenting Church they took unto themselves words, the sum and substance of all their requests, *Hos.* 14. 3. *Take away all iniquity, and receive us graciously*; not take away the punishments that pinch us, not the Judgments and terrors that may justly perplex us, in the times of our necessities, but take away our iniquities: A wicked man may have a velleity, some sleepy wish for a turn against his sin, for the attainment of his end, but it's but for a fit, and not for the removal of his sin, but some evil that it brings: Nay, the heart of an ungodly man holds counsels against the holy Commandements of the Lord, and plots how he may fitly put by the authority of the Truth that would

Mark, 10 47, 48, 49.

would take away his evil, *Job*, 22.18. *The Counsel of the wicked is far from me.* There is a reserved purpose of Spirit to maintain some distemper which cannot be in a godly man.

He that is willing to part with his sin, he takes greatest delight in those means which either discover his sin more fully, and work most kindly upon the heart, that godly sorrow which causeth Repentance never to be repented of, and are the most piercing and powerful to remove it from him. For it's the greatest delight that can befal a man to have his will and desires answered: that which the Will desires most to have when it wants, it delights most in when it hath it. It is so in the diseases of the Body, when the blood is foul and so feaverish, and fit to cause a Pleuresie, the Humors gross and malignant, and molest the stomach, so that Nature desires to be unburdened; he that hits the right vein, and that Physick which works kindly and strongly upon the right humor: the Patient receives marvelous ease, and Nature special relief and refreshing; that which takes away most of the burden, bring most ease. So it is with a soul truly willing to be severed from his sin, being burdened and infested with the venemous pollution thereof, it finds most delight in that Ordinance that works most kindly and effectually upon it; the saddest counsel, the sharpest reproof, the most searching tryal, that ransacks every corner of a corrupt conscience, now a man *hath his Will*, and is marvelously pleased with it.

So *David* when *Abigail* met him and reproved him, and counselled him against his sin, 1 *Sam.* 25. 32, 33. saies he, *Blessed be thou, and blessed be thy counsel, and blessed be the Lord, which hath kept me this day from shedding blood*; that hast kept me this day from venting this distemper, and hast met me so seasonably

ſeaſonably and ſpake ſo effectually unto my ſoul. A heart that finds his ſpecial corruption his greateſt plague wherewith he is moſt peſtered, is therefore moſt willing to be rid of that, which is moſt dangerous to him, and therefore the word that meets moſt directly, and works moſt powerfully, his will, and Gods will meet there fully, and therefore he is fully pleaſed: When a reproof ſtabs him to the quick, Oh more of that Lord; and that comfort that would remove his main diſcouragement, he craves the continuance of that: That exhortation that would awaken his ſluggiſh ſpirit, and put life and vertue into his ſoul, he ſaies, ſpeak home there Lord, *Prov.* 2. 10. *When wiſdom entreth into thy heart, and knowledg is pleaſant unto thy ſoul*: Oh he hath wiſhed this, longed for, looked for this, and therefore now he hath his will, and his hearts deſire, he is pleaſed at the heart; when the Lord brings off his ſpirit kindly that was awk and weariſh in duty, that's the beſt day that he hath ſeen a long time; Oh ſaies he that I had ſuch a heart ſtill, ever to be in this frame, for God and againſt my ſins: and ſtill he keeps in that frame; *Pſal.* 85. 8. *I will hear what God will ſpeak to my ſoul*: whereas a corrupt heart when the Word meets with his beloved luſts wherewith the heart is in league, and indeed would not only pinch, but pluck it away by main force; it's death to him, and ſo diſtaſtful as that he cannot endure it, though he can hear many Counſels, receive ſome general Reproofs, and liſten to many Exhortations, yet this he bears not: It is as though a man ſhould rent a member from his Body, or pluck one part from another; the ſinner riſeth up with fell oppoſition here: As ſhe ſaid when ſhe had loſt her Darling, and conceived that the Man of God had a hand in it, *What have I to do with thee, thou man of God?* 1 Kings, So 17. 18.

So what have I to do with that Reproof, that Exhortation, that Admonition, that Examination: thus in *Acts*, 22. 22. *They heard* Paul *till he came to that word* that was most cross to them, and then they cried out away with him, they could bear him no longer then. When *Demetrius* his Trade was like to fall, he could not want his gain, and therefore not renounce his Idol, all is in an uproar, *Acts*, 19. there was an outcry by the space of two hours, *Great is* Diana *of the Ephesians*; they would not part with their Gain, nor with their Goddess. So they dealt with *Stephen* when he came close to them, and discovered the rebellion of their hearts and lives; *Acts*, 7. *They were not able to bear it, but stop their Ears, and run upon him*, and he must lose his life rather than they be disturbed in their lusts: this is the guise of the heart of every Natural man who is not willing to part with his sin.

If the sinner be seriously willing to part with his sin, he is restless, and unsatisfied until it be removed and taken away from him, he finds nothing that he can have any sweet contentment in as long as he sees that distemper which is cross to his will, and God's will also. *As Haman* when he had all the caps in the Country uncovered to him, and al knees bowing before him, yet al this was nothing to him, *What avails all this* (saies he) *so long as I see* Mordecai *sit in the Kings Gate?* Esther, 5. 13. So had he all abilities, did God vouchsafe unto him al enlargements, had he the hearts and approbation of all men in the world, to honor him, to esteem him, yet that dasheth all, what avails it so long as this Pride, that peevishness, this frothy vain heart remains within me? When the heart is assaulted with some sudden qualm or deadly fume that assaults the spirits, unless ye drive it from his heart, nothing will do him good,

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Oh he is sick at the heart, now I thank the Lord it's gone from my heart: So it is with the plague of sin that assaults the heart, a man that knows it, and feels it, and is really sick of the lusts and corruptions that are in his heart, he can never be at quiet till he find his heart in some measure freed from the power and poyson of those sinful distempers: as *Rebecca* said, *If Jacob should take a wife of the Daughters of Heth, what good shall my life do me?* Gen. 27. last: So what good will my credit, my profit, my profession, all my priviledges and performances do me, if my heart be married to any base lust? if my corrupt will, and my wayward, peevish, stiffness, and malignancy of heart continue with me still.

But thou that canst lift up thy head and know all these evils in thee, that God knows and thou knowest there are such bosom abominations which thy heart finds and takes contentment in, thou canst live with them, talk with them, lie down and sleep with them, and arise with them again; nay, and thy corrupt heart is restless if it may not be pleased and satisfied with thy lusts: *Amon* is sick of Incest, *Ahab* of Covetousness, unless they may enjoy their lusts, they cannot enjoy their lives. Grace! I would not trouble my self, or spend any time to prove that such have any grace.

When a mans sins are so far from being his vexation, that it is his vexation that he cannot have free leave to commit his sins, that he is vexed with the word that discovers his evil, vexed with Conscience that checks him for it, plagued and tormented with all that come in his way that will cross him in his lusts: if there be a graceless heart in Hell thou art one to this very day, thou didst never know what it was to put off the will of sinning.

4. Observe where the will takes up its last stand, and what it looks at as that which lastly satisfies its desire either in pretended parting with sin, or in performance of duties, or improvement of means. The end steers the action, and gives in evidence of the goodness of it: The Merchant and the Pyrate goes in the same channel, useth the same wind to carry them, the same Compass to direct the one about his honest Affairs to serve Gods Providence and his own Duty, and the other to serve his own covetous and unlawful lusts of Theevery and spoiling: So here, I speak it for this purpose, because it's one of the cunning cheats of a deceitful heart, he will perform such Duties, and forsake such sins, not because he either loves the Duty, or loaths the sin, but because he would land himself at the place where he would be, at some other end of his own. Nay, it's possible and ordinary for a man to part with his sin for a push, when indeed it is only that he may keep his sin: As *Paul* spake of *Onesimus*, *he departed from him for a season that he might be received for ever*; and as the Adultress chides her mate before others, that she may enjoy him more freely without fear or suspition; so it's usual for a false heart to chide with his corruptions, and to speak great words against them, when yet the secret aim is but to enjoy them more freely by that means: therefore let not the Devil cozen you with colors, your confessions and resolutions, your prayers and tears against your sins, and that in secret, and that unto God; if your hearts use these but as means for your own ends, you never were willing to part with sin.

The disposition of a gracious heart is, Never to take up his stand till he come to God and the guidance of his Grace and Spirit, *Hosea*, 14. 2, 3. &c. *Take away all iniquitie and receive us graciously*, what

what have I to do any more with Idols? &c. and the heart will never more have to do with these sins, but with God; he sees these evils, sorrows for these, desires to have these removed that he may be under the power of God and his Grace; As *Samuel* said to *Israel*, 1 Sam. 7. 3, 4. *If you do return unto the Lord with all your hearts, then put away your gods, and prepare your hearts unto the Lord, and serve him only*: So if you be indeed resolved to forsake your sins, and renounce your corruptions, then abandon them, and al occasions leading to them, and al beginnings of them, and submit your selves, your thoughts and affections to the Lord, and to his Word, and serve him only: Lodg thy soul here, and let it never take up its stand until it come hither.

The last Use is of Exhortation and Direction both together: It should guide us, and it should perswade us, to take the right way of Reformation: Never leave thy prayers, and tears, and sorrows, and remorse, until thou come to thy very heart; thy tongue professeth fair, and thy hand forbears the practice of evil, but ask thy heart, Heart what sayest thou? Shame may prevail with thee, Authority of men may constrain thee, and conscience may force thee to abstain from evil; I but, what saies thy Heart? art thou willing to part with thy sin? I do not do it, I dare not do it; but Will, what sayest thou? Heart, what sayest thou? Never cease before you be able to answer, I am really willing to part with every sin I am convinced of. It was the great complaint of *Moses* concerning the People of Israel, that notwithstanding al that the Lord had done for them, *yet they had not a heart to fear him, and to walk in obedience before him*: So I may say, God hath crowned thee with priviledges, honored *Use* 5. Deut. 29. 4.

thee with encouragements, thou haſt the Eſteem of others, thou haſt all Liberties and opportunities to be as good as thou ſhouldeſt be, but truly all theſe will do thee no good, unleſs thou haſt a heart for God and againſt thy ſin, therefore reſt no where until thou haſt this. The great Fort that muſt be taken, is the Will, or elſe all the reſt is as good as nothing: he that wil cure a diſeaſe muſt not only skin it over, but muſt take away the core of it, if he think to heal it throughly, and cure it fully: So here, it is not enough to waſh a mans mouth, and to wipe his hands, but the core of a mans corruptions muſt be got away, thy ſoul muſt be brought off from the *Will of ſinning*, as wel as from the Practice of ſinning, or elſe thy ſoul will never be brought home to God: ſtay not therefore till thou comeſt hither, and be ſure to make ſound work here. Men that cleer ground, they content not themſelves to lop off the tops of trees, but they ſtub up the roots, then they make cleer work: So here, be ſure you ſtub up the heart and will of ſinning (that's the root of all) or elſe al that you do is in vain; it was our Saviors expreſſion to the Phariſees, *Luke*, 11.39. *Ye fools that make clean the outſide of the cup and the platter, but your inward part is full of ravening and wickedneſs*: they began on the wrong ſide, they contented themſelves to clenſe the outſide, their outward converſation to manward, and left corruption in their hearts unſubdued, unremoved, and therefore our Savior Chriſt calls them *fools and hypocrites* for their labor: What can you ſay to my life? what hath any man againſt me? if thou haſt no more to ſay for thy ſelf than that comes to, thou haſt nothing at al; if thy heart be not clenſed from
1. thoſe ſecret corruptions of thine.

Let me leave Two or Three Directions here, that

are

are just in my way, not interfering with any thing to be spoken afterward.

Know that the greatest work of Reformation, Repentance, and the comfort of a mans spiritual condition, it lies mainly in the Will: the greatest work and the greatest difficulty lies here, Brethren. If you look at it as a matter of ease, that thou canst do it with the turning of a hand, and make wash-work of it, thou never knewest it, and thou shalt never attain it: It's one of the Devils greatest delusions whereby he cozens thousands, to perswade men it's an easie matter to be Religious: No, no, know it, unless you find it the greatest work in the world, you will never find endeavors suitable, nor success answerable for the comfort of your own souls. Oh therefore that every man would go home convinced and perswaded, God hath helped me to temper my tongue, and to keep my hands, the Lord hath given me an enlightened Judgment, a reformed life, but Oh the difficult work is behind, this wretched heart of mine, the hardness of that, the impossibility of that! conclude it therefore, and resolve upon it, it wil cost me hard work, and unless the Lord enable me, and set in mightily and constantly upon my soul, the work will never be done: *The heart is deceitful above all things, and desperately wicked*, Jer. 17. 9. there is no hope of it, as it were, the hand, and eye, and tongue may be reformed, but the heart is desperate, who can know it? who can mend it? who can overpower it? If thou hast found it easie, nay, if thou didst never stand amazed at the difficulty of the work about thy heart to get that severed from thy sins, thou never hadst the right discerning of it to this day. *Paul* cried out of *the Body of Death*, Rom. 7. last, who shal deliver me from it? not from the eye, or the hand, but from the heart,

the will of Pride, the wil of Uncleanneſs, the will of Covetouſneſs, and here he is at a ſtand, at an amaze with himſelf, who ſhal deliver me!

2. Beleaguer thy heart and will with the cleer evidence of the Truth of God, that it may not be able to make an eſcape from under it. It is with ſubduing the Will, as it is in winning a ſtrong Hold; it's marvelous hard to approach unto it, no battery can be made againſt it, thoſe that are, do not prevail, there is no taking of it; then they beſiege it, ſo that none ſhall come in to bring any help, nor none go out to find any relief, then in time they will be famiſhed out, and ſo forced to ſurrender. Do ſo with thy ſoul, thou haſt a crooked proud ſtubborn will that hath outbid al the Ordinances of God, no battery could ever prevail againſt it; therefore labor to beſiege it with the Evidence and plainneſs of undeniable Arguments of Truth from the Word, that nothing may come in nor out; liſten not to any carnal Reaſons within, ſuffer not either honor, or profit, or pleaſure from without to enfeeble the power of the Truth, but ſo beſiege it with the Evidence of the Word, that the ſoul may ſay, this is my ſin, this is my plague, this is my ſtate, it will be my ruine unleſs the Lord ſhew mercy to me, this wil cure the heart of a man, and there is no other way in the world: and it's certain that the heart wil either lay down his corruption or his conviction; but this is our miſery, that ſome go out, and ſome come in, and ſo the heart is relieved and holds the ſiege long.

3. The laſt Direction (which may prepare us for the next Point, *viz.* The hand of the Lord to work this for us) When thou art perſwaded this ſtubborn heart will coſt me many a prayer and tear, and

and bring me often upon my knees, it wil never do else, if I think it's easie I never knew what it was, and when thy heart is so besieged that it finds no relief; Then Brethren look often up to Heaven, He only that made the heart can frame the heart to the blessed obedience of his own wil; al that we can do, is to use the means, and lie under the Ordinances that God may do that for us which he requires of us. It's the Lords own Promise, *Ezek.* 36. 26, 27. *I will take away the heart of stone, and give a heart of flesh*; therefore go and cry to Heaven, and say, Lord it is not in our hands to do it, but thou hast said thou wilt give unto thy servants a heart to hate sin, we come and beseech thee deny it not unto us: Look to him we should in whose hand our hearts are that he may do that for us which we cannot do for our selves.

BOOK VIII.

JOHN 6. 44.

No man can come to Me, unless My Father which sent Me, Draw him.

WE have already Debated and Dispatched TWO of those Divine Truths, wherein the Dispensation and manner of Gods working upon the Soul in preparation was conceived and described.

1 That he finds the sinner settled upon his Lees, and in the security of a sinful Condition.

2 That he was wholly unwilling to be severed therefrom. That it is a Death to him to be awakened out of this dead sleep when he saw no danger, nor feared any; but pleased himself in his Dreams and deluded Conceits of his own happy Condition.

3 The Third and last Point now comes to skanning and Consideration, wherein indeed the Pith and Marrow of this so deep and mysterious

myſterious a Diſpenſation of the Lord upon the Soul diſcovers it ſelf; The Two former only made way for the more plain Explication of this laſt, and the more eaſie Apprehenſion of it by thoſe who are willing to underſtand. Namely,

That by a holy kind of violence he is driven out of his ſin, and Drawn unto Chriſt by God the Father, notwithſtanding al the ſluggiſhneis and utter unwillingneſs to the contrary.

And for the foundation of our following Diſcourſe we have choſen theſe words, which out of the very Scope of the place and intendment of our Savior, preſent to our view the former Point, and that in ful ſenſe thereof from the very letter of the word: I ſhal omit al other particulars in the verſe, but only ſingle out that which directly concerns my purpoſe in hand. And that's this.

God the Father by a Holy kind of violence as it were, plucks his out of their Corruptions, and Draws them to Beleeve in Chriſt. Doct.

Before I come to handle this Point, this I would Premiſe by way of Preface, That I purpoſe to handle both theſe together; both, plucking from Corruption and Drawing to Beleeve, for they are both performed by the ſame Action, or Motion; and therefore its moſt fit as they be in Nature together, ſo we ſhould diſcover them together. For as it is in Bodily things that are obvious to our eye and obſervance, he that plucks two things aſunder which were glued

glued, by the ſame motion at the ſame inſtant th
he plucks the one from the other, he plucks a
brings the one neerer to himſelf. So here, by t
ſame ſtroak, and at the ſame time the Lord is pleas
to pluck the ſoul from ſin unto which it was faſten
ed, he brings it neerer to himſelf, and it is made f
for himſelf, that ſo it may be united unto his Chri
And theſe Two are required before a man can re
ceive that Grace that he ſtands in need of. As in
part out of joynt that is poſſeſſed of many noyſo
humors, or broken ſplinters of bones, which hu
the temper, and hinder the joynt from his right wor
and returning to his right place for a through Cure
the noyſomneſs of the former is to be removed th
would hinder the part from joynting and returni
to its right place, and this cannot be done but with
kind of Violence, which is now our Point to be O
pened and Confirmed. For our more orderly pro
ceeding, becauſe the path is not beaten by any preg
nant and plain Diſcovery, we ſhal deſire to Ope
things with as much Evidence as we can, and there
fore we ſhal enquire,

1 *How many ſorts of Drawings there are, an*
ſo which is meant in this place.

2 *What is the proper Nature of that which i*
here underſtood in the kind of it.

3 *How God doth put forth this, and by wha*
means?

4 *Wherein this Holy violence is beſt diſcerned*
and rightly apprehended in this work.

5 How

5 *How this pulling of the ſoul from ſin, and Drawing of it to Beleeve, is accompliſhed, by this violence.*

6 *Why this work of Attraction is given to the Father.*

Theſe things being conſidered and cleared, the frame in ſo myſterious a Diſpenſation wil be diſcerned in ſome meaſure, as may ſatisfie a judicious hearer.

To the Firſt. *There is a Double Drawing, or Conſtraint.* I.

Improperly ſo termed; and its called a Moral Swaſion, to wit, When by outward preſenting and offering, or by ſome vehement preſſing and applying an object to the mind, or heart, the affections come to be ſtirred, and the will comes to be prevailingly moved, and ſtrongly perſwaded to the work: The Properties of this kind of Conſtraint, are Two, 1.

1 The Objects or Arguments offered and propounded, infuſe no power in to the will which it had not, but only ſtirs up, and cals out that which was there before implanted, to put forth it ſelf into action.

2 When theſe perſwaſions are offered, there is ſtill left an indifferency; there remains a freedom in the Will, to Refuſe or Receive as ſhe ſees fit.

Thus *the wedge of Gold and the Babiloniſh garment, it perſwaded and prevailed with* Achans *heart, to covet, and to hide*, and then by falſhood to

to defend it, *Josh.* 7. 21. This occasion, or beautiful bait, drew out that wretched Covetousness that was there before. Thus *Lydia*, Acts 16. 15. by her importunity she is said *to constrain Paul*, who happily otherwise intended it not: may be, he had weighty occasions which would have carried him another way. Thus in *Luke* 24. 29. It is said by pressing importunity *they compelled our Savior* to stay with them, who otherwise would have gone further. *Luke* 14. 23. *Compel them to come in.*

This the Jesuits, and Papists, and many of the School, conceive and conclude Marvelous, peremptorily, and stifly maintain it even to the death, That this is the only way of Gods drawing. Namely, God opens the Eye, and stirs up the Will, by propounding Objects of worth and greatest excellency; and this is al they would have the words require. But this gloss corrupts the text, nor can it stand with the Scope of the context or intendment of our Savior; for the words are added by way of correction, when the Pharisees in the foregoing Verses murmured at the Doctrine of our Savior, with which they were willing to quarrel, because they could not understand; and at his means, which they were willing to despise: Our Savior to prevent the scandal which weak ones might happily take, because people of such place & quality rejected his person & Doctrine; he ads these words, *None can come to Me, except My Father Draw him.* which is, Murmur not, be not offended that the Pharisees entertain not me, nor the Gospel, its a greater work to Beleeve, than either the power or skil of the Pharisees, let them admire at their excellency as they please: But it issues out of the purpose and good pleasure of my Father, none have power to come, unless he be pleased to Draw them

them that they may come; Where Two things are plain.

1 There must be Drawing, before Coming.

2 They who be Drawn, wil certainly Come.

As the force of the Argument evinceth; otherwise the reason of our Savior was of no force. for it had been easie to reply; The Father may draw many and yet those never come; therefore that is not a sufficient Reason why they did not come; whence its plain the aime of the text disanuls and gainsaies that interpretation.

They who are drawn wil come and fail not: But many have these outward swasions; The Scribes and Pharisees, who blasphemed the Lord Jesus, had them; and therefore these swasions and meer offers are not the Drawing here meant.

There is as Divines cal it, A Physical, or Natural Drawing, and Constraint; (I would rather cal it, A drawing of Internal Operation) whereby not only the Eye is opened, and Objects propounded, but there is a power and prevailing impression put upon the will, which gives ability, whereby it may be carried and determined upon its Object. So that Two Things are here, 2.

1 There is a Spiritual and Divine Power, a Divine inspiration fals powerfully upon the will:

2 By this the will is determined, and undoubtedly carried to its Object.

To speak familiarly, Plucking implyes a Breach of the Union between Sin and the Soul, and withdrawing

drawing from yeilding Subjection thereunto. 2 There is the turning of the heart the right way, or a right set of Soul (being formerly perverted) put upon it. In which to speak properly the Will puts not forth a deliberate act, but is acted by another; As it was in the raising of *Lazarus* when he stank in the Grave, not only those noysom distempers were removed, and the unnatural coldness which attended his body chased away, but the soul also was returned and brought again to Union with his Body. So here,

II. *The Nature of this Drawing, and special Form of it.*

Its the motion and powerful Impression of the Spirit of God upon the Soul, not any habit of Grace in it, nor any act of the Soul which concurs with the work of God in this first stroak of Preparation:

For,

Reas. 1 The soul that is wholly possessed by the Habits of Sin, is not yet capable of the Habit of Grace; In *my flesh dwels no good thing*, Rom. 7. 18. The Vessel cannot be ful of filthy and puddle water, and at the same time receive that which is pure.

2. It is the aim of this work to make way and room for the Habit of Grace, to be received; and therefore it is not a habit, nor any act of a habit in the soul as yet: Therefore its said, God *first turns from darkness*, and then *to light*, Acts 26. 18. *Takes away the heart of stone before he gives a new heart*, Ezek. 11. 19.

3. This is the influence of Light and Vertue into the Mind and Will, by the receiving whereof they may be elevated and lifted up above their own ability to supernatural Works in future times: and therfore

re this cannot be the act of the Will and Under-
nding, ſince they cannot of themſelves let in any
fluence into themſelves. Therefore the Lord takes
is to himſelf as his own Work: Hither belongs
at Queſtion,

Whether Nature or Grace be the firſt ſubject of *Queſt.*
race? Nature cannot, For, 1 *Cor.* 2. 14. The
atural man receives not the things of God, nor can
e *δυναται*: And yet Grace cannot do it; for
en there ſhould be Grace, before the FIRST
race.

Grace is attended in a double Reſpect, 1 As it *Anſw.*
a habit or gracious quality received into the Soul:
As it is a gracious impreſſion upon the ſoul, The
eart muſt be prepared before any habit of Grace
n be received: but there needs no diſpoſition in
e ſoul to receive the work of the Spirit that muſt
iſpoſe? there needs no preparation to make way
r the work of Preparation, but there needs Pre-
aration to make way for the habit. That which
akes the firſt diſpoſition, needs no former, nor yet
reſuppoſeth any former.

Its not Nature, but the Soul prepared that is the
ubject of the First Habit. The Soul unprepared
s the Subject of the Spirit that prepares it.

The Means how God works the Cords, by which he Draws. III.

The Spirit of the Lord lets in ſome powerful light 1.
f the Truth into the Soul when he is paſſing on in
he wayes of deſtruction, and tels him, This is not
he right way to Life and Salvation; you muſt go
nother way if ever you go to heaven: The poor
de-

deluded, blinded Creature never dreaming of any such matter, so that he drives the soul to second thoughts: If this be the streight way to happiness, I have been out of the way al my life time; If this be true, my Condition is miserable. *Isa.* 65. 1. *I am sought of them that asked not for me, I am found of those that sought me not*: Thus the shepheard pursues the wildring sheep, If he had not found it, it had never found home: How many give in Evidence out of their own Experience in this kind: I never doubted of my estate, nor ever dreamed of any necessity to be other, or do other; I went as others did, it may be for fashion sake, either company carried me, or custome prevailed with me; or may be the novelty of the thing inticed me to go, I as little thought of my death, as ever to have my sin and shame discovered: *Job* 36. 9. *When the Lord gets man into fetters, then he shews them their transgressions, and how they have exceeded.*

Thus the Lord is said *To stand and knock at the door of the soul* when the sinner is fast asleep, *Rev.* 3. 20. He dazles the apprehension by some mighty flash of truth, like lightning darted in, which makes the soul at a maze by reason of the suddenness, and unexpectedness, and strangness of it. This knock makes the sinner so far to hear, and to take notice of it that some body is at the door, and causes him happily to make enquiry, Who is there? So *Acts* 9. 4, 5, 6. There shines a suddain Light about *Paul*, and a voyce heard from heaven, *Saul, Saul, Why persecutest thou me?* As who should say, Thou art utterly mistaken, thou knowest not, where thou art, what thou doest, thou mistakest a Friend instead of an Enemy. And therefore he amazed and astonished, Answers, and requires, *Who art thou Lord?* Thus the sinner is made to look about him,

Where

where am I? this is not the way to Heaven. And though the ſoul would ſhut its eyes againſt the Evidence and Power of the Truth, which carries a kind of amazing vertue with it, and therefore invents ſhifts to defeat the work of it, yet the Lord wil follow it, and faſten it upon the ſoul ſo as that it ſhal not avoid it: he that ſtands knocking at the door wil lift up the latch, and make the Truth break in; as the Sun riſing wil break through the leaſt crevis. This is the firſt means whereby the Lord comes to lay hold upon the mind and ſoul of a ſinner, he hath the ſinner in chaſe as it were, that he cannot get out of his ſight, or make an eſcape; Thus by the hook of Inſtruction he laies hold upon him.

II. He encloſeth him with the Cords of Mercy, whereby he beſets the ſoul, and compaſſeth the heart on every ſide, with the tender of his compaſſions, *Hoſea*, 11.4. *I drew them with the Cords of a man, the bonds of love*; & this the Lord doth to take off thoſe deſperat diſcouragements wch otherwiſe would dead the heart, and ſplit the hopes of a forlorn ſinner, and ſo pluck up his endeavors by the roots, under the appearance of impoſſibilities: It can never be attained, why therefore ſhould it be expected, or endeavored after? To abate therefore of theſe overbearing fears, which otherwiſe would ſink the heart, and ſwallow it up; the Lord caſts in ſome diſcovery of the largeneſs of his compaſſions, and intimates there is no danger to be feared in coming to the Lord, becauſe there is none intended. When Chriſt ſtands at the door and knocks, men are afraid to let in Enemies that intended our ruine; ſo it's with the ſinner, he is afraid of Gods Juſtice becauſe of his juſt deſervings. What? is Chriſt at the door? Is it not that Chriſt, whoſe Grace I have refuſed, whoſe Spirit I

have grieved, whose Words I have cast behind my back? he certainly comes to destroy me who have destroyed his Truth, and trampled his honor under my feet: And therefore the Lord lets in that Evidence to the soul as sometimes to his Disciples, *Be not afraid, it is I*; I come not as a Judg to condemn thee, but as a Savior to save thee; I desire thy Conversion, not thy Confusion. So our Savior expressed himself to *Saul*, Acts, 9. *Who art thou Lord?* (saies he) *I am Jesus*, i.e. I am a Savior *to save my People from their sins*; and so of thee, to save thee from thy sins: Why wilt thou oppose thine own mercy, and so thine own safety? Why wilt thou persecute him that comes to preserve thee? This Cable of Mercy is made up of four Cords, which cannot easily be broken.

Matt. 14. 27. Matt. 17. 7 & 28. 10 Mark. 5. 36. Mark. 6. 50.

1. The infinite sufficiency of that saving health that is in the Lord Jesus, the boundless and bottomless depths of Mercy, and that *plentiful redemption* that is provided and laid up in Christ. That Sea of Mercy and Grace that is able to drown al our sins and guilts, and remove al our fears, a treasure that cannot be spent, a fountain that cannot be drawn dry. *Isa.* 55. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy, and to our God, and he will abundantly pardon*: He hath pardons in store, such as lie by him, they are not to seek, he hath bowels of mercy yet opened, arms of pitty and compassion yet stretched out to entertain thee. Nay, though thou coldest not imagine it, or conceive it, yet he can do it, *Psal.* 103. 10, 11. *He deals not with us after our iniquities, but as the heavens is high above the earth, so great is his mercie to them that fear him.* Psal. 130. 7, 8. *Let Israel hope in the Lord, for with him there is multiplyed re-*

redemption, and he ſhall deliver him from all his iniquities. Thou haſt multiplyed thy ſins and provocations, he hath multiplied Compaſſions: Lo, there thou ſhalt ſee a *Manaſſeh* pardoned, a *Paul* entertained, and yet there is room for thee alſo. He never caſts off any that come unto him, therefore its thy fault only which caſts off Mercy.

If yet the ſinner ſtand murmering; behold yet further: He hath not only ſufficiency and enough to do thee good, but freely and frankly offers it to al that wil have it: He is not only content and ready that thou ſhouldſt come, but invites, and perſwades thee for to come, that thou mayſt be partakers of it: Jer.3.22. *Come unto me ye rebellious Children, and I will heal your back-ſlidings:* With that, the ſinner is at a wonderment with himſelf; did he not ſay Rebellious ſinners? did he not invite ſuch? Why may not I therefore be entertained? 2.

Yes, The words are expreſs, *Come ye back-ſliding Children.* If then there be any Doubt ariſing, God Cleers it; any Queſtion, the Lord Anſwers it; any Hinderance, he Removes it. *Jer.*3.1.2.7. *They ſay, if a man put away his wife, ſhall ſhe return again?* Amongſt men its uſual and ordinary, if an Adultreſs Wife depart away, her Husband receives her not again; *Yet return unto me, ſaith the Lord, though thou haſt played the Harlot with many lovers.* And verſ.7. *After thou haſt done all theſe things, yet return unto me.* Then the Soul bethinks it ſelf, ſhal al theſe abominations be cleanſed? al theſe rebellions remitted? What after al this pride, and uncleanneſs, and Covetouſneſs; nay, after al the abuſe of Gods Grace and Mercy, yet accepted, yet received, yet come. Either then now or never. He that refuſeth ſo gracious a command, ſo kind an offer, its a wonder if the Lord do not caſt him off, and accurſe him

for ever; nay, is he not worthy he ſhould be ſo?

3. The Lord not only offers it freely that we might be encouraged: but heartily intends it; yea, entreats it earneſtly that indeed we might be perſwaded without gain-ſaying to yeild. He not only commands the ſinner to come, but if he go away, Mercy purſues him; if yet he ſeems to withdraw himſelf, Mercy laies hold on him, wil not leave him, but weeps over him, kneels down before him, and begs importunately at his hands his own reconciliation with the Lord, 2 *Cor.* 5. 17. The Lord by us doth beſeech you to be reconciled, the Miniſters proclaim it, but God profeſſeth it; they deſire men, and God in them beſeecheth, and entreateth to be reconciled.

This makes the bowels of a ſinner to rowl within him and drives him to a ſtand, and almoſt overcomes our unkind natures: What! A King to entreat a Traytor to be pardoned; the Judge a Theif to be acquitted; a Conqueror fal at the foot of a Captive and his Priſoner, and deſire him to be reconciled. That God, the great God of heaven and earth who was offended by us, who hath no need of us, who was infinitely happy in himſelf without us who might with the breath of his noſtrils for ever confound us, and that juſtly; why it had been enough, and enough a Conſcience, but to admit ſuch accurſed duſt and aſhes into his preſence, vouchſafe to hear him ſpeak, and give him but leave to bewayl his ſins before he ſhould have periſhed for them. It had been a high favor and mercy to have given him leave to have begged mercy, though he had never granted it. But to hear me when I cal and cry, to receive me to favor when I come, that is as much as could be deſired. But that God ſhould ſtoop to man, heaven to earth, Majeſty to meanneſs, he that was of-

fen-

fended by me, had no need of me, was happy without me, and might have honored the name of his Juſtice in my everlaſting confuſion, not only to hear me and receive me when I come, but to ſend after me, but to beſeech a damned forlorn Creature to be pardoned. This is the wonder of Mercy more than I could have conceived, durſt have begged, yea I ſhould have conceived it unreaſonable to have deſired it, nor could I have thought it, but that the Lord hath ſaid it and done it. His wil be done, and bleſſed be his holy name for ever. Oh that I ſhould live to hear of this Mercy, but wretch that I am if I ſhould outlive the offer of it, or not entertain it. I need not queſtion, that the Lord is ſerious and heartily willing to have the tender of his Grace entertained, and my ſelf for ever comforted therein and thereby. Why he takes his Oath, not that he can change, but that he would have me be ſettledly aſſured thereof. *As I live, ſaith the Lord, I deſire not the death of a ſinner but rather that he ſhould repent and live*, Ezek. 33. 11. If God do not deſire my death but my repentance. Why ſhould I deſire my own death? ſo that the heart of a ſinner could almoſt be content to give way, but yet his looſe domineering luſts wil not give leave.

If yet the ſinner wil not come away but ſtaies ſtil, 4
and clings to his darling luſts, the Lord leaves the Record of theſe his kindneſſes upon his heart, and ſtil out of his long ſufferance waits for his amendment and repentance, puts him in mind, and lies pulling at him with theſe cords of his Compaſſions. Iſa. 30. 18. *He waits to be gracious*: He takes freſh and renewed throws of Patience and travels as it were in expectation of the return of a ſinner, *Jer.* 13. laſt. *Oh Jeruſalem wilt thou not be made clean? when will it once be?* As a Woman in travel, Oh

when wil the good hour come? Oh! consider this, Is it not a shame for you to suffer the Lord Christ to meet with you at every turn, to follow you from place to place, to attend upon you, in the Seas where you have sailed, upon the shoars where you have landed, in the houses where you dwel, to pursue you in the fields, to hang his pardons at your doors, and to kneel to you at your bed-sides, when you lie down, and when you awake; Oh! when wil it once be? Let this day be the last day of sinning, of lazying in a Christian course, of carnal formality, let this time, this night be the last night of provocation & unprofitableness under al the priviledges & means of Grace you enjoy: Once at last let that proud heart be humbled, that peevish Spirit meekned, those covetous desires, unclean affections be changed: when wil it once be? See how the Lord sends by the Prophet, and pleads with them, and puts them beyond al appearance of any pretence. *Turn ye, turn ye, why will ye die Oh ye house of Israel?* Ezek. 33. 11. Have ye any reason to desire, or endeavor your own destruction, against your own reason, your own good, my will, why wil you die? Plead thus with your own hearts for your own comfort. I have reason to return, but no reason to die; what is most for my good, and the Lord so much desires, Let me endeavor it. See then how these cords of Compassions compass about the sinner, and lie hard at him to draw him from his sin.

The Lord proclaims his Mercy openly, freely offers it, heartily intends it, waits to communicate it, layes siege to the Soul by his long sufferance: There is enough to procure al good, distrust it not: He freely invites, fear it not, thou mayest be bold to go: he intends it heartily, question it not: yet he is wai-

ting

ring and wooing, delay it not therefore, but hearken to his voyce.

But if these limetwigs of Love cannot catch you, these Cords of Mercy cannot hold you, he hath iron Chains which wil either pluck you from your evil wayes, or they wil pul you al in pieces. The Third Means (therefore) by which the Lord Draws, is the Cord of Conscience: If the Bonds of a man and of kindness wil not prevail with us, the iron Hook of Conscience wil drag us with a witness to forsake our beloved lusts, to come to the Lord to be ruled and to be saved. Now the Hooks whereby Conscience holds us are Three principally, whereby it tears the heart away from those wretched distempers, and holds the soul from under the power of such base Corruptions which have taken greater place, and exercised greater power over it. 3.

God stirs up Conscience, and arms it with Authority for the stilling and settling of such unruly distempers which heretofore have refused his power and neglected his law, and so took much place in the Soul, and carried it to the Commission of much evil against the mind of Conscience. So that whereas Conscience was kept under before by reason of the Mutinies and Conspiricies of many Corruptions in the heart; and was blinded, stifled, and benummed with the violence and unruly rage of many wretched lusts, so that either it did not see, what was to be done, or could not be heard in what it would speak, at least was utterly unable to prevail. The Lord now hath awakened Conscience, and put that Life, Vertue, and Authority into it: That now Conscience begins a fresh to take upon him, and to shew his Soveraignty and Rule; he wil not take it as he hath 1.

done, but publickly proclaims his peremptory Charge, and Edicts, not to be contradicted or controuled upon the paun of the ſevereſt puniſhments.

This is the firſt work of Conſcience to be a forewarner, and to admoniſh the ſoul of evil, to exerciſe a ſevere Charge, and give uncontroulable Commands againſt ſin: So that Corruption comes to be ſnubbed and checked, and the ſoul kept in aw under him which it ſcorned before. It fares in this caſe with Conſcience as with an High Sheriff, or ſome ſpecial Officer of note in the Country, in the abſence of the King, while he is gone aſide there ariſeth a Mutiny and Tumult of unruly perſons, which tear his Commiſſion, withſtand his proceedings, and offer in an outragious manner to lay violent hands upon his Perſon; ſo that as he can do nothing, ſo he dares ſhew little diſtaſte, but expreſs no ſtrong oppoſition againſt them, as not having power enough to ſurpriſe and cruſh them in their courſes, but is compelled to ſit ſtill, and ſay nothing, knowing as *David* ſaid, *You are too ſtrong for me you ſons of* Zerviah: He finds his party too weak to deal with them, therefore puts up al contempts and indignities for the while; Nay, as it is with many Ruffians, their numbers being many, their carriage furious and unreaſonable, ſometimes they ſtrike the Conſtable inſtead of being ruled by him; but when the King returns, renews his Commiſſion, and gives him more power than ever, and ſends ſupply to aid and aſſiſt him, then the Sheriff lifts up his head, having got a larger Commiſſion, comes with more undaunted courage and reſolution, having got aſſiſtance ſufficient to ſupport himſelf; and he makes open Proclamation, That whereas there hath been ſuch and ſuch diſorders, be it known, that they are al to be charged

harged and commanded in the Kings Name, upon he notice hereof to lay down all weapons, to ſtil al uch diſorders upon pain of death to any that ſhall iſobey the Law in that caſe.

So it is with Conſcience, when by the crowd and conſpiracies of many accurſed luſts and corruptions, the eye is blinded, the edg dulled, the commands of corned, ſo that men make a mock of conſcience, hat? your Conſcience wil not ſerve you, your onſcience wil not ſuffer you, to lye, to laze, to co-en, to deceive, your Conſcience wil not allow it, wil you make a fool of your Conſcience? what care for Conſcience or you either, I wil do what I like, what I liſt for al Conſcience: Thus a company of Rogues impriſon the High Sheriff, or beſet his houſe; but when God ſhal awaken Conſcience, and quicken it, and renew the Commiſſion in the hand of Conſcience, ſo that it comes enlightened and armed with aſſiſtance from Heaven, he then makes open Proclamation to the ſinner, forewarns and threatens the ſoul, thou that haſt had no care of the Commandements of God, but ſlighted al Directions and Counſels of his Word; be it known unto thee by Authority received from Heaven, I charge thee in the Name of the Lord Jeſus, as thou wilt anſwer it at that great Day, upon pain of everlaſting Damnation, take heed of theſe ſins, and lay down theſe rebellions, and withal ſhews his Warrant: and look here 2 *Theſſ.* 1. 8. *The Lord Jeſus will come in flaming fire to render vengeance againſt all that know not God, and obey not the Goſpel*; take heed therefore of this diſobedience againſt the Goſpel, you wil rue it eternally elſe: and loe here again, *Prov.* 29. 1. *He that being often reproved hardeneth his heart, ſhall ſuddenly be conſumed, and that without remedy*: thou haſt been often reproved for theſe and

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these evils, and still thy heart is hardened against all Reproofs, take heed lest sudden destruction come upon thee: So again 1 *Cor.* 6. 9. *Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with man-kind, nor Theeves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.* Do not you know this (saith Conscience) have not I often told you of this? have not I warned you of it? and yet thou art still guilty of these and these evils. Thus Conscience comes armed with Evidence and Authority of the Truth; like the Angel with a drawn sword in his hand, stands as the Watch-man to give warning, he still minds and remembers the sinner of his waies, and of Gods righteous Judgments: As sometimes *Moses* to *Israel*, Deut. 30. 17,18. *But if thine heart turn away that thou wilt not hear, I denounce unto thee this day, thou shalt surely perish; and if any man when he hears these words, shal bless himself in his heart, saying, I shall have peace though I ad drunkennes to thirst, the wrath of the Lord will smoke against that man, and he will cut him off, &c.* This Charge and awful Command of Conscience makes the soul shy of stirring out unto such ungodly courses, makes the corruptions skulk in as it were, so that they dare not shew their heads: this is
Amos, 3. 3. *the roaring of the Lyon*, that makes al tremble and be at a stand, the direful warnings and threatnings that Conscience sets up and gives in, out of the Authority and sovereignty of the Truth, which is dreadful in presenting the displeasure of the Lord; so that the sinner withdraws himself from such courses, companies, practises, unto which he was addicted, and had formerly bestowed himself.

When

When now the Devil and his Inſtruments, the World and her Favorites, perceive their company leſſened, their companions departed, they al ſet upon the ſoul, and labor to withdraw it from under the Charge and Command of Conſcience: The World by her Allurements, Satan by his Temptations, and the accurſed delights of our ſinful luſts, they al beſiege the ſoul, and by their wiles perſwade the ſinner to joyn ſides with them, and not to be awed or carried by any contrary command: theſe be (ſay they) threatnings denounced, but threatned men live long, this wind ſhakes no Corn, this is in way of Policy to ſcare men, but it is not in earneſt to hurt men, the ſame hath been ſpoken to others, but nothing inflicted upon them, they never found, never felt any ſuch ſore blows as al thoſe terrible ſhakings of the rod would pretend. Thus the ſinner is yet drawn aſide to follow his ſinful courſes: Conſcience therefore makes after him, laies violent hands upon him, and holds him faſter than ever; he becomes now an accuſer of him, who was only a friendly admoniſher before; a ſwift witneſs, yea, a thouſand witneſſes againſt him before the tribunal of the Lord, by reaſon of his ſins committed: He raiſeth therfore Hue and Cry after the ſinner, finds and attacheth him; he that was Gods Herald before to tel and proclaim what ſhould be done, becomes now Gods Purſevant to ſummon, his Sergeant to arreſt him for what he hath done; he that directed him before, now ſmites him; as 2 *Sam.* laſt, 10. Davids *heart ſmote him after he had numbred the people*: Though the ſinner could avoid or neglect the Command of Conſcience, he cannot avoid the Stroke of Conſcience: though he could avoid the warning of Conſcience, and caſt away that, yet he cannot avoid the horror of Conſcience, *Rom.* 2. 14. *His thoughts accuſing of him* 2.

him in Gods behalf, and his accusations wil be heard: nay, his judgment is now aggravated, because of the Command that was despised, *As* Gideon *dealt with the men of* Succoth, *who scorned him, when he pursued* Zebah, *and* Zalmunnah: Judg. 8.7. *Rending he tore their flesh with the thorns of the wilderness.* So Conscience after his Commands have been slighted, and his warnings cast behind the back, he surpriseth the sinner in the midst of his Mirth and greatest Jollity; you shal answer for these sins before the Judg of the World, and so follows him home to his house, and to his bed, and lays violent hands upon him, and drags him before the Tribunal of the Lord, and there indites and accuseth him; Lord, this is the man, an Enemy to thy Majesty, a Traytor against the Truth, that hath conspired with Sin and Satan, and his secret Lusts against the blood of Jesus, and the power of Grace and Godliness: What? is this He that hath born a privy grudg against the power of the Word, a spleen against the Saints, that hath committed such and such sins? Yea Lord, He hath done so, and been so, at such a time, and such a place, in such a company, he hath been guilty of such abominations; nay (saies Conscience) you know that I know, such a night, what privy plottings, and cunning conspiracies your heart, and your lusts, your pride and peevishness, and uncleanness had, what consultations you had against the Lord: take him therfore horror & anguish of heart, keep him in bondage & thraldom, until he be content to repent, to take shame, and bid an everlasting adieu to his sin: with that the flashes of Hell fire seize upon his soul, the venom of the vengeance of the Lord pursues him, *his Arrows stick fast in him, and the poyson thereof drinks up his spirits*: the galls and stabs of Conscience make him bleed inwardly:

ardly: ſo that all his friends, delights, comforts, ompanions, corruptions, cannot bail him, or pluck ut this hook of horror out of his heart: And thus he poor ſinner like a Malefactor goes up and down ith his Jaylor, an accuſing Conſcience to attend im; the chains of darkneſs, of horror and guilt to etter and guive him, that he becomes weary of his ife, and not worth the ground he goes on: until he alls to confeſſing, bewailing, repenting, reforming, romiſing, yea, engaging himſelf to his Conſcience, nd that as in Gods ſight, that if he will abate his ac-uſations, he will obey his commands, liſten to his hecks, and yield unto whatever either it ſhall reveal o him, or require of him. So that Conſcience ſeems o be quieted for the while, and abates the ſoul of hat overbearing horror, lets him out of priſon upon is ſufficient bail.

When his accurſed crew, the luſts with whom he 3.
ath been in league, ſee that he is got out of priſon gain, they again ſet upon him to ſee if by any means hey can bring him to their bent, to embrace the old wonted waies of ungodlineſs. Tuſh ſaies carnal Reaſon, the worſt is paſt, the danger is over, why ſhould he ſlay himſelf with needleſs ſorrow, and diſ-content, ſmoak away his daies in deſperate diſcou-ragements, and make himſelf miſerable in laying more burden upon himſelf than God requires, or Reaſon allows: If the Lord in his Providence hath eaſed him of his inconveniences, why ſhould he ad to them without need, and without profit? let him therefore refreſh himſelf with thoſe former dallian-ces, and ſhake off thoſe heavy damps, which are in-deed the death of the ſoul, the ruine of his comforts, and himſelf alſo in the iſſue. In concluſion, the heart begins to recoil back again to the former courſes to hawk after thoſe former luſts, as ancient Lovers, to

parley

parley with them, to give entertainment to them, and so to be overcome by them. So that now he is as deeply endeared to them as ever, follows them as eagerly, and takes as much contentment in them as men do in their ancient play fellows, and acquaintance when they have been long parted: 'Till Conscience laies the last hook upon him, and rends him al in pieces. As it forewarned him of sin that it might not be committed, and accused him for sin when it was committed: so now it becomes an Executioner of the final Doom and Judgment which belongs unto him; because against all means of redress he still continues in his sin, so that now Conscience does not present him before the Tribunal of the Lord for tryal or accusation, for that is over; but as one that is convicted and condemned, he drags him to execution, 1 *John*, 3. 20. *If our hearts condemn us, God is greater than our hearts*: Prov. 29. 1. *He that being often admonished hardens his heart, shall perish without Remedy*; thou art the man, this is thy condition, this will be thy condemnation, thou hast been often admonished, witness such a time, and such a time, by a Father, a Friend, a Minister, how did thy heart rise with bitterness and indignation, not able to abide the man, nor to undergo the admonition; therefore thou shalt perish, and there is no Remedy: with that Conscience delivers him up into the hands of the tormentors; take him ye damned spirits, depart from hence to thy grave, and from thence to the place of Execution. He would not forsake his evil, let him perish in it, he would not be reformed, let him be for ever accursed: So that the sinner conceives himself past hope and help, looks every hour and moment to be turned off the Ladder. For as a man arrested for one debt, may be a true some few pounds, many thousands are presently cha-

ed upon him, al Creditors come in, with Bill after Bil, ſo that as a man utterly undone, lie he may, and ſtir he muſt, but to be delivered he cannot once look.

So the ſinner being under the arreſt of Conſcience for the tranſgreſſion of the Law, the Goſpel now comes in upon the ſinner, his Bill comes in freſh upon him, he is arreſted at the ſuit of Patience which he hath abuſed, of Mercy, which he hath ſleighted, long Sufferance, which he hath perverted; they al cry for Juſtice, Juſtice Lord againſt this ſinful wretch. So that the ſinner conceives himſelf in the poſſeſſion of the Devil really, and irrecoverably in Hell. Lo, ſaies the ſinner, The Devil, the Devil; there he is, he is come for me. When he lies panting upon his ſick-bed, if he do but cloſe his eyes together to ſleep, his dreams terrifie him, his thoughts perplex him, and he awakens gaſtered and diſtracted, as though he were poſting down to the pit, he ruſhes up, and Raves; Why go then; I muſt go. His Friends pitty him, weep over him, and endeavor to calm him, Why, you are in your bed, and amongſt your dear Friends, Whither wil you go? I muſt go to Hell, Satan is ſent from God to fetch me; Oh my ſtubbornneſs, my careleſneſs, my contempt of the Lord and his Truth, hath juſtly brought me to this. Why, but there is yet Grace and Mercy; Oh! it had been happy for me I had never had the offer of Grace and Mercy; Its Mercy that I have rejected, and Grace that I have oppoſed, and caſt al the compaſſions of the Lord behind my back, to follow my baſe Courſes. And with what face can I beg Mercy who have abuſed it? crave Grace who have oppoſed it? He cannot be ſaved that Mercy cannot but condemn, and Mercy ſhould be unmerciful to its ſelf if it ſhould not caſt away him that hath caſt away it: But do you now judge ſo? and would you now do

ſo

ſo as formerly? you have conceived the greateſt delight in your ſinful diſtempers, pleaſed your ſelf in your pride, and looſeneſs, and vanities, taken content in your Corruptions, in caſting away the holy Commands of God: Would you give your ſelf the like Liberty? Or can you take the ſame Comfort in the ſame wayes now? Oh no: I now ſee how ſin hath deceived me, and mine own corrupt heart hath cozened my ſelf, that which was my pleaſure and delight, is now my plague, my poyſon: but would you be content to part with theſe, and take Grace and Mercy in the room of them? Oh that I might: but there is no reaſon that I ſhould expect it, or God ſhould do it. Why, *if you would have mercy, God will ſhew you mercy*: Then the Lord give me a Will, and give me Mercy, and give me Grace whether I wil or no, *it would be better with me then, than now*: Hoſ. 2. 8.

By this time the Heart and Corruption are almoſt pulled aſunder; therefore the laſt Cord is this, *The Lord by the hand of his Almighty Spirit doth pluck it quite aſunder, that the Will of the ſinner may never ſoulder again with his Corruption*, nor ſuit any more with them: Its the ſame power that *raiſed Chriſt from the dead*, Eph. 1. 19. Its the ſame power that *raiſeth the dead to life*, Joh. 5. 25. The dead ſhall hear the voice of the Son of God, and thoſe that do hear ſhall live. Yea, the Lord is ſaid to *Create lips to ſpeak Peace*, Iſa. 57. 19. He puts forth a *creating power*, when he wil *lead and heal* the ſinner. The Lord Chriſt commands ſin as ſometimes Satan, *Come out of him thou unclean ſpirit*, and trouble him no more: That which al the Diſciples did not, could not, Chriſt did there in the poſſeſſion bodily, ſo here ſpiritually.

How

How this holy kind of Violence may best be discerned. IV.

I shal Answer to this in several CONCLUSIONS.

The Will of a man is in it self, and in its own nature, a capable subject of Sin and Grace. I say, Look at it as in its own Nature considered, both these in a right order, and according to a rule of right reason may be in it successively: As the same vessel is capable of puddle and pure water, the same eye is capable of light and blindness: So the Will at several times, as several impressions may be made upon it, is capable of Sin and Grace. *Jer.* 4. 3. *Break up the fallow ground of your hearts*: The Nature of man is arrable ground: though now it lie fallow by reason of the weeds of wickedness, the brambles of Baggage, base lusts have over-run it, yet it may be plowed, the soul may be converted again: So men are called *Living stones*, 1 Pet. 2. 5. Though the frame of the heart like that goodly building of Jerusalem have not a stone left upon a stone, yet the stones wil serve again. Conclusion. 1.

And hence, though there be not the *next passive power* in a soul possessed with sin to receive the things of God, because the soul is wholly possessed with corruption, & so becomes wholly indispoled thereunto. It being impossible that Two Contraries should be in the same subject at the same time; that the body distempered with unnatural heats should receive a natural and moderate temper at the same time cannot be, yet remove the unnatural, and the body is capable of the natural. Hence it is the soul hath ever in it a *remote power* to partake of Grace.

As the Soul is ever seeking of a better, but because it cannot meet with it, it is unsatisfied, which shews it was made for a better.

Which makes me that I cannot yet see, Why there is any need to flye to the *Obedential power*, which men marvelous Judicious, betake themselves to in this Dispute. When a Creature hath not a capability in its kind and nature to entertain such an impression further than it yeilds to the Almighty hand of God to make it what he wil, As *Matt.* 3. 9. *God is able of stones to raise up Children unto Abraham*: Stones wil yeild to God to make them Children. But under favor I conceive that is not here needful, That God should make a new Faculty, or give another natural power than before, as he must do, if he make Bread or Children of stones.

As a Wheel that runs wrong, you need not another Wheel, but another, and a right setting of it.

Concl. 2. *The Faculty of the Will attended only in its natural being and ability, cannot Will a spiritual or supernatural good; but must have a spiritual and supernatural power put into it, to enable it to put forth a supernatural work.*

Reas. 1. Because nothing can act beyond the bounds of its being and ability: The Trees grow, but move not; the bruit Creatures move, but Reason not; Wicked men can Reason, and Will natural and corrupt things, because they have Reason, Nature, and Corruption: And Moral things also, because they have some impressions of the Spirit as wil carry them to act seemly between man and man; but to close with God and his Holiness, and the purity and spiritualness of a Rule they cannot. 1 *Cor.* 2. 14. *The natural man re-*

receives not the things of God. Prov.24.7. *Wiſdom is too high for a fool.*

If the Will out of a Nature Ability, or Faculty, could chuſe a ſupernatural good, then where there is this Faculty, this act may be put forth. Then the Devils and Damned in Hell may love God above all, make choice of the chiefeſt good, and cloſe with the laſt end, and ſo might be happy. For they have this faculty of Will; The Promiſe is full and free. *Let him that Wills take of the water of life and live for ever,* Rev.22.17. *Reaſ.* 2

Hence its plain its a falſe Opinion and grounded on a falſe bottom and principle; that to have an indifferency to any thing propounded, to take it or not to take it, is that liberty which iſſues from the nature of the Will. Becauſe it iſſues not from the Faculty at all to will a ſupernatural good, no more than from a dead man to take meat. As a Wheel doth not run round becauſe wood or iron, but becauſe the art of wheel-making is imprinted upon it; becauſe ſo framed and faſhioned. If therefore the queſtion be asked, If the Will be not free in Preparation. *Anſw.* There is no Will in the firſt work of Preparation, there is the Faculty of Will, but not the act of Will.

The Corruption that takes poſſeſſion of the Will and rules in it, it utterly indiſpoſeth the ſoul to receive any ſpiritual power from God, and conſequently diſenables it to put forth any ſpiritual or ſupernatural work. It is not ſubject to the Law of God, neither can be, Rom. 8. 7. It will not bear the impreſſion of the power of the Spirit. *Joh.*8.37. *The Word of Chriſt found no place* in the Jews that were under the power of their Corruptions, Concl. 3.

Acts 13. 46. *They put away the Word from them*: yea, Truth is a trouble and a torment to a Carnal heart, and the nature of the thing evinceth so much. *Matthew* 6. 24. *Ye cannot serve two Masters, God and Mammon*: Joh. 5. 44. *Ye cannot believe that seek honor one from another*. Rom. 2. 4. *The hard heart cannot repent*. Shut up, we are under unbelief, and we shut out the Lord Jesus, who comes not unless the door be opened. It is not possible that contraries should be at the same time in the same subject.

Concl. 4. *Though there be no force afforded to the Faculty of the Will, yet the power of Corruption must by a holy kind of Violence be removed, before any spiritual power can be imprinted upon the soul, whereby it may put forth any spiritual act.*

1. First I say, *There is no violence offered to the Faculty of the Will*. For that (as it hath been proved before) is a capable subject, both of Grace and Sin, successively and in order, as the air is capable of light and darkness, indifferently, and the one being removed, the other is entertained with ease, and readiness, without any compulsion, there needs none, it requires none here. As the same wax will receive several and contrary impressions, at several times; so the soul which hath been made partaker of the image of God, is also capable of the print & impression of the image of old *Adam*, when once the gracious disposition hath been defaced, it's capable of receiving the impression of Gods Image again when once *Adams* image is dispossessed.

2. Yet Secondly, *There must be a holy kind of violence offered unto Corruption*, before it can be dispossessed and removed, and so way and room made for

for the entertainment of Faith and Christ thereby.

Reasons are,

Either Corruption must by violence be taken away or else it wil naturally and of its own accord go away, and depart from the soul. For it hath been in the former Conclusions manifested, That there must be a spiritual power put into the will before it can put forth a spiritual act. And while Corruption takes place, there is no place of entertainment for this spiritual ability; therefore Corruption must be removed by violence. Naturally it wil not go away, therefore by constraint it must be forced away. It wil not depart away of its own accord, because of the nearness and naturalness it hath to the heart in which it is. The Eye wil not go out of the head in which it is seated, unless it be plucked out: The hand wil not fal off from the body unless it be cut off: The Soul would not willingly forsake the Body unto which it is received, and in which it takes up its abode, unless by some over-powring distemper which breaks the union betwixt it and the body it being driven away, and forced away. Now our lusts in our hearts are like the Members in our bodies, *Col.* 3. 6. They are tender as the eye, profitable as the hand, as dear as our souls, yea, even the soul of our souls, and life of our lives, while we are and remain in our natural and corrupt estate. Therefore they must by constraint be driven out, they wil not go out. yea, it is against Reason, and in truth cross to common Sense, That the quality should of its own nature fly from the subject, they who have agreement one with another, should as enemies, and as such as be at ods and difference go from the other: and this is the Condition and Disposition of the nature of man, they are in the neerest League of love one with another,

Reas. 1

ther, and therefore of themselves as in truth they cannot, so they would not depart one from another, Jer. 13.23. *Can the Ethiopian change his skin, or the Leopard his spots? Then may you also which are accustomed to do evil.* They are not spots that are taken occasionally, or sootiness that is smeared upon them, but they issue out of their natural Constitution, and the very seed which they are made of: and therefore their nature must be altered before they can be removed.

Reas. 2 Look we at the Opposition between the Spirit of Grace that doth remove the Corruption, and the Corruption it self that is removed: And we shall yet have further Evidence, and that undeniable of the former Conclusion.

One Contrary drives away another out of the subject in which it is by Constraint and Violence: But the work of the Spirit as contrary to Sin, drives it out of the soul in which it is seated as in its natural subject, therefore this must be done with violence. The first part is plain by the Principles of Reason commonly received, *i. e.* That the ground of all Constraint is that crossness and contrariety between the nature of things, and their actions: every thing is carried to that which is suitable to its own nature, out of its own proper power and inclination; there needs no constraint to make the Fire burn, the Lion to roar, and heavie things to descend, a Wolfe to prey and raven: But to make heavie things to ascend, the Lion to be as mild as a Lamb, the Wolfe as harmless as a Kid, there must be a strong hand of an almighty power to make such a change, and by a kind of violence to subdue the crossness and averseness which carries these in professed opposition. The second part is as undeniable out of pregnant proof

from

from Scripture, which ſettles it as ſure as Mount Zion. *Rom.* 8. 2. *The Law of the Spirit of life in Chriſt Jeſus hath freed me from the Law of Sin and Death.* There is a Soveraignty of Sin rule ſet up in the Soul, and therefore it gives Law to the whole man, for that is the prerogative of a ſupream Commander; Now there is a Repeal of theſe Laws, a Cruſhing, and a Conquering of the Supream power by the Spirit of Life in Chriſt, which therefore diſannuls al thoſe Edicts and Commands that Carnal ſenſual Luſts of the Old man had thus ſet up and erected. 2 Cor. 10. 3, 4, 5. *The Weapons of our warfare are mighty through God*: When the *Goſpel carries the power of God with it to Salvation, it flings down the ſtrong holds that exalt themſelves againſt Chriſt, and captivates every thought to the obedience of Chriſt.* Thus it drives out theſe Corruptions. And this is done in way of Contrariety, *Gal.* 5. 17. *The Spirit luſts againſt the fleſh, and the fleſh againſt the ſpirit; and theſe two are contrary.* And therefore its termed a Fight and Rebellion, *Rom.* 7. 23. *I ſee another law in my Members rebelling againſt the Law of my mind and carrying of me captive.* Fighting is ever with force and violence; where there is Contrariety and Enmity, there is Conſtraint and Oppoſition, not kindneſs and perſwaſion only. Such is the Work here.

Look *we at the Nature of the Work*: That alſo *Reaſ.* 3 will of neceſſity require as much, Whether we regard *Sin, or Satan? the Dominion of the one is ſubdued, and the Power of the other vanquiſhed, and neither of theſe can be brought about but by a kind of violence.*

1 The Dominion of Sin: The Lord now quels and crusheth utterly, that soveraignty and supremacy it hath formerly exercised over the sinner: So the Apostle, *Rom.* 6. 14. brings in this as the ground of that spiritual deliverance from the authority of our Distempers, *Sin shall not have dominion over you, because you are not under the Law, but under Grace*: When ever we be come under the Covenant of Grace, and the Lord Jesus the second *Adam* calls us and begets us to himself, as soon as we are of the seed of that Covenant, he thereby takes off that dominion unto which we were formerly subject, while we were under the Covenant of the Law broken, it did break us, and deliver us to the authority of our Distempers: This was typed by the year of *Jubile* under the Old Law, when the Slave or Servant was freed from his Masters rule and claim; and therefore when our Savior is promised as he that should *bring Jacob back again unto God, and so become light and salvation to the Ends of the Earth*, Isa. 49. 5. 8, 9. To be the head of the Covenant of Grace: And that which is added is marvellous strange, *To establish the Earth, and to cause to inherit the desolate places.*

That restauration which comes by Christ, it brings a new face or frame upon the Creatures, even those that are of the most despicable condition, desolate persons, and hearts, and lives; when wicked men and their wayes are like wildernesses overgrown with weeds. Then the Lord *saies to the prisoners, go forth, and to such as are in darkness shew your selves.* They that were buried and overwhelmed with the dimness of their own distempers and delusions, they should come out of the Dungeon and Grave of darkness: *Be revealed*; the word is in the Passive: the Truth should be revealed in you, to you, to give you a light

a light you had not, to act you, and carry you to ſee that you did not: your ſelves ſhould be revealed to your ſelves, and your ſins to your ſouls, the firſt is a power put into them, the ſecond an act wrought in them, and by them, the word in the Original ſignifying both. So that though they might be purſued by their ſins, they ſhould never be impriſoned more, that was not now their ſtate to be priſoners, but to be free men for ever, though clouded with darkneſs of their ſins, yet never overwhelmed with darkneſs, but they ſhould be able to ſee their ſins, and to ſee a way out of them, in which they ſhould walk.

This is that alſo which is expreſſed by the Apoſtle *John*, 1 Joh. 3. 5. 8. That our Savior *came to deſtroy the works of the Devil*: Now he was the Author of ſin, and the firſt ſinner, and therefore called the Evil One, the Father of Lyes, and that when he tels Lyes, he tels them of his own, the firſt Original comes from him, and al luſts are but his brood, *John*, 8. 44. *The Luſts of your Father ye will do*; they are but the ſeed of Satan caſt into the ſouls of men. Now Chriſt came to deſtroy all theſe.

That which deſtroyes corruption muſt needs offer a kind of violence to corruption, for each thing deſires the preſervation of it ſelf, and it is againſt the will of ſin to deſtroy it ſelf: It's *Calvins* Expreſſion upon the place, *The works of the Devil will never deſtroy themſelves*: therefore Chriſt by his Spirit muſt deſtroy them by a ſtrong hand: It is therefore a ſleepy Dotage, and a deluded Dream to make ſuch an Explication; that by ſome Moral perſwaſions preſented unto the blind mind of a ſinner, ſin ſhould be perſwaded to deſtroy it ſelf: or (which is the pith of that Opinion rightly expreſſed) that there ſhould be ſome Arguments propounded to corruption

ruption to draw out the power of corruption, to destroy the power of corruption; In which falshood there is such a senseless kind of sillineſs, that it is a wonder that men who arrogate the excellency of the depths of disputes, and would have the world conceive them the darlings of Wisdom, cut out of purpose to search into the secrets of all difficulties, should ever be taken aside by such a dream; but that the Lord in his just Judgment righteously delivers men up to their own devices, when they despise his Counsel. For better explication than that which I make, no man can ever make of that imagination according to truth; for a moral perswasion in the proper Nature and work of it, is not to give power to the subject that had it not, but to draw forth the power it hath to perform any action; so that when a sinner (as we have proved) is wholly acted by the power & soveraignty of his corruptions, things in that are spiritual, *i.e.* though he hath some reliques of the Image yet left within him, some common stock of Moral abilities imprinted upon him, yet whatever his shews, his appearances, his performances be in Civil Services, the soveraignty of corruption in the heart is such it over-rules all, to false ends, and suiting of it self, and giving satisfaction to the flesh; so that in the issue, to stir up the sovereign power of sin in the soul of a sinner to forsake sin, is to draw forth the power of sin to subdue it self, which hath not the least appearance of a possibility in Reason with it. So that I conclude this third Argument which is open and plain.

That which destroyes the power of sin, that offers a holy kind of violence to it. But the Lord by his Spirit destroyes the power of sin, therefore he offers a holy kind of violence to it.

Hence, before we pass (for to this place this Con-

Conſideration is proper) we may ſee the difference between reſtraining Grace in the Reprobate and Hypocrite, and ſaving, and effectually converting Grace.

The act of ſin only in the one is hindred; the power of ſin in the other is ſubdued, the one curbs and confines the corrupt Nature, as a Fox in a chain, a Wolf in a grinn, they have the ſame Nature ſtill, but they have not the ſame liberty to put forth their ravenous deſires and diſpoſitions; and therefore will do it when opportunity ſerves. Converting Grace ſevers the ſubtil and cruel diſpoſitions from them both, and overcomes and conquers the cruelty of their Natures, ſo that as they do not, ſo in truth they cannot put forth ſuch ſavage practices as before: The one abates the reſiſtance that is in the heart againſt God, his Truth, and Waies for the while, makes a mans diſtempers recoyl and hide themſelves, and makes them not appear for the preſent: But *this takes away the Sovereignty and prevailing power of reſiſtance.* As it is in War, when a pitched field is fought, and the Bodies of both Armies meet, each ſtanding in the defence and maintenance of its own Sovereignty; but when the day is got, and the battel won, and the forces of the Enemy not only defeated and ſcattered, but ſlain and cut in pieces, ſo that their ſtrength is broken, and they utterly diſabled to make head, with any hope of recovering the field, or repairing their loſſes; there may happily ſome ſcattered companies be ſculking here and there, and pilfering and moleſting the State, but they have no hope to recover their power; the Country and Kingdom falls wholly to the Conqueror. So here, when the corrupt heart comes in profeſſed oppoſition againſt the Lord Jeſus, in the power of his Ordinances, and the Lord is pleaſed to put forth his power

wer to the vanquiſhing, and ſubduing the ſoul unto himſelf; the ſinner gathers up all his forces as loth to loſe his delightful luſts (as ſometimes the Philiſtims againſt the coming of the Ark, 1 *Sam.* 4. 7,8,9. *The Philiſtims were afraid, and they ſaid, God is come into the Camp, and they ſaid, woe unto us, who ſhal deliver us from the hands of theſe mighty Gods? Be ſtrong and quit your ſelves like men, O ye Philiſtins, that ye be not Servants to the Hebrews*:) So, the ſoul riſes up in way of reſiſtance againſt the Word and Power of his Grace, but in the iſſue the Dominion of theſe diſtempers is ſo quelled, and the power of them ſo cruſhed, that it can never make head againſt the power of the Spirit; only the remainder of thoſe wretched luſts will be ſtill pilfering provoking and moleſting the good Spirit of God, and work of his Grace; but can never recover the Rule it once had; but the Country, the Heart and Conſcience of a ſinner falls wholly to the diſpoſe of Chriſt. Thus *Saul* goes into the field, hath a pitcht Battel againſt the Lord Chriſt, as reſolving to fight it out to the laſt man; but in the end, when he ſaw there was no hope to prevail, inſtead of fiercely reſiſting, he humbly gives way, and laies down not only the act of oppoſing, but the will of oppoſing, Lord (ſaies he) what wilt thou have me to do? This ſeems to be the meaning of that old Sentence of *Auſtine*, which all Divines embrace and follow, and I deſire no more for the cauſe if it be rightly ſcanned and conſidered; *God makes of an unwilling will, a willing will*: For the right underſtanding of which Truth, obſerve theſe Particulars:

1 The Will is wholly unwilling to receive any Spiritual good, but carried out by the power of corruption againſt it.

2 Wil-

2 Willingneſs muſt be wrought where this unwillingneſs is.

3 The Will muſt ceaſe to be unwilling, and reſiſtance muſt be removed before ſubmiſſion can be brought into it: Unwillingneſs cannot will Good: Averſion cannot will Converſion.

4 What will remove or take away this unwillingneſs? It's impoſſible it ſelf ſhould remove or deſtroy it ſelf: There is nothing in the Will beſides that can do it, for it hath no Spiritual power to good: therefore there muſt be an Almighty conſtraining power that muſt by a holy kind of violence take that away., and then another may be brought in.

Object. But if the Will do not freely Will the removal of corruption, then is it compelled contrary to the nature of the Will, and the way of Gods Providence, as imply ing a contradiction.

Answ. It follows not: Either it freely wills the removing of ſin, or elſe it is compelled thereunto; I put a third, A ſinner hath no will at all to it; for to wil not to do it freely is contrary to the Nature of the Will, and the rules of right Reaſon: But to have the work done without the wil of man, which hath no hand in it, is a ſound truth and a ſafe aſſertion.

Theſe Three are apparently diſtinct,

1 To Will freely.

2 To Will by Conſtraint.

3 Not to Will at al: But to have the work done only from the Will of anonother.

But

Object.2 But if there be a kind of Violence offered to the Will of a Sinner in the removal of his ſin, then the Will is compelled. But there is a kind of Violence offered (for thats it which is affirmed) therefore the Will is Compelled, which muſt not be granted.

I Anſwer Three Things.

Anſw. 1 When we ſay the Will is free and cannot be forced; the right meaning is this, *TO WILL*, is, when a man is a cauſe by Counſel of his Work, ſo that when Reaſon hath dictated and diſcovered what is fit to be done the will out of a ſovereignty of authority and inward power expreſſeth her pleaſure to make choice of it: To be forced to doa thing is by a ſtrong hand of outward Conſtraint againſt our inward inclination and diſpoſition to be compelled to do a thing. There Two cannot ſtand together as being apparently contradictory the One to the other. To do a thing out of mine own power, proper, and inward inclination: To do a thing by outward Compulſion. For it is al one as to ſay. We ſhould do a thing out of our inward inclination, and not out of our inward inclination: A Cauſe acting by Counſel, ſhould be a Cauſe acting by neceſſity, one Contrary ſhould be another.

2 This act may be oppoſed from without: yea, act and power may be deſtroyed, without any prejudice to the liberty of Will, or any way of Providence, or a reaſonable Proceeding. So the text, Ezek. 36. 27. *I will take away the heart of ſtone, and give unto them a heart of fleſh, a new heart and a new ſpirit will I put within them.* Gal. 5. 24. They

They who are Christs have crucified the flesh with the affections and lusts. Original sin is flesh, the lustings are the actings of it, and the affections are those dispositions that are apt and ready to entertain such provocations, and to break out into such carriages. Its impossible that while a thing acts by his own inward inclination, it should by outward force act against its inclination, though its possible and reasonable that the Lord cross both, yea, destroy both act, and inclination and al, as he wil. God (as we may speak with reverence and fear) cannot make nature remaining to act against nature: for then, when there is the greatest Contension, there should be greatest opposition, and one thing should be opposite to its self. The Causes which are the principles of Constitution should be Causes of Destruction, which Reason abhors; but yet he can destroy nature without any breach of Rule, or Reason: So here, God can destroy the will and power of sinning, according to al the rules of Reason and Religion, but its against both, That God should compel the will of sinning, to be willing to destroy it self.

3 In this Work of Drawing, and in this Act of God whereby the will of sinning is removed, the will is a meer patient and sufferer, and though the Will while it acts by its own inclination cannot be compelled to act against it, yet it may be compelled to bear and suffer the destroying hand of Gods power to take away this corrupt inclination in the soveraignty of it.

As the Wills of the Devils and Damned in Hell are forced to suffer, and that unwillingly, without any impeachment of their Freedom and Liberty of their Wils in commission of any sin, which they daily practice. *Art thou come to torment us before the time,*

time, ſay they to our Savior: It was a torment to them to be croſſed and plagued, yet it could not be avoided. As it is in a ſick body, the power of the Phyſick which is ſoveraign and healing, it wil by little and little abate the diſtemper, and allay the violent work of the Humor, whether it be in over-much healing, aking, pinching, and at length conſume the malignant Humor it ſelf: Its reaſonable that the noyſom Humors ſhould bear the power of the Phyſick that will conſume them, but its againſt reaſon to think that they ſhould conſume themſelves.

Hold therefore theſe Three Things.

1 Its not againſt the Liberty of the Will, that the Act of Corruption ſhould be Oppoſed, and the power ſubdued.

2 Then the Will is ſaid to be Compelled, not when it ſuffers only force from without. But when its forced from without to do againſt its own inclination from within.

3 Where the Will hath no power to put forth any Act upon any Object, there is no Will properly to ſpeak, and there can be no Violence or Compulſion which can be prejudicial.

*Reaſ.*4 Conſider the Nature of this Work in regard of the power of Satan: Here alſo a holy Violence will of neceſſity be required; For Satan (as we read before) he exerciſeth a ſoveraign Command over the corrupt heart of a Sinner, rules them as he liſt, *and takes*

takes them Captive at his will, 2 Tim. 2. laſt. Now Satan wil not, nay in truth he cannot be entreated, but muſt be Compelled to lay down his jurisdiction. *Heb.* 2. 14. *Through death he deſtroyed him that had the power of death, that is the Devil:* He deſtroyed him, that is, He took off al his activity, and the ſoveraignty of power that he exercised: *Acts*, 26. 18. *Paul was ſent to turn men from darkneſs to light, from the power of Satan to God.* That is, To bring them from under the rule and regiment of the government and dominion of Satan: From the Claim of his power, not from the malice of His purſuit. *Luke*, 11. 21. *When the ſtronger man comes and takes from him all his Armour*: This is not done with the wil and approbation of Satan, but by Compulſion: For do but weigh a little what manner of Conſtruction in a common apprehenſion can be made of a Moral Perſwaſion in this Caſe: Namely, The Lord Chriſt caſts into ſo many Convicting Arguments into the mind of Satan, and ſtirs up that malice and envie that is within him, that he doth perſwade Satan to deſtroy his own malice and envie; yea, perſwades him to lay down his power, and to make choice, and deſire that the Spirit of Chriſt ſhould exercise power in the Soul: He Conquers him only by perſwading of him, to yeild willing ſubjection to the power of Chriſt, which is indeed to make Satan a Saint, and the Devil not to be the Prince of darkneſs.

The Power and Rule of Satan cannot be Deſtroyed without violence, but in this work Satan his power is deſtroyed, and himſelf Bound and Conquered; therefore its done by Violence.

Fifthly, Now we are to enquire,

Fifth Particular to be Explicated.

How the plucking of the Soul from Sin, and Drawing unto Christ is accomplished by this holy Violence.

To which I Answer, { 1 *Generally.* 2 *Particularly.*

1 *Generally*, thus: All that hold that Sin & Satan had of the Soul, and al that authority they exercised in it is now removed, and the bent and set of the heart is now under the hand of the Spirit of God.

The Lord comes now to manifest his claim, and to make good and challenge the right he hath unto the soul through his Christ whom he hath appointed to bring his unto himself: This is his *good pleasure* for the execution whereof he hath sent the Lord Jesus. *Isa.* 49. 45. Therefore he is said to be *formed from the womb, to be a servant unto God the Father, to restore the preserved of Israel, and to be the salvation of God to the ends of the earth.*

Hence that of our Savior Christ, *Joh.* 10. 16. Other sheep I have, there's the ground, *those I must bring, and they shall hear my voice*; they are mine, I have died for them, sin and Satan shal not keep them, shal not hold them; hands off sin, hands off Satan, I must Humble them, and Call them, and Justifie them, and Sanctifie them, and Save them for ever. And therefore the Lord was typed out in the Parable of the Owner, *that left Ninty and nine to seek the lost sheep*, Luke, 15. 4, 5. And when it could not seek its own good or Christ, or find either, the

the Lord ſought it up and found it; and brought it home upon his ſhoulder.

2 *More Particularly*: The accompliſhment of this Work Diſcovers it ſelf in Four Particulars.

The Lord calls in that Commiſſion which formerly he put into the hands of Satan, to lay hold of the heart of a ſinner, as a Malefactor attached of high Treaſon committed againſt God and Heaven, and therefore it was he ſent him with his Mittimus, (as the Juſtice doth the Felion) into the Cuſtody and keeping of Satan, that ſince he would not be ruled by the *Law of Liberty and Life*, he ſhould be made a ſlave unto ſin, and ſubject to death, and that for ever, to be kept in the Chains of darkneſs until the day of the great Goal Delivery, and the Declaration of the fierce wrath of God, and this *Durante bene placito*: during the pleaſure of the Lord, or until ye ſhal underſtand his Majeſties pleaſure to the contrary. For ſtill you muſt remember, That as in Courts and Courſe of Juſtice amongſt men upon earth, it is ſo in the Court of Heaven, and the Proceedings of the Almighty, the Malefactor is the Kngs priſoner. The Jaylor is but the Keeper or under Officer, betruſted with the Execution of Juſtice, the Lord is the ſole Commander of mens ſouls, and of life and death, unto which they are liable by reaſon of their ſins: This being the Commiſſion the Lord put into the hands of Satan and ſin for the preſent, unleſs any Expreſs appear to the contrary: He is now pleaſed to ſignifie to the Prince of Darkneſs, and to the Power of Hell, and to thoſe Damned Spirits by the Miniſtery of the Word in the mouths of his Servants, and by the Hand and Almighty Operation of his Spirit: be it known unto you, you Principalities of Dark- 1.

nefs and ſpiritual wickedneſſes, that take poſſeſſion of, and rule in the hearts of the Children of diſobedience, that upon the firſt hearing of this holy Word and Meſſage diſpenſed by my faithful Servant as a warrant under my hand, that it is my Royal Wil and Command, That you forthwith let looſe that poor ſinner, who hath been long priſoner in the chains of Darkneſs: For my Juſtice is fully anſwered, and ſatisfaction fully accepted: Fail not at your peril, under the infinite diſpleaſure of the Almighty. Dated at the Court of Mercy before all worlds, publiſhed this preſent day and inſtant, according to the counſel of mine own Will.

This puts the powers of Darkneſs, the Devils and his Angels to deep Conſultation what to do, they ſee they have no warrant now to hold the ſinner any longer, and yet they have no wil to let him go. They are very loth to part with him, and yet their power is gone whereby they have hitherto kept him, *For the ſtrength of Sin is the law*, 1 Cor. 15. 56. And this is to *take away the Devils Armour*, Luke, 11. 22. When Juſtice will deliver the ſinner, Satan hath no power to hold him. As our Savior ſaid to *Pilate*, when he ſaid, I have power to bind thee, or to looſe thee; our Savior anſwers, *Thou hadſt no power, unleſs it were given thee from above*, John, 19. 11. So Satan hath no power but what is given from above, according to the Edict of Gods revenging Juſtice and their juſt deſervings: Therefore now God the Father, through the perfect Death and ſatisfaction which the Lord Jeſus hath yeilded, the Edict of Juſtice is Repealed, and therefore the Devils cannot detain. As it was ſaid touching our Savior, when he was in the Grave, *It was impoſſible he ſhould be holden*, 2 Acts, 24. becauſe Gods Juſtice was anſwered. So here,

When

When the Devils power is now gone, and that Juſtice hath ſignified her pleaſure, That the Priſoner muſt be ſet looſe, they then begin to pretend the right they have, and the claim they can make yet unto the Sinner. Therefore Sin and Satan ſeem to plead their own Cauſe in way of Juſtice, and that which cannot be gain-ſaid, as that the ſouls of ſuch ſinful Creatures do appertain to them; for beſides (ſaies Satan) the Statute Law, *The ſoul that ſins, that ſoul muſt die.* The Evidence is cleer from their practice and experience: Whether theſe be the ſeed of the Serpent, becauſe they expreſs the nature of the ſerpent in their actions, Is it not written, *John*, 8 44. *You are of your Father the Devil, for the luſts of your Father you will do.* Theſe are they whoſe hearts if they were diſcerned, whoſe carriages if they were traced and taken notice of, would give in Evidence that the poyſon of the Serpent was in the one, and the venom of the Serpent in the other: Why, Have they not, nay, continue they not to do the luſts of the Devil to this day? They have the Spirit of ſin and Satan within them: and therefore they are their Children, and therefore ſin and Satan have a right and title to them. Is it not again writ, *Rom.* 6. 16. *Know ye not that to whom you yeild your ſelves ſervants to obey, his ſervants you are.* As who ſhould ſay, It is a ruled caſe, common and confeſſed by the verdict of al. If ye yeild your ſelves to obey ſin, you are the ſervants of ſin: therefore ſaies ſin and Satan, ſince we have ſuch law on our ſide for our right, we crave our right; for theſe have yeilded themſelves ſervants to my temptations ſaies Satan, and to my allurements ſaies the World, and to my inſtigation ſaies Sin, therefore they are our Servants, therefore let us have them ſtill. To which the Lord Anſwers, and Juſtice alſo Replyes, While

they did remain the ſeed of the Serpent, and in the ſtate of the Children of wrath, ſo long you have reaſon to have them, and right to challenge them, and therefore it is you have detained them as Priſoners to your pleaſure to this day: Yea, but ſaies the Father, The Lord Jeſus whom I have ſent, he hath undertaken to pacifie my wrath, and purchaſe their deliverance, and ſo hath done, for he hath bought them of Divine Juſtice, and therefore hath right now to make them the ſeed of the Covenant of Grace, and to bring them to himſelf, and life; as they are, and have been the ſeed of the Serpent and eſtranged from me and happineſs: and therefore he hath not only done for them what was required on their behalf, but he wil work in them what may be anſwerable to the Covenant and the Condition of it, therfore your claim is nothing. This under correction, I take to be the meaning of that place, *Rom.* 8. 2,3,4. which is myſterious and dark, and dazels the eyes of Judicious Interpreters, that ſeveral ſenſes appear to the ſeveral apprehenſions of men, we wil open it briefly as we paſs by, and apply it to our purpoſe. And that which I ſuppoſe wil give ſome light to the true intent of the place, and wil be as a Key to the Scripture and ſet open the ſenſe, that an eaſie apprehenſion may give a ſad gueſs at the purpoſe of the Spirit, is this, I ſuppoſe the words muſt be underſtood of the work of the Spirit wrought in us, and the impreſſions of Grace lett upon the Soul, not of the work of Juſtification, which is wholly without us in the Lord Jeſus our Surety, and only counted ours. And this that Phraſe in the *4th.* verſ. ſeems to me of neceſſity to imply. Where it is evident that the end of the former work of Chriſt is made this, That *the righteouſneſs of the Law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.*

Spirit: Whereas in the work of Juſtification, the truth of the work, the meaning of the Lord, and expreſſion of Scripture is other, 2 Cor. 5. laſt. *Chriſt was made ſin, that we might be made the righteouſneß of God in him, not in our ſelves*: That Righteouſneſs for which we are Juſtified is fulfilled for us by Chriſt and is in him, its not fulfilled in us. For it is the Doctrine of the Popiſh Sect, who are adverſaries to Gods Grace, that we are juſtified for any thing wrought in us, and for which we are for ever to renounce them. And hence it is, *Phil.* 3.7. *Not having mine own Righteouſneß, but that which is of God in Chriſt*: Therefore not in us properly. This being granted, I ſhal ſhortly give you the meaning of this 3*d*. Verſ. *For what the Law could not do in that it was weak through the fleſh, God ſending his own Son in the likeneß of ſinful fleſh, and for ſin, condemned ſin in the fleſh*: The Apoſtle had evidenced the ſtate of a man in Chriſt by the fruits of it, *He walks not after the fleſh, but after the Spirit*, Verſ. 1. The Queſtion might be, How comes that about? He Anſwers, Verſ. 2. *The Law of the Spirit of life which is in Chriſt* (as the Head) *hath freed me* (and ſo al his Body, and each Member) *from the Law of Sin*: that is, The Soveraign Rule of Sin and Death. But why was the Spirit of Chriſt neceſſarily required to do this, ſince the mind of God is in the Law revealed, and my Obedience required therein? Is it not enough that I underſtand this, and thereby be enabled to follow it? The Apoſtle anſwers, No: *It was impoſſible* for the Law to enable a man to walk after the Spirit, and to be free from the Law of ſin, for ſo the Cauſal [*For*] knits this Verſe as a proof of the former, not becauſe *the Law* was faulty, but becauſe *our Fleſh*, our natures were corrupt,

rupt, and thence it is not enough, the Lord should tell and teach, unless there be some other Spirit and Power to enable.

But how then comes this other Spirit? He Answers, Ver. 3. *God sent his Son to take our Nature* upon him, who was like unto us in all but sin, and he sent him to take our Nature *for sin*; i. e. For the Removal of sin: And these words are to be referred to those going before, *he sent* not to those after *he condemned sin.* As thus, He sent his Son in the similitude of sinful Flesh, *for sin*, for the removal of sin; and he condemned sin in the Flesh, *i. e.* In the Vertue of the Sufferings of his Flesh he did abolish and destroy the Authority and Jurisdiction of sin, so that sin as we may say hath *lost his Cause*, and is as we use to speak, *non suited*; fails wholly in al the Pleas it can or doth make for any right it hath to the Soul of a sinner: As we say of a man that is Cast in Law, that the Cause went against him, His Cause is Condemned, or his Cause is Damned, his Claim is false and feeble, and hath no force to carry the thing he would. So here, Sin fails of its Claim, is wholly Cast in the Suit that it makes for the Challenge of the Soul: Divine Justice delivered it into its power because it was wronged, but must now deliver it out of the Claim and Authority of sin, being satisfied: And from hence this will be attained, That the Righteousness which the Law requires, may by the Spirit of Christ be wrought in me, here by way of inchoation, hereafter in perfection.

To the like purpose is the meaning of that place also, 1 *Pet.* 4. 6. *For, for this end was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.* In the first Verse, from the Death and Sufferings of our Savior, he perswa-

ded

ed thoſe to whom he wrote, That they ſhould make that Application by way of proportion, That *they who ſuffered in the fleſh*, i. e. Had their fleſhly luſts ſlain by the Death of Chriſt, ſhould *ceaſe from ſin*. This 6th. Verſe is one proof of that, *For, for this end was the Goſpel preached* to men alive when they heard it, but now *dead*; ſo that thoſe that are now alive, and thoſe that are gone, they might *be judged in the fleſh*; that is, their luſts of the fleſh might have ſentence paſſed againſt them, and Execution done upon them, and ſo be aboliſhed, even that fleſh, thoſe luſtings which are Κατὰ ἀνθρώπους, *according to men*, which come from corrupt nature, that ſo we may live in the Spirit *according to God* and his Counſel, which guides us according to Gods mind: To this place alſo appertains that in *Rom.* 7.4. *Wherefore my Brethren you are become dead to the Law, by the Body of Chriſt, that you ſhould be married to another, even to him that is raiſed from the Dead, that we ſhould bring forth fruit unto God.* And Verſ. 6. *But now you are delivered from the Law, that being dead in which we were held:* that is, The marriage Covenant between Sin and the Soul being broken wherein we were held: The full Compariſon of which, thoſe words are but one part, is taken by way of Reſemblance from marriage; namely, As long as the Man lives, the Woman is bound by Marriage Covenant; he may plead it, and ſhe cannot gain-ſay it but ſhe is his: But if the Husband be dead, than ſhe is free, the Law or Covenant cannot bind her, there is no Claim on the Mans part that can be pretended, nor Right on Her part acknowledged. So is it betwixt Sin and the Soul, who were as it were handfaſted together by reaſon of the Breach of the Law, being thereby delivered up in Gods righteous Juſtice unto the juriſdiction

diction and authority thereof: But when by Christ the Law is now satisfied, and Justice answered, and the Soul delivered from under the Covenant of the Law as broken, and the power of sin removed, the bond of the Covenant whereby they were married, is now dis-annulled, so that sin cannot Challenge any Right over the soul, no more than a dead Husband, nor yet should the Soul yeild to any such Claim.

3. As Sin and Satan can make no Claim to the Soul, so neither can they keep possession of it; but they are Outed there also by Christ. For as it is in Marriage, the Woman who is engaged by Marriage Covenant, as she is bound by Law to the Man, so are they tyed to mutual Cohabitation one with another, possession and enjoyment of each other: So here, when by the breach of the Covenant of the Law, the soul was under the Right and Claim of sin, sin and Satan took up their abode in the soul, and took possession of it. So Satan is said to cast it into the mind of *Judas*, and *to enter into him*, Luke, 22. 3. And *Judas* himself is said to be *a Devil*. Joh. 6. last. That was only spiritually. And what he did to him, he doth to al the Children of wrath, while they remain in their natural estate, when now the Lord Jesus comes to bring the soul under the Covenant of Grace and to make the sinner one of the seed of that Covenant, he casts out sin and Satan, and dispossesseth them so, that they cannot have ingress and egress as before, nor can he say, *I will return to my house*, nor take up his abode there, nor wil he find it swept and garnished that he may solace himself therin, and enjoy his habitation as in former times, but he finds the door now shut against him: This is the meaning of that place, *Joh.* 12. 31. *Now is the judgment of this world; now is the Prince of the world cast out:*

t: and I if I be lifted up will draw all men after
e. Our Savior in the foregoing Verſes being to
ter into his Agonie, and ſenſible of the dreadful
dignation of his Father, he prayes, *Father keep*
e from this hour, but for this Cauſe came I unto
is hour. Father, Glorifie thy ſelf: that is, In his
Death: And the voyce from Heaven anſwered, *I*
ave, and will Glorifie it: I have Glorified my ſelf
n thy Life, I wil Glorifie my ſelf in thy Death.
Then our Savior ads, *Now*: that is, When he was
o ſuffer *the judgement of this world.* That wil be
Crucified when he is Crucified. *The Prince of this*
orld Satan is caſt out, ſhal be caſt out from taking
nd keeping poſſeſſion of the ſouls of ſinners. *For*
f Chriſt be lifted up, on the Croſs, and ſuffer, he
wil by the power of his Death break down the par-
ition wall, and *draw all* Nations, his Elect out of
l Nations ſhal be called by the preaching of the Go-
ſpel. This I take it, alſo is the meaning of that place,
Joh. 16. 11. When the Spirit comes, *he convinceth*
he world of ſin, that they be miſerable in regard of
hat, *of Righteouſneſs*, that there is Salvation in a
Chriſt, and free pardon; and *of judgement, becauſe*
he Prince of this world is judged. This ſhews the
inſtalment of the ſoveraign Government of our Sa-
vior, ſo *Joh.* 5. 22. All Judgement is given into the
hands of Chriſt, that is the immediate diſpenſation
of al ſovereign Power and Rule. And this was one
of the things that *Peter*, in whoſe Miniſtery the Spi-
rit after the Aſcention of our Savior Convinced the
world of, *Acts*, 2. 36. *Let all the houſe of Iſrael*
know aſſuredly that God hath made this ſame Jeſus
both Lord and Chriſt. So that *he will not break the*
bruiſed reed, which is done in Contrition, when the
ſoul is bruiſed with the ſight and ſenſe of ſin, and yet
is indeed wholly helpleſs and weak, yet he wil not
break

break it by deſpair, *until he bring judgement unto victory*, make his Government and Diſpenſation Victorious.

4. The Soul comes now not to be acted by the motions of ſin, nor carried by the temptations of Satan as formerly, that howſoever its true, that while Satan Converſeth here in the Camp of the Saints in the Warfare of this world, and while we carry theſe bodies, the houſes of Clay without us, and a body of Death within us; It cannot be but ſin and Satan will give many aſſaults and preſs in mightily upon the ſoul, and with the violence of their Charge ſomtimes may crowd the ſoul out of its intended Courſe of ſpiritual Converſation, and juſtle it aſide out of the right way, yet they ſhal never be able to prevail, as to pervert the frame of it: but the ſet, and face, and frame of the ſoul wil be towards God, and the bent of it for him.

Hence Chriſt is ſaid by Death to deſtroy him that had the Power of Death, that is the Devil. *Heb.* 2. 14. To deſtroy him (in the Original) is to take off the Activity of Satan, and by a deadly blow to ſtay the prevailing virtue of any temptation, as that it ſhal not ſway the ſoul to its bent, though it may hinder the ſoul and dull the acts of it in the daily exerciſe of ſpiritual Duties. Look as it is in a Bowl that is ſtrongly byaſſed one way, and ſo carried to the mark, however by many rubs and ruggedneſs of the way, it may be turned aſide and juſtled out of the right tract, yet it ſets toward the mark, and is carried that way, and wil fal that way by the force of the byas that doth over-ſway it. So it is here, The Spirit of the Lord that layes hold upon the ſoul, is like the weight of this byas, that is faſtened to it, and cloſeth with it: So that however the ſtrength of temptation or corruption may by a mighty

mighty violence juſtle the ſoul out of the way, and out of that right and righteous proceeding in which it ought to walk, yet the over-ſwaying hand of the Spirit wil keep the bent and ſet of it towards the Lord and his Truth. 1 *John*, 3. 8. Chriſt was manifeſted that he might deſtroy the works of the Devil; that he might Analiſe and unravel, and undo as it were, and take in pieces that frame of wickedneſs which Satan had ſet up in the heart, and turn it up-ſide-down. When the Soul was turned from God, unto ſin, and the Creature, Chriſt came that it might be turned from ſin and the Creature to God again: The word is the ſame with that *Joh.* 2. 19. λυσατε τον ναον τουτον, deſtroy, or take down this Temple: And here, 1 *Joh.* 3. 8. ινα λυση: So to looſen one tyed in Bands. So the Lord Chriſt doth the works of Satan; Satan may grapple with the Soul, and lay violent hands upon the Heart, but bind it he can never more, or make it a ſervant to himſelf.

Sixth Particular in Explication of the Point.

Queſt. 6. Why is this Work of Attraction given to the Father; as in the text, *None can come to Me, but whom the Father Draws?*

I Anſwer. This Work as all Actions which paſs upon the Creature and leave ſome change there, are equally and indifferently wrought by al the perſons in the moſt Glorious and Bleſſed Trinity, and ſo are truly underſtood of al, and truly given unto al: but only they are in ſeveral places in an eſpecial manner attributed unto ſome becauſe of ſome peculiar Conſideration that may be attended by reaſon of ſome Circumſtancees in the place; and ſo the intendment of the Spirit, and aim of the Text, may rightly be attended and conceived in this place; we

ſhall a little explicate and unfold both, that al mi-
ſtakes may be prevented.

1. This Work of Drawing is Common to all th
Three Perſons.

That which iſſues from the Deity and Eſſenc
firſtly, that muſt indifferently belong to al the Per-
ſons: For as al the Perſons have the ſame individu-
al Eſſence wholly and equally communicated, they
are al one God. The Unity of the God-Head is a
of it, and al in a like manner at once given to them al
And thence it follows, That as the ſame Eſſence, ſ
the ſame both Attributes and Actions which apper-
tain to the God-Head, or be done by the God-Head
are wholly and joyntly affirmed of all the Perſons
They al are Infinite, Eternal, Omnipotent: Al
Create, Redeem, Call, Convert, Sanctifie; be-
cauſe theſe Actions are Creatures, therefore no
the firſt Being, but from the Firſt; therefore fro
the God-Head: and therefore are truly ſaid to b
done by al that have the God-Head, and are truly
ſaid to be God, and ſo by al the Perſons.

Again, Look we to the language of the Spirit i
the Scripture, we ſhal ſee that either the very lette
of the text ſo ſpeaks as here, or elſe the ſame thing
in the ſame ſenſe, in ſome variety of Explication i
given unto al.

That which is here ſaid of the Father, our Savio
ſpeaks upon the like occaſion of himſelf, *Joh.*12.32
And *I, if I be lifted up ſhall draw all people to me*:
The ſame word here and there is uſed: The ſame
work alſo intended, though not in the ſame expreſ-
ſions, is affirmed of the Holy Ghoſt, *Joh.*16.9,10
I will ſend the Spirit, and he ſhall Convince of Sin,
of Righteouſneſs, of Judgement: This Convictio
on is the ſpecial work of the Spirit in this great work
of Attraction.

Laſtly

Laſtly, Its a known and received Principle of Religion, That the Perſons differ each from other, only in ſome Internal and Incommunicable relative Property, whereby the Perſonallity of each is expreſſed, and the Perſon diſtinguiſhed, as begetting to the Father, to be begotten to the Son, to proceed from Both to the Holy Ghoſt: And ſo the Order and Manner of the Working of each which of neceſſity follow herefrom, as the Father works of himſelf and firſt in Order, the Son from the Father and ſecond in Order, the Holy Ghoſt from Both, and therefore laſt in Order. And therfore obſerve from hence before we paſs, That it is a dangerous Deceit, and a deſperate Miſtake, ſo to appropriate this work to the Father, and ſome other actions to the Son, and Holy Ghoſt, as that we ſhould thereby bring in ſeveral Ranks and Conditions of Chriſtians. As for Example, From this Fancy men have forged ſuch Diſtinctions of the Works of the Perſons, and ſuch Differences ſuitable of Chriſtians who receive ſuch Impreſſions; As they Attribute Drawing to the Father, Liberty to the Son, Power to the Spirit: and then, ſuch are under the Fathers Work: ſuch under the Sons Work. but yet are not attained to the work of the Holy Ghoſt. And ſuch who are to be under the work of the Spirit and ſo to be ſealed, they have had al the former: Whereas in truth, and according to the ſimplicity of the Scriptures, al theſe works are ſaving, and al of them wrought by al the Perſons, and he that is under the work of the Father in any of theſe, is alſo under the work of Chriſt, and the Spirit in them al. For as Drawing (before) is given to al as wel as the Father, the like we may ſay of Liberty, and Power. Doth the *Son ſet us free?* *Joh.* 8. 31. So doth the Spirit. For, 2 *Cor.* 3. 17. *Where the ſpirit of the Lord is, there is freedom:*

The

The law of the spirit of life hath freed us from the law of sin and death. Rom. 8. 2. Doth *the spirit seal us?* Ephes. 1. 13. So doth the Father also: 2 Cor. 1. 12. *He that confirmeth and sealeth us is God who hath given unto us his holy spirit*: So likewise our Savior who *hath the two edged sword in his hand.* Rev. 2. 17. *He gives the white stone and the new name that no man knows*: That is the secret of Adoption, and seal of Sonship; yea, it is general, *What ever he sees the Father do, even those things the Son doth also.* Joh. 5. 19. We must be wise and wary therefore that we be not taken aside with that Delusion.

2. Though this Work be wrought by all, yet it is attributed unto the Father here in the text: because the manner of his work is herein more plainly discovered, and expressed also experimentally unto the heart; and that as here he is described, *To send the Lord Jesus*: I shall shortly open both: 1 Why it is ascribed to the Father: And, 2 Why to the Father as sending the Lord Jesus, *Unless the Father which hath sent me, draw him.*

1. First then, Why the Father is said to Draw?

This Drawing as we have Disputed formerly, implyes Two Things in it of necessity: 1 Something from whence the soul is drawn, and that is sin upon which the soul was settled. 2 Something unto which the soul is drawn, and that is Christ. Now both these Expressions serve both these Intendments in a most pregnant manner.

1. Because the Fathers manifesting himself in his displeasure unto the soul, doth beget it, and most further the work of that holy violence which is offered unto the soul for the removal of the sin from it, and by which this drawing we know is first begun, which may most conveniently thus be conceived.

The ſin of *Adam* falling from his Creation in which the manner of the Fathers working is eſpecially diſcovered, in that he is the original in the Deity, firſt in Order, and Working from himſelf, and Creation is the Original of things, there they have their beginnings: Hence in Scripture it is ſaid to be committed directly againſt him, and indirectly againſt the Son and the Holy Ghoſt; becauſe that work wherein though they al wrought, yet the manner of the Fathers diſpenſation did principally appear. 1 *Joh.* 2. 1. Little Children ſin not at al, but if any man do ſin, we have an Advocate with the Father. He ſayes not, We have an Advocate with an Advocate: Chriſt is not properly, and firſtly, and directly an Advocate to himſelf, but an Advocate is to plead with the party offended, in behalf of him who ſtands guilty and hath offended, and therefore he is ſaid to be an Advocate with the Father, becauſe he was the offended party properly and directly. Chriſt an Advocate to plead the Cauſe of his people, the Spirit the Witneſs to Certifie of the Succeſs what the Advocate hath done for them, and what acceptance he hath found with the Father in their behalf.

Hence the Fathers Diſpleaſure in the fierceneſs of it comes as moſt croſs, and directly contrary unto ſin, and ſo the ſinner; becauſe directly wronged, and therefore hath moſt reaſon, and is moſt ready to offer violence to the ſin, for the deſtruction of that, and the Confuſion and Condemnation of the ſinner becauſe of that: And hence therefore the reſiſtance of ſin comes to be deſtroyed, and the ſoul of the ſinner moſt affrighted for it, and wearied with it, and ſo compelled to part: And therefore our Savior who was in our ſtead, and became our ſurety, and bore our ſorrows, the *chaſtiſement of our peace* being

ing upon him; He ſayes, *Shall I not drink of the Cup which the Father will give me?* Joh. 18. 11. By Cup is meant thoſe ſufferings in our behalf which the Father had appointed, and did alſo lay upon him; and ſo Conſequently upon us in him.

If the fierceneſs of the wrath of the Father as the Partie directly offended is moſt croſs to the ſin of a ſinner, and moſt dreadful to his ſoul as guilty, then the Expreſſion thereof even in that regard, is moſt fit, by a kind of violence to remove ſin from the ſoul, and to force the ſoul from it.

2. Again, The *Father as he ſends Chriſt*, Draws unto him: Becauſe when he ſo makes himſelf manifeſt unto the ſinner, he ſhews the ſoul whither it ſhould go, and what certain ſucceſs it may expect; yea, eaſie and ready acceptance with the Father, and deliverance from his wrath, and the vengeance deſerved if it do go. For when the ſinner comes indeed to look upon the ghaſtly viſage of ſin, to ſee the heinouſneſs, and the unſufferable bitterneſs of that Evil that doth undoubtedly attend upon it. He now Concludes, he muſt either part from ſin, or elſe he muſt needs periſh in it: it cannot be avoided. Go he muſt from his ſin, but whither to go he cannot tel, that the filth and guilt of ſin may be removed from him, and he delivered from the wrath of the Father which he hath deſerved by it. When he hath ſought far and neer for ſuccour and ſhelter, that Heaven and Earth profeſſeth there is no ſalvation to be had in us. Holy Ordinances and Duties ſay, We have heard of the Name thereof, but we neither have it, nor can give it, only we have heard tel there is Salvation in Chriſt, and in no other Name under Heaven: The ſinner therefore intends to make out to a Chriſt, but yet the Queſtion and Doubt meers him, Though Chriſt can Diſcharge my Debt, lay down and preſent

ſent ſufficient pay, Its yet doubtful whether the Father, being the Creditor, wil accept of it, and reſt ſatisfied with it, or no: Yea, ſayes the text, *The Father hath ſent him* for this purpoſe *to be his ſalvation unto the ends of the earth*, and therefore he wil not refuſe him: briefly, there be Three things inimated in this ſending, which may draw the thoughts of the ſinner towards Chriſt.

1 That God hath appointed him, in his everlaſting purpoſe and Counſel, to accompliſh this work, *Iſa.* 49. *The Lord hath called me*, verſ. 1. And *he ſaid unto me, Thou art my Servant, in thee will I be glorified*, verſ. 3. *Thou ſhalt be my ſalvation to the ends of the earth*, verſ. 6. *Joh.* 6. 27. *For him hath the Father ſealed*: A Compariſon taken from Princes when they would ſend any with certain Evidence of their Appointment and Approbation, they give him a Commiſſion, and ſignifie their mind under their Hand and Seal: So the Commiſſion and Authority of the Father, is as it were the Evidence, and that undeniable, that he was Deſigned to this Service.

2 That he hath fitted and furniſhed him with all ſpiritual abilities and ſufficiency to diſcharge the work of Redemption committed to him, *Pſal.* 89. 19. *He hath laid ſalvation upon one that is mighty to ſave*: Yea, *Iſa.* 61. 1. 2. *The Spirit of God was upon him, and he hath anointed him, i. e.* Furniſhed him with Grace, that he might ſuit al the neceſſities and deſires of his people, *yea, with the Spirit above meaſure*, Joh. 3. 34.

3 That he accepts of him, and his Service and Mediation, in the behalf of al thoſe whoſe perſons and places he ſuſtains, *Matt.* 3. laſt. *This is my beloved, in whom I am well pleaſed*: Not with whom only, but *in whom*, with al thoſe whoſe

place he ſuſtains, and whoſe ſurety he was.

If God the Father who was offended, and that deeply with my ſin, and therefore is now come out againſt me, either to deſtroy my ſin, or to ruinate and condemn my ſoul, he hath appointed the Lord Jeſus his Son to deliver poor Creatures from their ſins and from his wrath, and he hath fitted him for this ſo great a work, and he wil accept him only, and al that ſue for acceptance in him. He only appointed, fitted, and accepted for ſinners, let us therefore look towards him, and go to him. The Father that hath ſent him for this end, would drive me out of my ſins, and ſend me to him for ſuccour and relief, that I may be ſure to ſpeed. And I may be ſure the Father who is ſo deeply offended, wil never refuſe him, nor me, if I come to him through his Chriſt.

So we have done with the Explication of the Point.

Uſe. 1 *Inſtruction.* We may hence by way of Collection inferr ſeveral things, which are of much Conſequence in our daily Courſe, and yet al appertain to this place as to their proper reſidence where they have their firſt riſe, and therefore may moſt clearly and rightly be here diſcuſſed and ſo diſcerned by thoſe who *will encline their ear, and apply their heart unto wiſdom.*

Coll. 1. Hence it follows by force of undeniable Conſequence, that this work of Attraction (and ſo of preventing Grace) proceeds from God as the only Cauſe thereof, and depends wholly upon his good pleaſure, and that he works in us without us: We being deſtitute of al Ability which might help thereunto.

That

That which is done by a Holy kind of Violence against the natural inclination of the heart, that must needs be done upon us, but not by us; we have no hand in that work, and so it is here as hath been proved. Let me ad Two or Three Reasons more besides the Evidence of the Rule from whence it is immediately deduced.

Here that Weapon comes first to hand which some of the Ancients have so often used in this Cause, and its the Canon of the Apostle, and that Staple Principle that cannot be gain-said, *Rom.* 9.16. *It is not in him that willeth, or in him that runneth, but in God that shews Mercy.* Where al other helping Causes that may share in the Conversion and bringing home of the sinner, are wholly denied & cast out, though they were Means of special improvment, that if any thing might seem to further it, they might have been of peculiar use, and of a speeding nature. It was not a sleepy, careless, slighting of the attainment of any spiritual good, or a sloathful attendance upon it, nor is it a kind of heartless, and spiritless Affection to it that are here rejected, nay though his will was there, and the strength of endeavor, yet both miss the mark; The Apostle is Plain and peremptory, Let him set Heart, and Feet, and Hand, and Head on work, he shal never do no good on it, it is not there. Its meerly only *in him that shews Mercy.* *Reas.* 1

It was wont to be Answered by the *Pelagians*, that it is so said, That its not in him that Runs, or Wills, without Mercy pittying of him, and Grace assisting of him, he cannot do it without these, let him do what he can; yet he can do it with these. The vanity of which Answer hath been long since discovered, as that it crosseth and corrupteth the very meaning of the Apostle. For then the meaning upon

the ſelf ſame grounds would here be thus, As it is not in him that Wills and Runs without God aſſiſting, co-working; ſo you might turn the tables: Its not in God that ſhewes Mercy without him that Wills and Runs. For if the words be not a plain & peremptory denial, but only comparatively to be taken, Its not ſo much, or not in his willing and running without Mercy prevailing and helping, yet they concur as Cauſes in this work; then may they as juſtly be taken the other way: Its not in God that ſhews Mercy only and wholly, but in him that wills and runs in part, which is to deſtroy the text, and to croſs the intendment of the Spirit.

Reaſ.2 That Diſpenſation of God which gives ability and a Principle to the will for to work that act and diſpenſation muſt be before the ability of the will and act of it, and ſo cannot be cauſed by it. As if God put a ſoul into thoſe dead dry bones in *Ezek.* 37. that they might live, this putting in of the ſoul whence comes life, is before, and ſo without the work of the ſoul, or life alſo; and not at al cauſed by either. But this Preparation and pulling away from ſin, is to make way for a ſpiritual ability to be given to the will for to work, and therefore it is before the will and work, and either of them as any cauſe. So the Apoſtle *John*, 1 Joh.5.20. *He hath given us a mind to know him and his Chriſt.* Not only drawn our this act of Knowledge, but given a mind alſo to enable us hereunto. 2 *Cor.* 3. 5. *We have no ſufficiency as of our ſelves to think a good thought, but all our ſufficiency is of God*: Not only the thinking, but the ſufficiency thereunto. Its he that *gives a heart of fleſh, and then cauſeth us to walk in his wayes*: *Ezek.*36.26,27.

This is to be Obſerved againſt a wretched Shift and curſed Cavil of the Jeſuits; when they would pretend

pretended to give way to the Grace of God; and yet in truth take away what they give: And therefore they yeild freely and fully, That *it is God who gives both the will and the deed.* And Grace is required of neceſſity unto both, and neither can be without it; nor will nor deed. But in truth this is nothing but a colour of words, when the ſenſe which they follow ſounds quite contrary. For ask but their meaning, and when they have opened themſelves, al comes to thus much; That the Lord hath a Concourſe and a co-working in the Will and Deed, and ſends forth an influence into the act of the Will, and of the work done: and leads forth and guides both unto their end. And this is no more than he doth with the act of any Creature; the firſt cauſe concurring with the ſecond: *For in him it is that we live, and move, and have our being.* As it is with Two men that draw a Boat or a Ship together, each man hath a principle and power of his own whereby he draws, but both theſe meet, and concur, and co-work together, in the drawing. So that al this that is ſaid is but indeed to darken and delude the Truth; yea, and to deſtroy the work of Gods Grace, and deceive the Reader. For this gives no more to the work of Gods Grace in Converſion, than it doth to the Act of Providence upon, and with the act of any Creature reaſonable.

Whereas this muſt be obſerved carefully, and for ever maintained as the everlaſting Truth of God, That the Lord gives a power ſpiritual to the work, which it had not before he Concurs with the act of that power when it is put forth, he gives him a being in the ſtate of Grace, before he leads out the act of that being. He firſt lets in an influence of a powerful impreſſion upon the Faculty of the Will, before he Concurs with the Act or Deed. He *gives a*

heart of flesh, and then *causeth them to walk in his wayes*: As if one could put a Principle of life and motion into another, and then draw forth the act of that power to the performance of the work: As to draw a Boat, &c. This comparison will express the truth of the work.

Reas. 3 As it is with the Sons of the first *Adam*, in the work of their Generation naturally, and the perverting and turning aside their souls from the Lord: So it is with the Sons of the second *Adam* in their spiritual Regeneration and Conversion. But in the first the work is wrought in them without them; so it is said of *Adam*, *He begate a Son in his own image*, Gen. 5. 3. That the Son was begotten in point of natural Constitution, and that he was in *Adams* Image, his mind darkned, his will perverted, and the whole frame and disposition of the whole Man turned aside from God; all which is wrought in the Child without any act on the Childs part. So it is with every one that is begotten unto God by a new Conversion. There is an impression of Gods Spirit to turn them from sin unto God, without any ability of their own, further than it was given them by God, and acted by his Spirit. *Jam.* 1. 18. *Of his own will begat he us.* Joh. 1. 13. *Born not of the will of blood, nor of flesh, nor of the will of man, but of God.*

Coll. 2. Hence then it follows in the second Place, That the Conversion of a sinner depends not upon, nor is lastly resolved into the Liberty of mans Will, which is the proper Opinion of the Arminians, and somwhat more grois than the Jesuits themselves wil own. The sum of it, and the full sense of it will appear in the Answer to this Question: Suppose that all outward means have been used and improved by providence upon Two Persons indifferently, in the same

place

place enjoying the same helps, say *Judas* and *Peter*, who were both trained up under the wing of Christ, and received the droppings of his daily counsels alike, their minds both so far enlightned, and their Consciences convinced of the things of God and Grace, that they see what the will of God is, and what their way is to Happiness, by Beleeving in Christ.

Here grows the Question: Why doth *Peter* receive Christ, and *Judas* reject him? Why the Answer and last Resolution of Arminians is here; It was in the Liberty of their own Wills, and *Peter* would close with Christ, *Judas* would refuse him. But the Orthodox Divines Answer out of the Word, The *Lord gives a heart of flesh to* Peter, and enables him: which he denies unto *Judas*, as he justly may, and *Judas* hath justly deserved he should. The wretchedness & falseness of the former Opinion appears as from the former ground, so also from these following Arguments.

If the Will of it self hath not the next Passive power to receive Grace and Christ, then it is not in its Liberty to chuse or refuse: But it hath not the next Passive power, *Rom.* 8.7. It *is not subject to the law of God*; nay, it *cannot be subject* to receive the Work, therefore not Chuse the Work much less. *Argu.* 1.

If it be in the Liberty of the Will either to Chuse or Refuse, and that our Conversion is lastly resolved into that; then it is in a mans own proper power and freedom to make himself to differ from another: which the Apostle peremptorily and professedly denies, 2 *Cor.* 4.7. *Who makes thee to differ?* And *What hast thou that thou hast not received?* Why the Arminians will say, It was my own Will that made me to differ, the Liberty of my own Choice, because 2.

becauſe I uſed and improved my freedom wel, which another did not.

3. That which exalts the Will of man above the power and will of God, and makes it the more principal Cauſe of our Converſion, that is injurious to Gods Grace, and oppoſite to his truth, and the aim of his counſel, which is to work al for the manifeſtation of the Glory of his free Grace. But this Opinion doth ſo. For it makes it in the power of mans will to fruſtrate and over-power al the Means which are provided, and the operations of the Spirit upon the ſoul, For, for al theſe, the ſoul may not be Converted. But if this be put forth, then the work is accompliſhed and brought to perfection without fail: That *in genere moris*; this *in genere cauſæ efficientis proprie ſic dictæ*. That is only to ſtir up power, this alone puts forth the power by which it is wrought.

4. This Deluſion is exceedingly derogatory to the Glory of God, deprives God of that Praiſe and Thankſgiving which is due unto his Name; for upon this ground, a Reprobate wretch who ſhal periſh for ever in the bottomleſs pit, ſtands as much bound to God for his Grace and Bounty as he that is ſaved. For they were al equal in the Means provided, in the operation of the Spirit, and the offers tendered for good; had the one the Ordinance, the other had ſo to. Had the one Priviledges, Abilities, the other ſhared equally herein. Was the one enlightned, perſwaded, ſo was the other: That the one received Chriſt, that was his Free Will, he may thank himſelf for that, and not God.

But the Saints when they come *to acknowledge the Son of God*; at the meeting of al the Churches they do profeſs the contrary; It was not their prayers, their tears, nor hearing, nor reſolutions, nor performances,

formances, for al theſe their guilt ſtill remained, the power of their Corruptions not removed.

It was not any ability, or parts natural that could do it: for they ſee the ſpawn of al ſin in their hearts, and had certainly had the ſtrength of al diſtempers in their Lives, that they are not in the dungeon with Witches, upon the chain with Maletactors, they cannot thank their good nature for it. Nay it was not in al the means though ſpiritual and powerful, the Miniſters they ſhewed the way, they ſet forth the glorious things of God and Grace, but it was not that which did it, but it was only in God that ſhewed mercy, meerly, only, wholly, out of the free mercy of the Lord.

Hence, Our converſion depends not upon, nor iſſues not from the congruity of al ſuch means, or the fitting ſuitableneſs of al ſuch Circumſtances wch may help forward thoſe forcible perſwaſions which the Lord doth preſent to the Soul, and whereby he would ſo call the ſoul of a ſinner to himſelf, as that his call may certainly find ſucceſs. I conceive it meet to ad this Collection to the former, partly becauſe this is the proper place to which it ought to be referred, and where it ſhould be diſputed, and from the former Doctrine receives its Doom, and Confutation. Coll. 3.

The Brain of the Jeſuites is the Womb that bare it, and their Forgery gave it its firſt being; a Brat of their Brain, a Conceit which they Forged and Anvilled out of the Froth of their own imaginations: For when they ſaw that it was a Concluſion abſurd and unreaſonable, yea, that which ſounded harſhly even to Common Senſe to affirm, That a mans Converſion was Laſtly reſolved into the Liberty of a mans own Will; which advanceth mans free Will above Gods Free Grace, and makes the Will of man

man a ſuperior and more principal Cauſe of our effectual Calling, than the work of Gods Spirit and Grace.

It was ſo loathſom to look upon, That they Reſolved not to Own it in ſuch Apprehenſions, but they deviſed to put another Vizard upon it, that ſo it might appear other, when it was preſented in other Apprehenſions; and becauſe they cannot maintain what they ſay, they would ſay ſomthing which neither they, nor any elſe can underſtand. For they ſet down their Opinion in theſe Expreſſions.

When God (ſay they) who made al Creatures, and ſo the Will of man, by his Wiſdom and foreknowledge fully underſtood, what each Creature and ſo the Will of man would do in every event, condition, and occaſion that could betide it: He alſo foreſaw when the Will of man was ſet in ſuch a Condition, ſo Diſpoſed, ſo Suited with ſeveral Circumſtances, and Conveniences, when his Perſwaſions would find the greateſt Congruity and Agreeablneſs with his Diſpoſition: And then preſents ſuch Arguments that ſuit his Diſpoſition, and ſo undoubtedly prevails. So that theſe Three Particulars are attended in it.

1 *The Lord works only by Moral Perſwaſions; that is the alone way that he takes to draw, not offering any violence, for that they think is unnatural, and unreaſonable.*

2 *The Will is ſtill left indifferent, and in its own Liberty to Chuſe, or Refuſe.*

3 *The Lord out of his wiſdom and fore-knowledge, ſees how to hit the heart in a right Vein, takes the ſinner in a good mood, hits his humor, watches as it were his advantages, obſerves what will meet and ſuit his diſpoſition, and then preſſeth it, and ſo prevails.*

He

He that God at such a time, in such a manner, by such means presseth, as carry a congruous, a suitable, and answerable agreeableness to his disposition, he is converted. He that hath not such hints taken to hit his Disposition, he is not Converted. So that Two men sitting at the same Sermon, the Spirit equally enlightening both, the Wills of both being equally apt and able to receive the work of the Spirit, yet there is Congruity and suitableness in the one, and there the word speeds; not so in another, and there the word takes no place, nor prevails. Ask them what this Congruity and Agreeableness is? They profess they cannot tell. And thus they mud the water and raise the dust, that they may go away in the dark, that others may not see them, nor see where they go. And thus they labor to shift off the pressure of Reason, as Hares when they are pursued they fall to their Jumps and Doublings, but al in vain, for the emptiness of this Conceit is Confuted from the former Doctrine.

For if this Attraction be wrought by the impression of the work of the Spirit, without us though in us, then doth it not issue from any Congruity of Circumstances, which may cal forth the ability of our Wills to this work: but this work is wrought in us without us, we not sharing in any manner, as any Cause thereof. Therefore no Power, nor Disposition in our Will, carried by any Congruity of any helps, doth or can procure it. 1.

If the Lord doth by a holy kind of Violence destroy the resistance of the Will, when it doth, and cannot but oppose this work; and therefore expresseth the power of his Spirit in way of Contrariety to its inclination, then doth it not look to any Congruity of any Circumstances to draw home the soul. But the former is true as hath been abundantly proved 2.

ved before; Therefore the latter also.

3. Nor do they, or can they by this pretence prevent the former Absurdity, as Resolving the Conversion of the Sinner, upon the Freedom of the Will.

For they themselves Confess, as you heard in the Explication of the Cause, That this perswasion of the Lord put forth in this Congruity and suitablness of al the Circumstances; It leaves the Will still at his liberty and indifferency, as the Masters and Maintainers of this Opinion do profess: whence I Reason thus,

If it be left in the power of the Will, either to Receive or Refuse this Congruous perswasion, then is it in the power of the Will still, whether the act of Conversion shal follow or not; then is the efficacy and succes of the work of the Means and the Spirit resolved lastly into a mans Will. For if it be in his Will to succed, or not to succed the work of Conversion, then is it in the power of it, To make, or not to make the Means efficacious, for therein lies the efficacy of Grace.

But besides the former Principles, weigh we a little the following Arguments, which further discover the folly and falshood of this Delusion.

First, *Experiment*: Then, *Argument*.

First, The *Experience* of the Saints left upon Record in the Scriptures (which give witness thereof) give in Evidence, and that undeniable that in truth the Dispensation of the Lord is quite Contrary to this Conceit: who is pleased herein to magnifie the freedom, and power, and riches of Grace, that he takes sinners at the worst, and over-powers the perverseness of their hearts, and that many times when they are come to the height, and that in the very heat of

of their Rebellions, that they might indeed Confeſs it, and al the world ſee it: It is not the ſuitableneſs of our Diſpoſition which God needs to take advantage by, but the Almighty and Al-ſufficient efficacy of his Grace is ſuch, That he doth what he Will, when our wills moſt oppoſe, and in reaſon there is leaſt probability and poſſibility in the work of Cauſes to attain this effect. Thus the Iſraelites, Ezek. 16. 3, 4. when the Lord called them, and took them to himſelf, he profeſſeth *their navel was not cut, nor ſalted with ſalt, nor waſhed; but he ſaw them weltring in their blood, and that was a time of love* which the Lord took, and *ſaid to them, Live.* Iſa. 43. 24, 25. *When they wearied him with their wickedneſs, and made him to ſerve with their iniquities, then he ſaid, I, even I for mine own names ſake will blot out thine iniquities.* It was the carriage of God to *Abraham*, and typed out in the Son of his Promiſe, when *his body was dead, her womb was barren*, then he gives them a Son: He brings and begins his Church out of the duſt, and *calls things that are not, as though they were.*

Paul is *breathing out threatnings againſt Chriſt*, fierce in the purſuit of his poor members, and reſolved to ſee the ruine of them, as he himſelf ſpeaks of himſelf, he *was mad with* malice, and *made havock with the Church*, Acts, 26. 11. Acts, 1. 1. Gal. 1. laſt. The Lord takes this time, when he was in the height, and ruff of his outrage, to bring him to the embracing of the truth, when he was come out in greateſt outrage in oppoſition and perſecution of it, *Acts.* 9. And this was uſual in the Courſe of Providence, and the Diſpenſation of the Means of Grace, for himſelf gives the ground of Gods dealing, and his aim in this. 1 *Tim.* 1. 16. To wit, *That he might be an example*

example and pattern to all Posterity to support the hearts of the rebellious Gentiles, that they might not sink under the weight of their unsufferable abominations, but yet to seek the Lord.

So it was with these Converts, *Acts*, 2. *Some mocked, some blasphemed, all derided* the Apostles, and that was the season, the Lord took to set upon their hearts by the Ministery of the Apostles. And were the Scripture silent in this case, how often have we found it in our own experience acknowledged by many, those who came purposely to deride and scorn the Ministery of the Word, sometimes to entrap and ensnare the Minister, sometimes to see, and slight, and jear at the Assemblies of the Saints: that was the time which the Lord took to seize upon their souls, to Convince, Convert, and Save them through Mercy, what Congruity or suitableness was there then for this work, unless you wil make Contrariety and the height of sinful rage, and opposition to be Congruity, this is Gods manner to do wonderful things beyond the reach of Common Reason, when it was hard to the people of the Captivity to beleive it; God then sayes it was not hard to work it: *Zach.* 8. 6. *Thus saith the Lord unto this people, If it be marvelous in your eyes, should it be marvelous in my eyes?*

God usually carries the chiefest of the Expressions of his Providence by way of Contrariety, and cross Means in Common Apprehension, and the course of things, that he might silence the pride of al flesh, and the forgery of al Jesuits, who are the professed enemies of his Grace: So *Elias* when he would make way for the Glory of the Miracle and Manifestation of Gods power, he doth not only lay the Sacrifice upon the Altar without Fire, but digs ditches deep, and fills them with water, that the power

power of the Fire might appear more remarkablely, 1 *Kings*, 18. 33, 34, 35. So here,

To this *Experience*, which cannot be gain-said, take these Reasons for further cleering of the truth, and the crushing of this Erroneous Conceit.

If the Conversion or Attraction of a sinner be lastly resolved into the Congruity and suitableness of Moral Perswasions: then may it lastly depend upon some natural Cause, or in truth upon some Common Circumstance of some outward occasion, and Conveniency with which the sinner may meet in the use of Means. For in the meeting and Concurrence of these, as time, place, order, or outward helps, and the disposition of the party, in some, or all of these this Congruity wil consist. But this is to resolve our spiritual and supernatural Call into a natural Cause against Rule and Reason. For nothing can exceed the bounds of that ability which the Lord in the way of his Providence hath set in the Creature, natural Causes produce natural Effects only: *Joh.* 1. 12. *Which are born not of blood, nor of the will of man, nor of the will of the flesh*: There is nothing in Corruption, or natural Disposition, or the excellency of any Condition, that brings forth this spiritual birth. Nay the Apostle professedly excludes all these as not able to bring about this work, and therefore sets out the vanity and emptiness of them, when they are at the highest; *We Preach* (saies the Apostle) *Wisdom to those that are perfect, which this world, nor the Princes of this world were never able to reach unto*, 1 Cor. 2. 6. 8. If any were suited with the choicest Means, or had liberty to enjoy the choicest Opportunities, or the best Advantages, according to their hearts Content, these were the men, and yet these could *Argu.* 1.

example and pattern to all Posterity to support the hearts of the rebellious Gentiles, that they might not sink under the weight of their unsufferable abominations, but yet to seek the Lord.

So it was with these Converts, *Acts*, 2. *Some mocked, some blasphemed, all derided* the Apostles, and that was the season, the Lord took to set upon their hearts by the Ministery of the Apostles. And were the Scripture silent in this case, how often have we found it in our own experience acknowledged by many, those who came purposely to deride and scorn the Ministery of the Word, sometimes to entrap and ensnare the Minister, sometimes to see, and slight, and jear at the Assemblies of the Saints: that was the time which the Lord took to seize upon their souls, to Convince, Convert, and Save them through Mercy, what Congruity or suitableness was there then for this work, unless you will make Contrariety and the height of sinful rage, and opposition to be Congruity, this is Gods manner to do wonderful things beyond the reach of Common Reason, when it was hard to the people of the Captivity to beleive it; God then sayes it was not hard to work it: *Zach.* 8. 6. *Thus saith the Lord unto this people, If it be marvelous in your eyes, should it be marvelous in my eyes?*

God usually carries the chiefest of the Expressions of his Providence by way of Contrariety, and cross Means in Common Apprehension, and the course of things, that he might silence the pride of al flesh, and the forgery of al Jesuits, who are the professed enemies of his Grace: So *Elias* when he would make way for the Glory of the Miracle and Manifestation of Gods power, he doth not only lay the Sacrifice upon the Altar without Fire, but digs ditches deep, and fills them with water, that the power

power of the Fire might appear more remarkablely, 1 *Kings*, 18. 33, 34, 35. So here,

To this *Experience*, which cannot be gain-ſaid, take theſe Reaſons for further cleering of the truth, and the cruſhing of this Erroni-ous Conceit.

If the Converſion or Attraction of a ſinner be laſtly reſolved into the Congruity and ſuitableneſs of Moral Perſwaſions: then may it laſtly depend upon ſome natural Cauſe, or in truth upon ſome Common Circumſtance of ſome outward occaſion, and Conveniency with which the ſinner may meet in the uſe of Means. For in the meeting and Concurrence of theſe, as time, place, order, or outward helps, and the diſpoſition of the party, in ſome, or al of theſe this Congruity wil conſiſt. But this is toreſolve our ſpiritual and ſupernatural Call into a natural Cauſe againſt Rule and Reaſon. For nothing can exceed the bounds of that ability which the Lord in the way of his Providence hath ſet in the Creature, natural Cauſes produce natural Effects only: *Joh.* 1. 12. *Which are born not of blood, nor of the will of man, nor of the will of the fleſh:* There is nothing in Corruption, or natural Diſpoſition, or the excellency of any Condition, that brings forth this ſpiritual birth. Nay the Apoſtle proteſſedly excludes al theſe as not able to bring about this work, and therefore ſets out the vanity and emptineſs of them, when they are at the higheſt; *We Preach* (ſaies the Apoſtle) *Wiſdom to thoſe that are perfect, which this world, nor the Princes of this world were never able to reach unto*, 1 Cor. 2. 6. 8. If any were ſuited with the choiceſt Means, or had liberty to enjoy the choiceſt Opportunities, or the beſt Advantages, according to their hearts Content, theſe were the men, and yet theſe could *Argu.* 1.

make nothing of this work: Nay, a Congruity of outward Means which properly reach not the spiritual work, prove an hinderance unto this effectual Calling. So the Apostle, 1 Cor. 1. 26. *Not many wise, not many rich, not many noble*: Yet wisdom and choice abilities, wealth and outward conveniencies, honor and soveraignty, they are in subordination, and to serviceable, and therefore Congruous to help forward a spiritual Course, (because those that are not subordinate, but contrary, are incongruous, and the Argument follows *ex oppositis*) For in reason if any, then these who had parts and choice abilities to improve the Means, and discern the work, those who had wealth to purchase them, those who had authority to Command them to serve their turn, they should be suited to al answerable encouragements, to help on in a Christian Course, but we see this doth it not.

2. Some who have the greatest Congruity and suitableness of al Moral Perswasions, to draw their hearts to Christ, do remain for ever at greatest distance from him; therefore saving Conversion is not resolved into, nor depends certainly upon the Congruity of Moral Perswasions. That some have such suitableness and yet remain at such a distance, I instance in al those that sin the sin against the holy Ghost, and count the Blood of Jesus a Common thing: That these have the Congruity of al means to prevail with them, the Word wil give in evident proof, *Heb.* 6. 5, 6. *They taste of the heavenly gift*, that is Faith; *are made partakers of the holy Ghost, have tasted of the good Word of God, and of the powers of the world to come*: They have a taste of Vocation, of Adoption, and Sanctification, and Glorification; and that there were Congruity of Moral Perswasions to work these, I thus shew, Where there

there is a Concurrence of al Moral Cauſes which by the rule of Providence the Lord hath appointed, all thoſe that he hath fitted and proportioned both to the nature of the ſoul, and the nature of the ſpiritual work needful for it; ſuch whom he hath ſo far breathed upon and wrought withal, that there is a taſte of al the ſaving work of God left upon the ſoul, only the truth and reality of the work is wanting, comes as neer to effectual Calling as may be, and not be Called; as neer to the ſtamp of true Sanctification as can be, and not be Sanctified: there is the Congruity of al Moral Perſwaſions, and the meeting and Concourſe of the ſtrength of al Arguments and Reaſons that can be propounded, only there is yet a principle internal wanting, which ſhould indeed change the Will: For if the contrary to al theſe be incongruous, and carry a kind of unſuitableneſs, either to the neceſſities of the ſoul, and the work of God upon the ſoul for its saving good, then the preſence of theſe carry an undoubted congruity, and anſwerableneſs to all the good of the ſoul and the work that ſhould be done upon it. For certain it is when al the Means that God hath appointed are attended and uſed, alſo in the order and manner he hath appointed, neither more help, nor more Congruity can be deſired, nor yet attained; for if there be any other Means which God hath not appointed, theſe wil prove hinderances not helps; or if they be uſed in any other Order than that he hath ordained, theſe are diſorderly perverted and abuſed, and made unſerviceable to do their work, or attain their end. And yet when the power of al theſe is improved to affect the Will, and ſtir and provoke it, but not change it, it is never ſavingly brought home to God. So *Moſes*, touching the Condition of the Iſraelites, *Deut.* 4. 34. Compared with

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Deut. 29 4. *Did ever God assay to take a people to himself with signs and wonders, and great temptations, and out of the heavens he made thee to hear his voyce, that he might instruct thee*: What then was wanting? He suited them with al miraculous expressions of his Love and Mercy; but this was wanting, *To this day he hath not given thee a heart.* And if he give you al Mercies beside, tryed you with al Corrections, pursued with miraculous Expressions of his power and faithfulness, if yet he give not *a new heart*, al that ever he shal give wil never do you good. So the Prophet, when he was appointed and fitted in an especial manner, having his tongue touched with *a Coal from the Altar*, when he was furnished with gracious abilities from Christ to dispense the Word, yet al was to *make their ears heavie, and their hearts fat, and their eyes blind, that they should not see, nor beleive, nor be converted*, *Isa.* 6. 7, 8. And therefore the Apostle when he had given the doom upon those back-sliders, he ads, *We are perswaded better things of you, and things that accompany salvation*, which these did not: *Heb* 6. 9.

If al Means and Helps that can be used in way of Moral Perswasions, are wholly incongruous, and utterly unable to work upon the Corrupt heart of man, then there is no congruity of such Perswasions, that can savingly Convert, or Call the Soul, or draw the sinner to Christ: But al Means in way of Moral Perswasions that can be used, are indeed wholly incongruous, and utterly unable to work upon the corrupt heart of a sinner unto his Conversion; but they reach not the Distemper or Cause of a mans misery, and therefore can never do the Cure. For these are to Call forth the power a man hath into act, whereas the sinner wants al spiritual power, whereby he may

may be enabled to put forth any act that may be acceptable unto God, *Rom.* 5. 6. *When we were without strength*; and the Apostle doth not say, We have some sufficiency to think a good thought, if some Arguments were suggested to draw it out, but doth plainly and peremptorily affirm, That *all our sufficiency is from God*, and therefore none firstly of our selves. 2 *Cor.* 3. 5.

How silly was it, & incongruous to common sense to provide the sweetest sounds, and choicest musick to delight a deaf man? To present the pleasingest colours to affect and please him that is blind, to set the most soveraign cordials and the most curious rarities and dainties before a dead man to refresh him? Yet such is the Condition of every natural man touching the things of Grace: He is deaf and hears not, blind and sees not, dead and relisheth not any thing that appertains unto his peace, unless then you give him a new soul whereby he may live, al outward services are utterly unsuitable to his Condition: In a word this quaint devise of the Jesuit is so far from any sap, or any real subtilty in it, that the Opinion quite contrary (in a true sense) is most consonant to the truth.

The Means (then) appointed and used in Providence by the Lord, may be attended in a double respect, either in regard of the end the Lord aims at, and the effect he intends; and so it is true, the Means which the Lord hath Ordained carry Congruity and and suitableness for the attainment of his own end, and accomplishment of his own work.

But Secondly, If we look at the corrupt Heart, and Nature, and Will of man, which is now to be subdued, and his darling Corruptions now to be removed from him, then it is most certain the Means

which the Lord hath Ordained and useth for his Conversion carry not any Congruity, but a Contrariety to his corrupt heart and Will.

That which must expel and destroy Corruption in the heart, that must not have Congruity but a Contrariety to it. But the Means which the Lord useth to Call and draw savingly, are to destroy and expel the Corruption; therefore they must carry not a Congruity, but a Contrariety and crosness to them.

Coll 4. That Question which is attended with so many tedious Disputes, is from the former Doctrine discovered and Concluded, and that undeniably, and because it doth appertain properly to this place, I shall briefly Express it: Hence then it Follows,

The Power of Grace put forth in the Work of Conversion, is irresistable.

When I say, *Irresistable*: We mean not that the Corrupt Heart doth not Oppose and resist the Operation of the Spirit, and the Dispensation of the Ordinance: for whilest that sin is there, it cannot but labor the preservation of it self, and therefore cannot but oppose the power of Gods Spirit, which works the destruction of it. But this is the meaning, It cannot so prevail as to frustrate Gods intent, or to prejudice the work of his Grace, as that it should not find success in the heart of the sinner, or hinder his bringing home to Christ: This Collection in this sense, is interred Demonstratively, and undeniablely from the former Doctrine.

That Grace which takes away the power of Resistance stirred up by Satan, or the Corrupt Heart of a Sinner, that cannot be resisted. But the Grace of God

God put forth in Preparation, and drawing doth by a holy kind of violence take away the power of resistance in the Corrupt Heart of a Sinner; and therfore it cannot be resisted.

Hence it Follows again in the Fifth Place,

Wheresoever there is spiritual sufficiency of Grace; there is also spiritual efficacy put forth in the work of Conversion. Coll. 5.

These Two go hand in hand in this Dispensation of God, and are either the same really, or do undoubtedly accompany one another. And I therefore mention this Collection, not only because of the difficulty of it, as that it needs to be unfoulded and apprehended aright, especially considering this is the proper seat unto which it must be referred, where his stock and linage may be observed, and where his Truth may be Disputed and Discerned.

But also I count it Convenient to take the more particular Consideration thereof, because of the special Benefit and Use thereof: The right discovery of this makes ready way for the cleer discerning of the Delusions of the Jesuits which they have invented and set up as blinds in the way that men might not see the proceeding of the Lord, and set forth and acknowledge the power and Glory of his Grace. Nay, it hath found favor with some who otherwise follow the Truth, and that truly, in their conceiving of the drawing of God, though according to their divers Apprehensions, they set down Explications of their own Thoughts in a diverse manner.

Their general Tenent is this, They make this the Distribution of the Work of Gods Grace in Conversion,

Auxilium est vel, { *Sufficiens.* / *Efficax.*

The Dispensation of the Work of Grace in the way of Conversion, is either by way of Sufficiency or Efficacy: Either Sufficient, or Effectual and Efficient.

1 All men say they have sufficient help from God in the Dispensation of the wayes of his Providences and Ordinances, that they may be Converted were it not their own fault; they have a power and a possibility by the supply of this sufficient help from God to this end and for this work, and yet though they may, yet they do not attain success.

2 But the Elect and such as the Lord hath set apart to himself, have the Efficacy of this spiritual help from the Lord, as that they shal be, and in their times are actually Called and Converted unto God. Against these Forgeries, I desire this Fifth Collection may be attended.

Where ever there is Sufficiency of exciting and preventing Grace, put forth by the Lord, for the Drawing, and Converting of the Sinner; there is also the Efficacy of that Grace which never fails to attain success.

First, We shal Open this Collection, That the

the ful meaning may fairly and plainly be apprehended.

Secondly, We shal shew how it follows evidently from the former Doctrine, as that the one cannot be granted, but the other must needs be yeilded.

For the understanding of the Collection, attend Three Things.

That this Exciting or Preventing Grace of God, it is not any Habit, or gracious Disposition imprinted upon the Soul, whereby it was in power or possibility to act or not to act, as it seems good and suits best with its own purpose. For Example sake, In those Actions wherein men are Causes by Counsel, they have abilities and power to put forth such an action, or with-hold the doing of it as they see fit. A man hath a power to go hither or thither, to speak these or those words, yet he may sit still, and stop his motion, he may be mute, and silence his words. But as we heard before, It is the motion or actual impression of the work of the Spirit, so that God is not purposing and decreeing within himself, but putting his purpose into a powerful Execution, and so comes under such words to be deciphered, as Drawing, Teaching, Turning; al which shew an actual Expression of Gods power and pleasure. 1.

Sufficiency of any Cause or Causes is to be attended, either absolutely in regard of the End at which they look, and then that is absolutely sufficient which can attain his End without any other; if any hinderances it can remove, if any wants it can supply, if any thing to be done, it can procure it, accomplish it; 1 *Cor.* 12. 9. *My Grace is sufficient for thee.* And thuse some Causes may be sufficient for the accomplishment of one Effect, which are not for another. Those Common stroaks of the Spirit in Illumina- 2.

Illumination, and Conviction, and Moral Perswasions, in propounding Arguments to the hearts, and pressing on mightily by Evidence of Reason, are sufficient to make people beyond excuse. *Joh.* 15. 22. *If I had not come and spoken to them, they had had no sin; but now they have no Cloak for their sin:* Ezek. 3. 11. *Whether they will hear, or whether they will forbear, yet this they shall know there hath been a Prophet amongst them.* Its sufficient to Condemn them, if not to Convert them. But these are not sufficient to attain the work of Conversion, for there is more power required to that: There is not only an enlightening of the understanding, but an opening of the heart; *Matt.* 3. 11. *I Baptize with water, but there is one that comes after, he shall Baptize with the Holy Ghost and Fire.*

There is Sufficiency upon Comparison or Supposition, upon this Ground or Supposal that we take in other Causes, in their Concurrence and joint work with others; and this is very improperly and abusively said to be Sufficient. Thus is the Conceit of the Popish Crew, There is Sufficient Help vouchsafed on Gods part unto all men, for Salvation and Conversion, if they would out of the freedom of their own Wills use and improve them for the End that the Lord hath appointed them, and doth now dispence them if they will give way, and welcome unto the light which the Lord hath now revealed, and not reject the Counsel of God against themselves: which is in truth to say it is not sufficient to work their Wills and Hearts to this, but it is sufficient to present, and perswade the Heart if it will: for they who make the Will of Man a partial Cause with God in this work, deny that the Will and Grace of God and his Spirit is not the sole and alone Cause, and therefore not the Sufficient Cause to do it.

it. As if Two men be partial Cauſes in drawing a Ship, neither are ſufficient to do it.

The like miſtake is in that Expreſſion & Compariſon, in which the Fautors of this Opinion do ſo much pleaſe themſelves: Say they, The Eye hath ſufficient power to ſee, but yet unleſs the Air be enlightened, and the Object preſented unto it, it will never ſee or perceive it; not put forth this power effectually upon the Object. *Anſw.* The miſtake is meerly in the manner of the Expreſſion miſunderſtood: For Seeing implyes Two things in it. 1 To act upon an Object when it is preſented in a right diſtance, and through a fit mean. 2 To bring this Object in ſuch a manner to the Eye. That the Eye is ſufficient to do the firſt, and is alſo effectual that way; the Eye is not ſufficient to the ſecond, and therefore no wonder it doth not perform it. Thus it is in the ſpiritual work; *Deut.* 29. 4. Though they had ſeen many ſigns and wonders, yet nothing was ſufficient to work upon them, and prevail with them effectually: And its added, becauſe that unto that day *God had not given them an heart*: He had given them Wonders, provided Ordinances, crowned them with Priviledges, and theſe might happily Convince and Condemn, being ſufficient for that: but not to Convert, unleſs he had given them an heart. This is the ods our Savior gives of the Sufficiency, and ſo the Efficacy of Gods Diſpenſations, *Matt.* 13. 11. 13. *To them I ſpeak in Parables, that ſeeing they may ſee and not perceive; hearing they may hear, and not underſtand: But to you is given to know the Myſteries of the Kingdom of God.* He not only gives unto his Diſciples a word, but a mind to know.

Efficacious, or Effectual Grace and Help is, when the work formerly intended and purpoſed by the Lord, 3.

Lord, is now really accomplished, actually performed, and put into Execution: When the Soul is turned, and *called according to his purpose*, Rom. 8. 28. So that the full sense is, Where ever there is an absolute sufficiency of preventing and working Grace, there is an actual Efficacy in the accomplishment of that work upon the Soul. And this follows from the former Doctrine by force of undeniable Argument several wayes: Thus,

1. Where there is the Concurrence of all Causes putting forth themselves for the work of Conversion, there that work will certainly and effectually be brought forth; because there is no more required to the existence of any thing, than the Causes of it, and those joyntly working for that End. But where there is the sufficiency of preventing Grace, there be all the Causes of Conversion, and all these working: For in that there is a sufficiency, therin al the Causes are implyed: in that it is the sufficiency of exciting Grace, which is a motion and impression of Gods Spirit, therein the action of these is expressed: And the work must needs follow, and the drawing not fail to be Efficacious. For the reason why a reasonable Agent is sufficient to accomplish, and yet doth not; it is, because he hath power but suspends and doth not put forth that power to the performance of the work: But so it is not here.

2. Where Gods preventing Grace is put forth, there the work of Conversion doth undoubtedly follow; because it alone works it in us, without us: but where there is sufficient help of our drawing, there Gods preventing Grace is put forth: Therefore there our Conversion must needs be effectual.

Where all the power of Resistance is removed that might hinder the work of our Conversion, there our Conversion must needs be effectual, but where this

his drawing is, and ſo ſufficiency of Gods exciting Grace, (for that and drawing are al one) there al the power of reſiſtance which might hinder is removed: therefore where this ſufficiency is, the work of our Calling muſt needs be effectual.

Hence again it follows by undeniable Evidence, Coll. 6. That al men have not ſufficient help of preventing Grace whereby they may be called effectually, and their Converſion wrought without fail, if they would but improve the help as they may. This iſſues immediately from the foregoing grant, and that beyond al gain-ſaying.

For Senſe and Experience puts it beyond al 1. doubt and Diſpute, That al men have not taſted the Efficacy of ſaving Calling, but the Efficacy and Sufficiency of exciting Grace are either al one, or without fail go alwaies together; therfore to whom the Efficacy of this preventing Grace is not diſpenſed to them, the ſufficiency is not.

Again, The Letter of the Text gives in Teſtimo- 2. ny beyond controul; They who ſhare not in *the drawing of the Father*, they partake not of the ſufficiency of exciting Grace: for herein the very nature of it lies, and the words are pregnant, *No man can come to me*, he hath not power to come *unleſs the Father draw him.* But the Father draws not al, for that is the ſcope of our Saviors direction and Caution whereby he would check the murmuring of the Jews, quarrelling with his Doctrine, and deſpiſing his Perſon; now leſt any ſhould be taken aſide by their ſinful example, our Savior ads this as the Reaſon, and leavs it upon Record, *No man can come to me*, be his place, his parts, his excellencies and abilities never ſo great and glorious, therefore marvel not, it is not in their practiſe, it is beyond their power, *unleſs they are drawn*, which yet

yet they are not, nor are like to be.

3. Again, There is yet a ſpecial work of Gods Grace and Favor, the want whereof our Savior makes a never failing Cauſe why the ſouls of ſinners never ſhare in Chriſt, and ſo neither in eternal life; *Joh.* 6.36. *I ſaid unto you, that you alſo have ſeen me and beleeve not*: But they might have deſired a Reaſon to be rendered, and a Cauſe given, why that ſhould be charged; our Savior gives in His Argument which will admit no Anſwer to ſatisfie it, hardly a pretence to avoid the dint of it. *verſ.* 37. *All that my Father gives ſhal come unto me, and him that comes unto me, I will in no wiſe caſt out.* Not *to be given*, then is one Cauſe why men cannot come; and ſo have not ſufficiency of help to enable them to that work, and to partake of the comfort.

4. Laſtly, the ſufficiency of exciting Grace may be attended Two wayes. Either, 1 In reſpect of the outward Diſpenſation of the Means, which the LORD hath appointed, and by which his Grace and Spirit is conveyed. Or, 2*dly*. There is alſo the internal operation of the holy Ghoſt wherin only the ſufficiency of ſaving Calling is accompliſhed. Now many thouſand thouſands, there be that never Communicated in any of theſe either the external, or internal: Not in the external; when the ſpecial priviledges under the Law were paled in, and appropriated to the Nation of the Jews, *You alone have I known of all the Nations of the world*, Amos 3.2. *To them belong the Adoption, and the Glory and the Covenant, and the giving of the Law, and the ſervice of God, and the Promiſes*, Rom. 9.4. *He hath not dealt ſo with other Nations, neither have the Heathen the knowledge of his wayes*, Pſal. 147.20. They who never heard of Chriſt, nor Grace, nor Sin, nor Converſion, nor Salvation, they

they have not sufficiency of outward Means whereby they might be Converted, *Acts*, 17. 30. *The times of that ignorance, he overlooked*: He regarded not the Gentiles; but *now he commands all men to believe and repent*; as if he should say, Before he did not so much as Call the Gentiles to the knowledge of the things of Grace. And for the inward work, how many thousands have not the Common strokes of the Spirit which tend to Conviction, and moral Perswasion, of whom that of the Prophet is verified, *To whom is the Arm of the Lord revealed?* Isa. 53. 1. Multitudes there be, to whom *the word is a savor of death.* 2 Cor. 2. 16. *In whom the God of this world hath blinded their eyes.* 2 Cor. 4. 4. That they might not see the Glory of God; *who seeing see and yet perceive not, hearing they hear and yet understand not, their ears are made heavie and their hearts fat, that they should not be converted.* The whole Nation of the Jews now Curse the Lord Jesus in their Synagogues, and therefore have no drawing to the Lord Jesus. And so much for the First Use of Instruction.

The Second Use is for Consolation, to several sorts of men.

First, Here is ground of incomparable, and inconceiveable Comfort to support the hearts of forlorn sinners, from sinking under desperate discouragements, and that irrecoverably. When their Corruptions come in upon them like the mighty Ocean, when *innumerable evils compass them about*, Psal. 40. 12. *and their sins take hold upon them, that they are not able to look up, they are more than the hairs of their head, and their very hearts fail them*: They find the Opposition so strong, and themselves so weak, the work of deliverance so impossible to their own Sense and Experience, that their Prayers and Endea- *Use 2*

vors,

vors, and Hearts fail them: Yet here is a Gale of Hope, and that which will uphold the Heart, if the Lord will have in the soul, all Opposition in Heaven and Earth, shal never hold it.

As he must needs go whom the Devil drives, so he must need come whom God wil draw: Though the Means prevail not, thy Prayers speed not, thou art not able by al thy Endeavors to bear up against the stream, yet God is able, and its his work, here stay they heart, God can do it, and who knows but he may.

Briefly, The DISCOURAGEMENTS are Three.

1. First, The Assaults of Satan, he comes in amain, and makes batteries against the Heart, he Musters up al his Forces, and presents to the view of the sinner al the darkness of the kingdom of Darkness, and al the venom of sin in the twinckling of an eye: He presents al his Sins that ever he hath committed with al the aggravating Circumstances against Mercies, Covenants, Checks of Conscience: Lo, (saith Satan) do you not see al these, and they come in, in troops, there is no end of them, not only in *New-England*, but upon the Sea, in the Land of our nativity, and he brings him to his Cradle, and shews him how he came a Child of wrath into the world: Withal, Satan lets in the guilt of al these sins upon the soul: Sayes Satan, if one sin deserve everlasting Condemnation as you know it doth, what then is deserved by so many sins Committed, continued in, repeated, against Means and Mercies, why Hell is too little for such a Rebel, God must make a new Hell for such a wretch. And withal Satan tells him the date of Mercy is past, your best dayes are done, you have had Means, and Mercies, and Friends to Counsel you; very good, now Mercy is gone and past,

paſt, you ſhal hear no more of the Mercy of God, or of Jeſus Chriſt. Now Satan hurries the ſinner when he hath got him hither, (the multitude of his ſins, the guilt of his ſins, and Mercy paſt) why now had you not better go out of the world, than to live without Hope, and multiply your ſins, and ſo your plagues for ever? Here he hurries the ſoul up and down, and gives him no leave to think of Mercy. Oh! ſayes the ſoul, Is there no hope in Jeſus Chriſt, the Means of Grace, and the Spirit of God? Why, ſayes Satan, Do not you deceive your ſelf, you have had Means, and Mercies, and you are juſt in the place where you were, therefore you had beſt put an end to your ſins, and ſelf, and life, and all.

Now mark Brethren; In this Caſe you ſhould have recourſe to the former Doctrine, Satan wil not cannot be entreated thats true: Aye, but God is ſtronger than Satan, and he can caſt him out of thy Soul; It is not Arguments that can do it, but God can do it: Say therefore, Though my Prayers, my Endeavors, my Heart, my Hopes fails me, yet God can do it; though my Soul cannot leave my ſin, nor my ſin wil not, cannot leave my ſoul, yet God can force away my ſin from my ſoul, and command my ſoul to return from iniquity, God can do this, *Rom.* 16. 20. *The God of peace ſhall beat down Satan under your feet ſhortly*; What ever become of your Senſe and Feeling liſten not, attend not to his temptations, be ſure to Retire hither as to your Caſtle, God can do it, it is the Almighty work of God, there ſtand, there live, and there die. Chriſt told his Diſciples, He ſaw *Satan fall from Heaven like lightening*, Luke, 10. 18. That is, Suddenly and ſtrangely. And *Joh.* 16. 11. *Now ſhall the Prince of this world be judged.* God wil judge Satan for al

those Temptations and Delusions of his, do not you own them, and God wil Condemn him for them: Nay, as it is, *Isa.* 43. 6. *I will say to the North, Give up; to the South, Keep not back; bring my Sons from far, and my Daughters from the ends of the earth*: Though thou shouldst be in the mouth of Hell, or in the bottom of the Sea, yet God is able to call thee from thence: He that saith to the Sea, Give up thy dead; he can say to Hell, Give up thy damned. Therefore bear up thy Heart and Hopes, and Expectation that God may do that for thee, which thou art not able to conceive of.

2. But yet there is another ground of Discouragement: Satan he's Malicious, but Oh! the world and the snares thereof are so many, so mighty, that the soul is still in a maze, taken in a net as it were, and knows not which way to turn him. And there are some kind of sins which snare a man exceedingly by the world: As when loose Companions have got within a man, and licentious Courses have taken away the heart of a man, Oh! the heart comes off hardly there. The sinner shakes at the sight of his Companions, he is convinced and resolved against them, and yet he goes away to them, and is led by them, and when the Adulterer is taken with his Adulterous Mate, *they scarce ever return again.* It is lamentable what those that are acquainted with Cases of Conscience this way do know: still these mates tempt, and these Companions over-bear, though they resolve, and promise, and vow, and pray, yet they are in again, just in the place where they were; so that the soul sayes, I am not able to resist these temptations, I am never able to get out of these snares, therefore sin I shal, and sin I must, and perish I must: temptations are desperate here a man

a man lies proſtrate under them, not able to recover out of them.

Now Brethren, when you are in ſuch a Caſe as this; you ſee your ſins, you confeſs them, pray againſt them, and yet are taken aſide by them, your heart is ſtrongly engaged, and enſnared, you are not able to get from under theſe ſins.

Here's all the hope I can give you: It is in Gods hand yet to pluck off thy ſoul, and to take away thy heart for al that. You know how *Solomon* the wiſeſt, and *Sampſon* the ſtrongeſt, they were Deluded and ſnared, and taken by their own Corruptions and ſnares of the world *Sampſons* head upon *Dalilahs* lap, he would ſit and lie, though he died for it. Brethren, it is here only, God may do good unto you: If I ſhould tel you, It is in the power of Means and Mercies, and any Congruity of Means, or Liberty of your own Wills, your ſouls might be deceived, but would never be Comforted: But look up to the Lord, there is Hope in him, there is Mercy with him. *Joh.* 16. laſt. *Be of good Comfort* (ſayes our Savior Chriſt) *I have overcome the world.* Yea, the Lord profeſſeth it, *Ezek.* 36. 32. *They ſhall loath themſelves in the ſight of all their doings that have not been good.* Say then, God is able to make me loath my ſelf and my ſnares, and al the ſinful entanglments that my heart is ſo taken aſide withal; this is that only that wil ſuſtain thee and ſupport thee: *Joh.* 16. 10. *I have other ſheep, and they ſhall hear my voyce, and them I muſt bring.* I muſt bring the Drunkard from his Cups, the Adulterer from the arms of his Queans, and the worldly man from all the ſnares of the world; the Lord can do it, and wil do it alſo for thoſe that belong to him; therefore to that God look, to that Chriſt look, who hath

ſaid it, and can do it, he can do it for thee as wel as for any other.

3. A Third ground of Diſcouragement which the ſinner finds, and that is the worſt of al, *viz.* The ſtiffneſs and ſtubbornneſs of his own heart; he cannot blame the Devil for rempting of him, or the world for ſnaring of him; he ſayes, and knows his heart is as bad as Hell it ſelf, he hath courted and deſired temptations, his heart hath been lingering and hankering after them: and had not God been merciful to him, he had lived, and lien, and periſhed for ever in his ſins. Nay, though there were no Devil to tempt, nor world to allure, yet I have a heart like a dunghil, that ſteams up continually noyſom abominations: Nay, that that's worſt of al, If after al the Mercies I have abuſed, and ſins committed, I had a heart that could repent there was ſome hope: but Oh! the ſtiffneſs and knottineſs of this heart of mine, I have had Conſcience checking of me, and the Miniſter reproving of me, and the Spirit of God ſtriving with me, but Oh! I have a hard heart that cannot repent; And this is the plague of al plagues, worſe than the Devil and Hell it ſelf, How ſhal I help my ſelf here? Moral Perſwaſions? Alas my heart ſpurns at them all, and makes nothing of them al, I have had the Miniſter ſpeaking to my ſoul, and the flaſhes of Hell in my face, and yet alas! ſuch is the deſperate frame of my heart, that I wil have my ſins or I'le die for it. What wil al Moral Perſwaſions, and Congruity of Means do here? Alas! the Heart ſcorns al: As in the Caſe of a man, who fell into deep diſtreſs and horror of Conſcience fearing he had ſinned the ſin againſt the Holy Ghoſt, lying in that a twelve month together, and the Lord let looſe the ſtiffneſs of his own Spirit upon him, that he often

ten thought to lay violent hands upon himſelf, but this was al that he had to ſupport himſelf in that ſad time; my Salvation is not in mine own hand, it is not in my Will, but in Gods Will, *It is not in him that Wills, or in him that Runs, but in God that ſhews mercy*, Jam. 1. 18. Of his own *Will he hath begotten us by the word of truth.* He that made the Will, can only Convert the Will: Oh! then bleſs God, that hath taken our Salvation into his own hand, for if it were in our hands, if it were left to our Wills, we ſhould never have it. This is that that may uphold the heart in the midſt of al the heavie temptation, which wil firſt or laſt ſeize upon the hearts of men.

Again: Secondly, It is matter of Conſolation to al the faithful who have found this work of God upon their ſouls; it wil afford them ground of glorious ſupport to fence and fortifie their ſouls againſt the dayes of difficulty, and times of diſtreſs, againſt what ever diſcouragements or defertions may betide them from within, what ever aſſaults or temptations may preſs in upon them from without in the following Courſe of their lives in future times. From hence they may promiſe themſelves aſſiſtance and deliverance without fail, and certainly expect it. What ever the temptations be they ſhal never prevail againſt them, what ever the power and ſtrength of their Corruptions be, they ſhal never be able hurtfully to overcome them; If God the Father have once drawn them to his Chriſt, when they did nothing but oppoſe this work, al the power of Hell ſhal never be able to with-draw them from the Lord Jeſus, when they deſire to cleave to him, and to be His. He that plucked me away from my ſin with a holy kind of violence, when I loved it as my life, and was loath to part with it, will he deny his aſſiſtance 2.

to me when I ſtrive againſt it? He that forced his Mercy upon me when I reſiſted it in the dayes of my folly and wretchedneſs, when I reſolved I would none of him; wil he deny me Mercy when he hath given me a heart to beg and prize it? He that ſought me, and drew me, when I forſook him, wil he not embtace and entertain a poor Creature when I ſeek and ſue for acceptance from him? Thus the Apoſtle diſputes and cleers himſelf with much boldneſs, and aſſurance of invincible ſucceſs, and he gains and gets the higher ground of his Fears and Diſcouragments, *Rom.* 5. 6. 9. *If Chriſt died for us when we were of no ſtrength, nay, when we were ungodly, How much more being Juſtified by his Death ſhall we be ſaved from wrath through him, for if when we were enemies, we were reconciled, how much more ſhal we be ſaved by his life?* If when we had no ſtrength, he reſcued us from the hand of Hell, and Sin, and when Enemies reconciled us: when he hath given us ſtrength and made us his Friends, wil he not for ever releive and ſuccour us? yea, *much more* ſayes the Apoſtle, he gets upon the higher ground and triumphs over al the enemies of our ſalvation, as knowing he ſhould certainly be Aſſiſted againſt them al.

Thus *Samuel* ſhored up the diſmayed and ſinking hearts of the Rebellious Iſraelites, when the Lord had thundred out his diſpleaſure againſt them, by reaſon they had wretchedly, and treacherouſly, and unfaithfully rejected the Lord and his gracious Government, when they would not beleive *Samuels* words, he tels them, That *God would thunder out his threatnings from heaven*, 1 Sam. 12. 17, 18. &c. And when the people ſaw the lightning and heard the thunder, and then ſaw the hainouſneſs of their ſins, and feared what heavy puniſhment they

might

might expect from ſo terrible a God. Then they that cared not for his words and Counſels, crave his Prayers, *Oh pray for us* (ſay they) *for we have ſinned, and to all our other ſins have added this, in asking for a King.* *Samuel* to prevent the deadly ſymptom of deſperate Diſcouragement, which would drive them from the Lord, and ſo from their own Comfort; he ads, *You have indeed ſinned, yet turn ye not aſide from following the Lord*: And again he ads, *Turn not aſide unto vain things that cannot help*: And he gives this as a ground, *For the Lord will not forſake his People for his great Names ſake, becauſe it hath pleaſed the Lord to make you his people*: He that out of Mercy made you his people when you were not, he wil not forſake you when he hath called you to him: As the Elders of Iſrael Reaſoned when they were to War with *Jehu* in the defence of their Maſters Sons, 2 *King.* 10. 4. *Behold two Kings could not ſtand before him, how ſhall we?* Let this be thy comfort and undoubted evidence of ſuccour and deliverance: When thy heart was Satans home, and the power of darkneſs dwelt in it, when he had levyed al his Forces, he was ſtrengthened and encouraged, by al the advantages that might be; he had the hold of the heart, and entrenched himſelf in the ſtubbornneſs, and invincible ſtiffneſs of my Will, and that I was reſolved to leave my life, but never to leave my luſts, nor renounce his temptations, which I entertained as my delight, and ſided with al alurements, and ſtood in open defiance againſt the Holy One of Iſrael. If Satan in his ful power could not keep his hold, nor my heart, but the Lord caſt him out; when he is Conquered, and his Forces ſpoiled by the Lord Chriſt: Shal he not for ever keep him out? When I was under the power of Satan, he then re-

ſcued me; being now reſcued from his rage, and beyond his power ſhal he not preſerve me? He that deſtroyed the works of Satan when he was in his ful ſtrength, intrenched, fortified in the unconquerable ſtiffneſs of his Will, and took away his Armour: being Diſarmed, Diſpoſſeſſed, and Conquered, ſhal he ever be able to recover and ſet up his works again? By no means.

Uſe 3. The Third and Laſt USE of this Doctrine, is of Exhortation. Firſt, To the Converted: Then, To the Unconverted: Here is ſomthing for both.

I. Firſt the Converted are hereby to be provoked to follow the dealing of the Lord: Here is a pattern to order their daily practice by. Hath God, doth God deal ſo with poor Creatures as to draw them from their ſins to Jeſus Chriſt? Go thy wayes, and do thou likewiſe. Herein ſhew your ſelves *Children of your heavenly Father, be merciful as he is merciful.* Matr. 5. 45. And if in any caſe, I take it, Mercy is herein to be diſcerned, ought to be practiſed and expreſſed. *As the Elect of God put on bowels of mercy*, Col. 4. 11. If you be the Elect of God ſhew it in this, if ever you have received Mercy expreſs it, if ever God hath ſhewed favour to you, ſhew the fruit thereof in ſhewing compaſſion to others: put too the beſt of your endeavors, even by a holy kind of violence to pluck away poor ſinners from their ſins, unto the Lord. So *David*, Pſal. 51. 13. *I will teach tranſgreſſors thy wayes, and ſinners ſhall be Converted unto thee*: I wil take no nay at their hands, they are ſtubborn, I was ſo; they reſiſt, I did ſo; they are unwilling to part with their ſins, I was ſo; and yet the Lord hath done me good, and overcome

overcome al my evil with goodneſs, *when I was in my blood*, when I lay weltring in the guilt and filth of my ſins, when I ſaid I would have my ſins and I would die, and was reſolved to deſtroy my ſelf, *then he ſaid unto me, Live* poor Creature, Live: You cannot get your heart away from your Corruptions, the Lord wil do it for you, nay he can do it for you without you; If he wil put forth the ſame power upon your ſoul as he hath done upon my ſoul you ſhal be drawn from your ſins to Jeſus Chriſt. In a word.

1 Do what you can your ſelf. 2 Help them with ſupply from others.

1. Firſt do what you can your ſelf; let every man in his own particular ſet upon al ſuch loving Means as are in your power, Compaſſionately and Courageouſly to draw ſinners from their ſins to Chriſt: *Heb.* 3. 13. *Exhort one another daily, leſt any be hardened through the deceitfulneſs of ſin.* 1 Theſſ. 5. 14. *Now we exhort you Brethren, warn them that are unruly, comfort the feeble minded, ſupport the weak, be patient towards all men*: As who ſhould ſay, Lay about you to do al the good you can; he makes a Chriſtian man to be as buſie as a Bee, that he ſhould go no whither, but ſhould ſeek and find occaſion of doing good to one or other, you wil meet with ſome that are unruly, warn them and inſtruct them; and ſome that are weak, labor to ſtrengthen them; ſome that are feeble minded and diſcouraged Chriſtians, labor to quicken and encourage them: Let not thoſe thoughts be found once in thy heart, Am I my Brothers keeper? Yes, thou art, or elſe thou art his murtherer; wilt thou defend his houſe from a thief, his body from aſſault? nay, wouldeſt thou eaſe and raiſe his Aſs from falling, and return his Ox from ſtraying? and wilt thou not

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do much more for his Soul? Therefore take al opportunities that are offered, and seek what is no offered, and improve what you have to the utmos *Jude*, 23. *And others save with fear, plucking them out of the fire.* If thy neighbors Ox were in the pit, or himself in the fire, thou wouldest break open the door and not strain Complements, much mor when his soul is fallen into his distempers, as into a deep ditch, his soul is set on fire from Hell, pluck away the Drunkard from his Cups, and hale the Covetous man from the world, and those whom you see to be ensnared by any special Corruption, do wha you can to rescue them *from the snare of the Devil*; and double thy forces, lay battery against the heart, to it again and take better hold; it may be he sees his evil, and acknowledgeth his sin, and yet returns to it again, return thou to thy prayers, and tears, an Counsels, if he forget thy Counsels, Counsel him again, admonish again, beliege him, lie at him; when thou meetest him in the way, walkest in the field, sittest at the table, leave some remembrance upon th souls of those you converse withal, say and do som thing that may help to draw their souls from their sins to Christ. God hath dealt so with thee, therefore deal thou so with others.

2. Succour them also by all other Means. Labo thou according to thy power and place, to bring them under the means of Grace; As they said one t another, *Isa.* 2. 3. *Come let us go up to the house o the Lord, he will teach us of his wayes.* And as th good man *Cornelius*, when *Peter* was to come ar Preach the Gospel to him, *Acts*, 10. 24. he Calls his friends and kindred together that the Lord migh work upon them; and sayes he, *We are all here ready to hear what the Lord hath commanded thee* This especially belongs to al such as have power and authority

authority over others, as Magiſtrates may compel the Subjects, the Maſter may compel his Servants, and the Father his Children to uſe the Means (for they can go no farther than a moral violence) and to be under thoſe Ordinances which they in their own Conſciences are convinced of to be the Means of Converſion and Salvation: And look as they did when our Savior Chriſt came to any place, they brought the blind and the deaf, and dumb, and thoſe that were poſſeſſed of Devils, and laid them down before him, and intreated him to Cure them; *Mar.* 2.4. So if thou haſt a ſtubborn Servant, or a Rebellious Child, al the Means thou haſt uſed can do no good upon him, bring him before the Lord in the uſe of the Ordinances, lay him down before him, and tell him what his Caſe is, what a blind mind, and what a hard heart he hath, and how he is poſſeſſed with a Devil, of pride, and ſelf-willedneſs, and reſiſtance againſt God, and Grace; and ſay, It is with thee alone, O Lord, to work upon him; Thus we ſhould uſe al the Means we can to draw others to Jeſus Chriſt.

Here is alſo a word of Exhortation to the Unconverted, ſuch as are not yet Called: You are to be entreated, That as ever you deſire to ſee the face of God in Chriſt, as ever you deſire to gain Evidence of Gods love here and happineſs in another world, be ſure of this, That you come under the Call of God; This work of drawing is Gods proper work, come therefore under his hand, when doles are ſtirring every man goes to that door: So here, It is not in Man, nor in Ordinances, that's true: but there God diſpenſeth it, *Rom.* 1.16. *The Goſpel is the power of God unto Salvation*: And if the Lord draw by his Spirit in his Ordinances, repair thou to his Ordinances for ever. It is the Lord only that makes

II.

makes his Call effectual, therefore come under this Call of his in his Ordinances.

Object. It is God only that doth this work in us without us: It is not in our power to help our selves, therefore better sit still, then rise and fall; why should we endeavor that we can never do?

Answ. I do not say thou canst do the work, but do thou go to him that can do it. Thou sayest thou canst not go; I confess thou canst not as a Christian, but that I exhort unto is, Do what thou canst as a man, improve those Faculties, and Parts, and Gifts that are yet left in thee; and come under, and keep under Exo. 29. the Call of God. *God meets his People in the place* 43. *of his worship, in* the use of the Ordinances which he appoints, therefore go thou thither to meet with him. Thou hast an Ear to hear the word therefore thy feet can carry thee to other places, let them carry thee to the house of God, that mind and memory of thine can meditate upon other things, let it meditate upon the word, and fasten upon the truth and the reasons thereof; I do not say thou canst pray so as to please God, but pray still, who knows but God may help thee; thou canst confer about things of no profit, and remember idle things of no worth; nay, such as leave a taint of Corruption and Pollution upon thy soul; use that mind, and those thoughts, and that tongue of thine about the things of God and Jesus Christ. Thou mayest do this, thou shouldest do this.

Attend further these Two Directions.

1. Present thy self before God in the use of the Means of Grace, and when thou art there renounce thy own abilities, either to do good to thy self, or to receive good from God in al the Means that are appointed for thy good. Say therefore, Lord, it is not in Man or Means to do any good to my soul, keep thy

thy heart here, and be ſure thy ſoul be rightly poſ-ſeſſed of it. And mark what *Balaam* ſaid, *Lo, I am come now, have I now any power at all to ſay any thing?* Numb. 22. 38. So ſay thou, Here's a blind mind, a dead heart, a damned ſoul, I live to ſee and hear that, that thouſands deſired but never enjoyed; but now I am here, Lord, have I any power to receive any good from any of the Ordinances, no, Lord, the work is thine, do al for thy Servants, and receive al the Glory from me; you think you have a large underſtanding to catch the reaſon of the truth, and a ſtrong memory and can recount what you hear, and you go for a right Godly man, becauſe you hear, and repeat, and profeſs, &c. Thou mayeſt for al this be utterly deſtitute of any ſaving work upon thy ſoul, thou haſt the out-ſide but thou canſt not come at the kernel, the ſap, the ſweet, the good of the Ordinances; therefore ſay thus, I can hear the Word bleſſed be thy name, and I am able to remember, and repeat, and to diſcourſe of the things of God, but Oh! the power of God to work upon my heart that I want, here's a blind mind, and a dead heart, a lame heart; Lord work upon it, and draw it to thy ſelf and that effectually: It was *Jehoſhabats* ſpeech, 2 *Chron.* Chap. 20. Verſ. 12. when he had Muſtered up all the Forces of ISRAEL, Yet, ſayes he, *We have no ſtrength, nor do we know what to do, but our eyes are unto thee.* So ſhouldeſt thou ſay, for thou mayeſt have natural ſtrength, and moral ſtrength, but ſpiritual ſtrength to hear profitably, and ſavingly, and to bring forth fruit unto God, this is not in any mans power of himſelf. Therefore ſay it, and acknowledge it, Lord, though I do what I can, yet I have no ſtrength, nor do I know what to do, but mine eyes are unto thee.

When

2. When you are got hither and keep here, be sure now not to leave the Ordinances of God, before you find some power beyond the power of Ordinances, and Man, and Means; leave them not till you find the almighty power of God working upon your souls: As the Woman that labored of the Bloody-issue, and had spent al, she came and desired, Oh! that I might touch the Hem of the Garment of Christ, and she felt in her self she was made whole, *Mat.* 9.21. 22. Thou knowest the pride, and peevishness, or uncleanness of thy Nature, the bloody-issues of corruption in thy soul; that, nor word, nor Ordinances could help thee to this day, thou hast spent all, and done al thou canst do in the use of Means, and yet the issue is, the proud heart, the carnal heart, the unclean heart remains still, taken aside by these evils still; what will you do now, you are in the croud of Means and Helps, but say, *Oh! the Hem of the Garment of Jesus.* That Vertue and Power may come from Jesus Christ to work upon this Soul of mine: But how shal I know that? *Answ.* When you see the Ordinance so upon your soul really as you see it in your understanding and judgement, when you find it in the work of it upon your heart, as you apprehend it in the letter of it. And then you shal find the work really done, and your heart bowed, and loosened from those base Distempers; you never touch Jesus Christ until you find it so: Therefore as the Widdow, whose Child was dead, when *Elisha* sent his Servant, she was not contented with that; but sayes, *As the Lord lives, and as thy soul lives, I will not leave thee*: 2 *Kings*, 4. 30. The man came, and the staffe was laid, but the Child was dead, till the Prophet came, and the power of God came along with him, and then the Child arose; Let me leave this upon Record for e-

ver

ver amongſt you. This effectual drawing and quickning of the heart, is the alone work of God. It is not in him that Wills, nor in him that Runs, but in God that ſhews Mercy. You know (many of you, hundreds for ought I know) that you never knew what Chriſt and his Grace meant; and you know your hearts cloſe with your ſins though you dare not give way to them: Now mark, when you come and hear the mind of God, and the Miniſters ſpeak unto you, and the Will of God is publiſhed: Oh! Go your wayes home, and ſay, As the Lord lives, I will not leave thee until the Lord hath ſpoken to my ſoul, till I find the effectual work of the Word and Spirit of God drawing my ſoul from my ſins to Jeſus Chriſt. Therefore call for that ſame, *ſhewing Mercy* which the Apoſtle ſpeaks of; *Rom.* 9.16. So then *it is not of him that wills, nor of him that runs, but of God that ſheweth mercy.* When you have run what you can, and willed what you are able, then look up to the Lord to ſhew you Mercy; the Miniſter hath ſpoken what he can, and I have heard what I can, but Lord ſhew Mercy; and never leave until you have found that the Lord hath ſhewed you Mercy, in this work of drawing your Soul from Sin to Chriſt.

FINIS.

ſpēs motꝰ opz q̄ ducēs duceret. z edificās edificaret. B ꝓñs ē ipoſe. z ſic pz q̄ ps ꝓñtis ē fla. ſ. q̄ oē mouēs mouet p ſe ſm eādē ſpēm motꝰ fz quā mouet. Et q̄ 2ª ps ꝓñtis ſit fla. vz. q̄ oē mouēs mouet fz aliā ſpēz motꝰ q̄z ē illa ſm quā mouet. ꝓbat phūs p B. q: cū ſpēs motꝰ ſint finite. tādē eēt reflexio ad ꝑmā ſpēm. ita q̄ ſegtur q̄ oē mouēs quod mouet ſm aliā ſpēz ab illa ſm quā mouet: mouebit ſm eādē ſpēm motꝰ ſm quā mouet. qđ ē fls. z ia reꝓbatū. g̃ nō ē neēe oē mouēs moueri p ſe fz aliā z aliā ſpēz motꝰ ab illa ſpe fz quā mouet. Un̄ dicē q̄ oē mouēs mouet p ſe fz eādē ſpēm motꝰ ē dicē ipoſe. z dicē q̄ oē mouēs mouet fz aliā ſpēz motꝰ ab illa ſm quā mouet eſt dicere ficticium.

¶ Māifeſtū eni q̄d mouet z a ſupi⁹ moneēte q̄d mouet oē. z magis a ꝑori mouētiū. At ꝟo B ipoſe eſt. Docēs eni accidit addiſcē: q̄z B qdē hīe: illō āt nō hīe ſciaz neciū ē. Ampliꝰ āt his magis irrōnabile qm̄ accidit eē oē motiuū mobile: ſi qdem ab eo q̄d mouet: mouet oē q̄d mouetur Erit eni mobile ſic̄ aliqs dicat: qm̄ ſanatiuuz z ſanās ſanabile erit: z edificatiuum

cies caleſiet: z dē docēs docere. z q̄ rēt: z edificās edificaret. ſi det q̄ oē mouet fm aliā ſpēm motꝰ a ſpe fz quā mouet idē ipoſe cū medio. ſ. q̄ calefaciēs caleſiet nans ſanaret: z edificans edificaret. Et q̄ cum motu quo mouens poſterius mouet eodem motu mouet mouens primum.

¶ Nō g̃ neceſſe eſt ſp moueri qđ m ab alio: z ab B q̄d mouet: ſtabit g̃ re aut a geſcēte mouebit q̄d mo aut ipz ſeipz mouebit. At ꝟo ſi q rare: utrū cā motꝰ ſit z ꝑncipiū ip mouēs: aut q̄d ab alio: illud oīs net. Ipz eni qdē q̄d p ſe eſt cā: eo q̄d fm alterum: z cum ipſum

¶ Hec ē 4ª ps ꝑncipal' hui⁹ ca. i q̄ pbs ꝑncipal' itēt ā i B capl'o. q̄ ē. q̄ nō ē neē uēs moueat. z hec ē 19ª 2ꝺ de anēris. B Lū i mouētib⁹ z motꝰ nō ſit ꝓcedē i ē 7° hui⁹. z ēt opz tādē deuenire ad ꝑ q̄rit de ꝑ moto. aut mouetur a motore a motore q nō mouet. ſi mouet a moto mouet a ſe ſeu ab itriſeco. uel ab alio. ſ. triſeco. ſz digni⁹ ē ut oēs ꝓcedāt q̄ ill

…ꝓ̄z̄ꝫ ꝙ ꝓ̄ꝑiū e mouea ꝙ mou…
…riū moto ꝙ moueat. ⁊ d. pb̄s ꝙ illō ē
…i motib⁹ ꝑz locū. ſ. ꝙ illō ꝑ qō moto: mo
…t. ⁊ d. b̄ ꝓ⁹ ꝙ pb̄s dic̄ h̄. nā illō ꝑ qō
…alterās exiſtimat i pl'ib⁹ nō alt'ari. ſic̄ ſol
…ré mediātib⁹ co:pib⁹ celeſtib⁹ ⁊ nō cale-
…ꝓ⁹. Scire tñ debes ꝙ alterās aliquod
…medium alterat illud mediū nō tñ ſem
…ndem alterationem in ſpecie.

…videm⁹ ulti^m qō moueri qdē ꝑt:
…ꝑn^m nō hēt: ⁊ qō mouet qdē ab
…ō a ſeipo:rōnabile é. ut nō neciū
…⁊ tertium eē quod mouet qdem
…nmobile.

…oſitū. vz. ꝙ nō é neče oē mouēs moueri
…qō motoz mouet: ⁊ mouet: phūs fac̄ rō
…ñcūq; aliq̄ accñtal'r ꝓiūgūt ſi vnū illo
…ꝑ ſe: ēt reliquū ꝑt repiri ꝑ ſe ſine alt'o.
…motū accñtal'r ꝓtigūt. ⁊ vnū eoz. ſ. mo
…ꝑ ſe. ē eni aliqō motū nō mouēs. g̃ re-
…uēs ꝑt repiri ꝑ ſe. g̃ é repire aliqō mo-
…tū. ⁊ p ꝓñs nō eſt neče ꝙ omne mouēs
…per accidens.

…x. dic̄ recte itellectū ipaſſibilē: i-

ſit ee … qō magis ꝺpēdet poſſit eē ſine re
liq̃: ⁊ qz motū magis dependet a motore q̃z mouēs
a moto: iō ad h̄ ꝙ motū poſſit iueniri ſine mouen-
te: ita ꝙ aliqd ſit motū ⁊ nō mouēs ꝓcludit pb̄ſ ꝙ
ē iuenire mouēs nō motū. Et p h̄ pz ſol'o ad iſtāti
as iductas ꝯ modū arguēdi. qm̄ accñs magis de
pēdet a ſb̄a q̃z ſb̄a ab accñte. ⁊ ideo ſi accñs poſſit
eē ꝑ ſe: ſeq̃t ꝙ ſb̄a poſſit eē ꝑ ſe ⁊ nō e ꝯ. ⁊ ēt qz mā
ꝑ^a magis dependet a foꝛa q̃z eꝯ. iō ſi mā ꝑ^a poſſit p
ſe exiſtē. ſequtur ꝙ foꝛa poſſit ꝑ ſe exiſtē. ſz nō ſeq̃t
eꝯ. Pz ēt ad rōnē q̄ alig ꝓbāt ꝙ ꝑ^a cā nō ꝑt itelli-
gi ſiue ꝙ i entib⁹ ē aliqd itelligēs qō nō pōt itelli-
gi. qz ꝓtigit iuenire aliqd qō ē ſil'itelligēs ⁊ itelle-
ctū cuiuſmodi ē hō ul' āgelus. ⁊ aliqd qō eſt ita i-
telligēs ꝙ nll'o^o ē itellectū. g̃ ē iuenire aliqd qō ē
itellectū: ⁊ nll'o^o itelligēs. ꝯña pz. qz ſic arguit pb̄ſ
Dicēdū ꝙ nō ſequtur: nec ſic arguit phūs. qz itelli-
gere magis dependet ab itellecto q̃z itellectū ab i
telligente. qz itellectū ē mēſura itellect⁹: ſicut ſcibi
le eſt menſura ſcientie. ut patet 5^o metha^ce.

¶ At vo ſi nō ꝑm accñs: h̄ ex necitate mo — T. cō. 38.
uet mouēs: niſi āt moueat nō utiq; mo-
uet: neče ē mouēs ſi mouet: aut moueri
ſic: ut ꝑm eā dē ſpēz mot⁹: aut ꝑz alteraz.
Dico āt qz aut calefaciēs ⁊ ipz calefieri: ⁊

Dan: Williams

THE
Application of Redemption

By the Effectual Work of the Word, and Spirit of Christ, for the bringing home of lost Sinners to God. *The Ninth and Tenth Books.*

Besides many other seasonable, and Soul-searching Truths, there is also largely shewed,

1. *The heart must be humble and contrite before the Lord will dwell in it.*
2. *Stubborn, and bloody Sinners may be made broken-hearted.*
3. *There must be true sight of sin, before the heart can be broken for it.*
4. *Application of special sins by the Ministry, is a means to bring men to sight of, and sorrow for them.*
5. *Meditation of sin, a special means to break the heart.*
6. *The same word is profitable to some, not to others.*
7. *The Lord sometimes makes the Word prevail most, when its most opposed.*
8. *Sins unrepented of, makes way for piercing Terrors.*
9. *The Truth terrible to a guilty conscience.*
10. *Gross and scandalous sinners, God usually exerciseth with heavy breakings of heart, before they be brought to Christ.*
11. *Sorrow for sin rightly set on, pierceth the heart of the sinner throughly*
12. *They whose hearts are pierced by the Word, are carried with love and respect to the Ministers of it: And are busie to enquire, and ready to submit to the mind of God.*
13. *Sinners in distress of conscience, are ignorant what they should do.*
14. *A contrite sinner sees a necessity of coming out of his sinful condition.*
15. *There is a secret hope wherewith the Lord supports the hearts of contrite sinners.*
16. *They who are truly pierced for their sins, do prize and covet deliverance from their sins.*
17. *True contrition is accompanied with confession of sin, when God calls thereunto.*
18. *The Soul that is pierced for sin, is carried with a restless dislike against it.*

By that Faithful, and known Servant of Christ, Mr. THOMAS HOOKER, late Pastor of the Church at *Hartford* in *New-England*; sometimes Preacher of the Word at *Chelmsford* in *Essex*, and Fellow of *Emmanuel* Colledg in *Cambridg*.

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By { *Thomas Goodwin*, And *Philip Nye*.

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To the Reader.

READER.

IT hath been one of the Glories of the *Proteſtant Religion*, that it revived the Doctrine of *Saving Converſion*, And of the *new creature* brought forth thereby. Concerning which, and the neceſsity thereof, we find ſo much indigitated by Chriſt and the *Apoſtles* (in their Epiſtles) in thoſe times: But in a more eminent manner, God hath caſt the honor hereof upon the Miniſters and Preachers of this Nation, who are renowned abroad for their more accurate ſearch into, and diſcoveries hereof.

Firſt, For the *Popiſh Religion*, that much pretend to *Piety* and *Devotion*, and doth

dreſs forth a *Religion*, to a great outward Gaudineſs, and *ſhew* of *Humility* and *wil-worſhip*, which (we confeſs) is entermingled with many ſpiritual ſtrains of *ſelf-denial*, *Submiſſion to Gods wil*, *Love to God* and *Chriſt*, eſpecially in the writings of thoſe that are called *Miſtical Divines*. But that firſt great and *ſaving Work of Converſion*; which is the foundation of al true *piety*, the great and numerous volumns of their moſt devout writers are uſually ſilent therein. Yea they eminently appropriate the *word Converſion* and *thing* it ſelf, unto a man that *renounceth* a *Secular life*, and entereth into *Religious orders* (as they cal them) and that *Doctrine* they have in their diſcourſes of *Grace* and *free wil* about it, is of no higher elevation, than what (as worthy Mr. *Perkins* long ſince) may be *common to a Reprobate*; though we judg not al amongſt them. God having continued in the midſt of Popiſh Darkneſs many to this day, and at this day with more Contention than ever

The Dominicans, and Janſenius of late and his followers.

ever, that plead for the *Prerogative of Gods Grace in mans Converſion.*

And for the *Arminian* Doctrine, how low doth that run in this great Article? this we may without breach of Charity ſay of it; That if they or their followers have no further or deeper work upon their hearts, than what their Doctrine in that point calls for; they would fal ſhort of Heaven: though thoſe other great truths they together therewith teach, God may and doth ſavingly bleſs unto true Converſion, he breaking through thoſe Errors into ſome of their hearts.

And how much our *reformed Writers abroad,* living in continual wranglings and Diſputes with the *Adverſaries of Grace,* have omitted in a *Practical* and *Experimental* way, to lay open and anatomize the *inwards* of this *great work,* for the Comfort and ſettlement, of poor ſouls, many of themſelves do greatly bewayl: And to find them work, and divert them from this, it hath been the

Devils great Policy (who is at the head of all thoſe Controverſies) as alſo ever ſince *Pelagius* time, to this very day) to make that dry and barren plot of Ground (namely *the naked diſpute of the freedom of mans wil*) to be the great ſeat of this War (as the Pope did the Conqueſt of the Holy Land, in the darker times, to find al Chriſtian Princes work) and thither to draw al the forces and intentions of mens minds jejunely & in a great part *Phyloſophically* to debate *what power mans wil* (for-ſooth) hath in the *Summity* and Apex of *Converſion* to *reſiſt* or to *accept* the Grace of God: and ſo whether *Moral perſwaſions* only be not *Sufficient*? or that *Phyſical Pre-determinations* be not alſo requiſite to *Converſion*? whileſt in the mean time, al *thoſe intimate actings* of a ſoul in turning to God; *The ſecret particular paſſages*, both on *Gods part*, and on the *ſouls part* (which are many and various) by which the ſoul is won over unto God and Chriſt; *thoſe treaties* the ſouls of men

men hold with God and Chriſt for juſtifying and Sanctifying Grace, and for union with him: theſe have been forgotten, or but overly and ſlightly touched upon, which if our reformed Divines would have made it their work diſtinctly to have inſiſted on, out of the ſcripture and their own experience: *that Glory* would have appear'd therein, which would have put a period unto al thoſe janglings about Free-Wil.

And further to take a ſerious ſurvey of the preſent times in this Nation; the *temper of Profeſſors* is ſuch, that it cannot enough be Lamented: Ordinarily men enter into and take up a profeſsion of Religion and that with difference from others, upon very cheap Rates. And do *give* and *receive* Honor of being ſuch *to* and *from* one another upon ſo ſlender grounds; that we with grief ſay, there hath been *more of Profeſſion* in theſe changes, when *leſs of Regeneration.*

The *Cauſes* whereof are more than

of

of one ſort, or than which we are able to enumerate. Yet for inſtance; *Either* becauſe God hath in the Courſe of his providence involved the *Cauſe of Religion*, and the *Vindication* of *the liberties* of the *ſincere Profeſſors* of it, (formerly ſo much oppreſſed) with ſo high an hand, and out-ſtreched Arm; ſo apparently, that therefore *Carnal men* have fallen in, and mingled themſelves (as that mixt multitude of *Egyptians* who came forth of Egyptian bondage with the Iſraelites) and joyned iſſu therewith, and *Learning* a little to ſpeak the *Iſraelitiſh Language*, and give Religion, and good men good words; and being for the *Common Cauſe*, (as they cal it) they have thereby put themſelves and been received into the Common *Roll* of men *wel affected in Religion*, as wel as *to the publique*.

Or elſe (which we cannot but judge and mention as another Cauſe hereof) it hath been profeſſedly held forth (by men holy and ſpiritual) that *all* that

are

are *not ſcandalous in their lives, having in their Knowledg, the Form of Truth,* by Education; adding thereunto ſome *outward holy Duties.* Such Perſons we mean, as formerly were in our Pulpits, plainly tearmed, but *Civil, Moral Chriſtians* (and are really but ſuch kind of *Profeſſors* of *Chriſtianity*, as *Mutatis mutandis*, are found among Turks of *Mahumotaniſm*; who underſtand the Principles of *that Religion*, and are devout in *Duties to God*, required thereby, through the meer efficacy of *Natural Devotion*, and *Education*, the *Laws* and *Cuſtoms* of that Religion; who alſo through *Moral Honeſty*, are not ſcandalous in their Lives.) Such like Perſons amongſt us, have been, and that as a *New Reformation of Religion*, with *ſeparation* alſo from others (the *Ignorant* and *Prophane*) profeſſedly received into the *Communion of Saints*, as *viſible Saints*. *This* Principle, and Practice, hath (as it muſt needs) weakened and embaſed the antient purer ſtamp of the Doctrine of *Converſion* (as *then* held forth with ſuch evidence

evidence of difference from theſe mens Profeſſion) not only by encouraging ſuch boldly to take on them to be *Saints* (as it were) by *Authority*; but alſo by having checked, and flatted the ſpirits of themſelves that would *teach it*, ſeeing that this *Real Application* in *Practice*, and *Principle*, to ſuch *Moral Chriſtians* as *Saints*, is a manifeſt *Contradictirn* unto al that can be *Doctrinally* ſaid in the Pulpit to the contrary, concerning the *power* of this great work in *true Saints*. And *thus* the *Profeſſion* of *Religion* hath been levelled, and diffuſed into that *bulk* and *commonneſs*, that the *true marks* of ſaving Graces, are (as to the open diſcerning) much worn out, and wil be more and more, if this ſhould obtain.

Or elſe (as great a Cauſe as any other) *a ſpecial Profeſſion of Religion* being in *Mode*, and under Countenance: Hence many have been eaſily moved to ſee what might be in *Religion*, and ſo attend to what is ſaid about it; and upon liſtening thereto, their ſpirits have been awakened,

wakened, and ſurprized with ſome light; and then with that Light they have grown inquiſitive into what *this* or *that* Party of *Religion* holds; what the *other*, or what a *fourth*. And thinking themſelves at liberty (as the Principle of the times is) to chuſe (as men in a Market) what that Light wil lead them to; they accordingly fal in, either with *this*, or *that* particular perſwaſion: and this is al of many mens *Converſion*. And yet becauſe ſuch become zealouſly addicted to *ſuch*, or *ſuch a way* (ſome of the Profeſſors of each of which, others that differ, own as truly Godly) therfore they are preſently *adopted*, & owned *as Saints*, by the ſeveral Followers of ſuch Opinions: And each ſort thinks much, that thoſe who embrace *their Opinion*, ſhould not be accounted, and eſteemed *Religious* by all others, that do ſincerely profeſſe the power of it. Thus men *Tythe Mint and Cummin*, and leap over the *great things of Regeneration*, namely, *Humiliation for ſin*, the *through ſence of their Na-*

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tural Condition, the *Difficult work of Faith*, to justifie them, *Union* and *Closing* with Christ, *Mortification of lusts*, &c which works where they are found, and visibly held forth, none are to be disowned for other Opinions consisting with the Foundation; yet so, as without these, no Opinion, of what Elevation soever, can, or doth constitute a man Religious.

Now look, as when among the Jews, *Religion* had run into Factions, and Parties, and the power of it thereby, was wel-nigh lost; God then set down *John Baptist* amongst them, a sowr and severe Preacher, & Urger of the *Doctrine of Repentance*, and preparative Humiliation for sin (which he comparatively to what was brought in by Christ, termeth the *Baptism of Water*) though withal 'tis said, that in the Close of his Doctrine, he pointed unto Christ; *Saying unto the people, that they should beleeve on him that should come after him*; that is, *on Jesus Christ*. Yet this he did but point at: for the ful

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ſtream of his Diſpenſation ran in that other Channel. Of whoſe Miniſtry it is alſo ſaid *Luk.* 1. 16. 17. *That many of the Children of Iſrael ſhould be turn to the Lord, their God. And ſhal go before him* (namely Chriſt) *in the ſpirit and power of* Elias *to turn the hearts of the Fathers to their Children, and the Diſobedient to the Wiſdom of the juſt to make ready a people prepared for the Lord.* The meaning whereof is, he came to reſtore the Doctrine of ſaving Converſion, and in that point to bring and reduce the Children of the Jews back again unto the ſame Principles and wayes (neceſſary to Salvation) by which the Fathers, and all the renowned Saints of the old Teſtament had been brought in unto God. And ſo by that means to become of the ſame Religion (ſaving Converſion being the alone practick Foundation and Centre of all Religion) that the Godly Jews of old were of. So what know we, but that God (in ſome leſſer, proportionate correſpondency, both in reſpect of

tural Condition, the *Difficult work of Faith*, to justifie them, *Union* and *Closing* with Christ, *Mortification of lusts*, &c which works where they are found, and visibly held forth, none are to be disowned for other Opinions consisting with the Foundation; yet so, as without these, no Opinion, of what Elevation soever, can, or doth constitute a man Religious.

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persons and times) may have had this in the eye of all wisely designing Providence to set out *this great Authors works* and writings (amongst the labors of others also) upon this very Argument, to bring back, and correct the Errors of the spirits of Professors of these times (and perhaps by urging too far, and insisting too much upon that as *Preparatory*, which includes indeed the beginnings of true *Faith*, (And a man may be held too long *under John* Baptists *water*) To rectify those that have slipt into *Profession*, and Leapt over all both *true* and *deep Humiliation* for sin, and *sence of their natural Condition*; yea and many over Christ himself too, professing to go to God without him. However, this we may say (without diminution to any other or detraction from the Author himself, in respect of his more raysed knowledg of Christ and Gods free Grace) That if any of our late Preachers and Divines came in the *Spirit and power of John Baptist* this man did.

This

This deeply humbled man, and as highly raiſed, both in Faith and Communion with Chriſt, the Author of theſe Treatiſes. He had been trained up from his Youth, in the Experience and Tryal of Gods Diſpenſations and Workings this way; and verſ'd in digging into the Mines and Veins of Holy Scriptures, to find how they agreed with his own Experiments. His Soul had traverſed the intricate Meanders, and the darkened (through temptations) windings of this narrow paſſage and entrance into Life (*and few there be that find it.*) And by deep reflections upon every ſtep of Gods Procedure with himſelf, hath deſcried thoſe falſe and crooked by-waies, which at every ſtep, *darkened man* (who *errs in his heart, not having the knowledg of Gods waies*) is apt to go aſtray when they have but inferior workings of the Spirit on them, from the way of Life, which only thoſe do find that are un-erringly *guided* by the Holy Spirit (peculiar to the Elect) *into the waies of Peace.* And

And whereas there hath been publiſhed long ſince, many Parts and Pieces of this Author, upon this Argument, Sermon-wiſe preach'd by him here in *England* (which in the preaching of them did enlighten all thoſe Parts) Yet having been taken by an unskilful hand, which upon his receſs into thoſe remoter parts of the World, was bold without his privity or conſent to print and publiſh them (one of the greateſt injuries which can be done to any man) it came to paſs his genuine meaning, and this in points of ſo high a Nature, and in ſome things differing from the Common Opinion, was diverted in thoſe printed Sermons from the fair and cleer draught of his own Notions and Intentions, becauſe ſo utterly deformed and miſ-repreſented in multitudes of paſſages; And in the reſt but imperfectly and crudely ſet forth.

Here, in theſe Treatiſes, thou *haſt* his Heart from his *own Hand*, his own Thoughts drawn by his own Penſil.

This

This is all truly and purely his own, not as preached only, but as *written by himself* in order to the Preſs; which may be a great ſatisfaction to all that honored and loved him (as who that was good, and knew him, did not?) eſpecially thoſe that received benefit by thoſe other imperfect Editions. And we cannot but look at it as a bleſſed Providence of God, that the publiſhing of the ſame by others (in that manner that hath been mentioned) ſhould have provoked him, and that by the excitation of the Church (whereof he was the Paſtor in *New-England*) to go over again the ſame Materials in the Courſe of his Miniſtry amongſt them, in order to the perfecting of it by his own hand for publick Light, thereby to vindicate both himſelf and it from that wrong which otherwiſe had remained for ever irrecompenſible.

And hereby it came to paſs (that ſo far as he hath proceeded) this Subject came to have a *third Concoction* in the Heart

Heart and Head of him that was one of the moſt experienced Chriſtians, and of acuteſt Abilities that have been living in our Age. He *Preach'd* more briefly of this Subject *firſt*, whilſt he was *Fellow* and *Chatechiſt* in *Emanuel Colledg* in *Cambridg*. The Notes of which, were then ſo eſteemed, that many Copies thereof, were by many that heard not the Sermons, written out, and are yet extant by them. And then again, a *Second time*, many yeers after, more largely at *Great Chelmsford* in *Eſſex*; the Product of which, was thoſe Books of Sermons that have gone under his Name. And *Laſt* of all; *now* in *New-England*, and that in, and to a *ſetled Church* of Saints, to which the Promiſe is made of being, *The Seat and Pillar of Truth*; and in which all Ordinances ſet as the Loadſtone in the Steel, have the greater power and energie: In which the Preſence of Chriſt breaks forth, and *all his Springs* are found therein.

And truly we need not wonder that God

God ſet his heart and thoughts awork ſo much, and ſo repeatedly about this Subject. We ſee that the *Holy Ghoſt* himſelf, the *Author of this Work* of *Converſion*, doth ſomtimes, and that in an eminent manner, go over the *whol of that Work* again and again in the hearts of Chriſtians, whom God means to make great in his Church: as in *Peter*, *When thou art converted &c.* who was yet converted already, And to the Diſciples, *Except ye be converted &c.* And the *coming of the Holy Ghoſt* upon them, at and after *Pentecoſt*, was as a *New Converſion* unto them, making them to differ as much *from themſelves*, in *what* they were *afore*, as well-nigh they themſelves (though afore truly wrought on) did then differ from other men. The Spirit of God himſelf goes over this Work afreſh in all the parts of it: As to *humble* anew, to *draw to Chriſt*, to *change* and raiſe *the heart* to higher ſtrains of *Holineſs*. And when ſo, then his *Second* Work excels the *Firſt*, that it *comes not*

into mind; and his *Third* the *Second*, that it *ceaſeth* (as it were) to *be remembred*; (as the Prophet in other Works of Wonder ſpeaks) for thereby he every time *Spirituallizeth* the heart ſtill *more*, *refineth* it from *Hypocriſie*, and makes it *double refined*; cauſeth the heart to come forth from each new caſt and moulding, with a deeper and fairer impreſsion of his Image and Glory. If then the *Holy Ghoſt* (*the Writer of his Law in the Heart*) ſets that high value upon that Work of his, that he vouchſafeth to take the pains to *write it over and over again* in the *ſame Tablet*; Let it be no *Diminution* to this great Author, but let us bleſs God rather for the *Providence*, that the ſame Divine Hand and Spirit ſhould ſet him this Task, to take the *Doctrine* of *this Work* into a ſecond, yea a third Review; and thereby make it as it were, the τὸ ἔργον, *the Work of his Life.*

Only thus it is, That the other *Great Points*, as *Union with Chriſt*, *Juſtification*, *Adoption*, *Sanctification*, and *Glory* (which

Subjects,

Subjects, as he was able for, ſo his heart was moſt in them) he hath left unfiniſhed: And ſo thereby (as is moſt likely) multitudes of precious, yea glorious thoughts, which he might have reſerved (as often falls out to Preachers and Writers) for thoſe higher Subjects, as the Cloſe, and Centre, and Crown of what forewent, as preparative thereto, are now periſhed, and laid in the duſt with him. *None but Chriſt was ever yet able to finiſh all that Work which was in his Heart to do.* Farewel.

Thomas Goodwyn,

Philip Nye.



COLE.

1216.

The Application of Redemption, by the effectual work of the Word and Spirit of Christ, for the bringing home of lost Sinners to God.

The Ninth Book.

Isaiah, 57. 15.

Thus saith He that is the High, and the Lofty One that inhabiteth Eternity, whose Name is Holy; I dwell in the High and the Holy place, with him also that is of a contrite and humble Spirit.

THe Work of Preparation having Two Parts:

First, The Lords manner of Dispensation as he is pleased to deal with the Soul, for the setting up the praise of his Rich and Glorious Grace: and therefore with a holy kind of Violence he plucks the Sinner

from his ſins unto himſelf, and his Chriſt. This hath been diſpatched already in the former Diſcourſe.

The Second now follows: And that is the Frame and Diſpoſition which is wrought in the Hearts of ſuch as the Lord hath purpoſed to ſave, and to whom he hath diſpenſed himſelf in that gracious Work of his.

This Diſpoſition conſiſts eſpecially in Two Things { *Contrition*, *Humiliation.*

That ſo I may follow the Phraſe of Scripture, and retain the Lords own Words in the Text, where the Lord ſaith, that he dwels with him that is *of an humble and contrite Heart.*

To omit al manner of Coherence, and other Circumſtances, we will paſs all the other Specials in the Verſe, and point at that Particular which will ſuit our proceeding, and may afford ground to the following Diſcourſe, that we may go no further than we ſee the Pillar of Fire, the Lord in his Truth to go before us. We ſhal faſten then upon the laſt words only, as thoſe that fit our Intendment.

To make way for our ſelves in ſhort, there is one word alone to be opened, that ſo the Point may be better fitted for our Application; we muſt know what it is *to dwel*, or how *God* is ſaid *to dwell in a contrite and humble heart?*

I Anſwer, To Dwell implies Three Things.

1. Firſt, That the Lord owns ſuch as thoſe in whom he hath an eſpecial intereſt, and claims a ſpecial propriety, as though he left all the reſt of man-kind to lie waſt as a Common, that the World, and the Devil, and Sin may poſſeſs, and uſe at their pleaſure, reſerving the Honor of his Juſtice, which by a ſtrong hand he will exact as a Tribute due to himſelf out of all things in Heaven and Earth, and Hell and all; but perſons whom he thus fits, he reſerves for his own ſpecial Improvement. As Princes and Perſons of place and quality, do leaſe out, and let

ſome.

ſome Forreſts and Commons to the Inhabitants bordering thereabout, reſerving ſome acknowledgment of Fealty and Royalty to themſelves, but the choyce and beſt Pallaces or Granges of greateſt worth, and profit, they reſerve for their own peculiar to inhabit in. So here, the Lord leaſeth out the World, and the wicked in it to the Devil and his Angels, and Inſtruments, reſerving a Royalty and Prerogative to himſelf, as that he will have his Homage and Acknowledgment of dependance upon himſelf; but his broken-hearted ones are his own for his own Improvement, *Deut.* 32. 8, 9. *When the moſt High divided to the Nations their Inheritance and ſeparated the ſons of* Adam, *he ſet the bounds of his People according to the number of the Children of Iſrael, for the Lords Portion is his People Iſrael, the Lot of his Inheritance: Ye are the Temple of the Living God*; 2 Cor. 6. 16. Yea, to them the Lord himſelf ſaies, *Ye are my People, and they ſhall ſay, thou art my God*, Zach. 13. laſt. Therefore he profeſſeth, that though in the courſe of his Providence he goes on progreſs over all the world, yet he takes up his dwelling and abode amongſt his own People. For,

Secondly, Where a man dwels, as he owns the houſe, ſo he takes up his abode there, it is the place of his reſidence; we ſay any may know where to ſeek men, or where to find them, at home, at their own houſe: That's the difference between Inning and Dwelling; we Inn at a place in our paſſing by, when we take repaſt only, and bait, but depart preſently, intending not to ſtay; but where we dwel, we ſettle our abode, we take up our ſtand there, and ſtir no further. So the Lord is ſaid then to dwel in the Soul, when he vouchſafes the conſtant expreſſion of his peculiar preſence and aſſiſtance to the ſoul. True it is that the Lord fills Heaven and Earth with his preſence, yea, the Heaven of Heavens is not able to contain him, *Jer.* 23. 24. His infinite Being is every where, and one and the ſame every where in re-

2.

gard of himſelf; becauſe his being is moſt ſimple, and not ſubject to any ſhadow of change, being all one with himſelf. Yet he is ſaid to take up his abode in a ſpecial manner, when he doth put forth the peculiar expreſſion of his Work; as in Heaven he dwels, becauſe he puts forth the conſtant expreſſion of his Glory, and that in the full brightneſs of it without any alteration and change. Here in this Spiritual Temple, the Souls of his Saints, he puts forth the peculiar expreſſion of the conſtant aſſiſtance of his bleſſed Spirit. *I will pray the Father, and he ſhall ſend you another Comforter, who ſhall abide with you for ever*, John 14. 16. 1 Joh. 2. 23. *Ye have received an anointing which abideth in you.*

3. Dwelling, if it be attributed to the chiefeſt Inhabitant and Owner of the Houſe, it implies alſo the ruling and ordering of the occaſions that come under hand there, the exerciſing of the Government of the houſe and family where the Owner is, and dwels. He that lodgeth at a Houſe as a ſtranger, comes to an Inn as a Paſſenger, he takes what he finds, hath what he can receive of kindneſs and courteſie; but the Owner is the Commander of the Houſe where he dwels, and the orderer of all the Affairs that appertain thereunto. So doth the Lord with a broken Heart. Thus we are ſaid to *live in the Spirit, and to walk in the Spirit*, Gal. 5. 25. And it's that which follows by Inference upon this ground, *John* 15. 4. 5. *If I abide in you, and you abide in me, you ſhal bring forth much fruit*; and therefore its added alſo in this place, that the Lord dwels in the contrite and humble heart *to receive the Spirit* of the contrite ones, they yeeld themſelves to be acted by him, and they ſhall be acted and quickened by him to Eternal Life.

So that the full meaning is, The contrite and humble heart is ſuch to whom the Lord vouchſafes acceptance, ſpecial preſence and abode, and peculiar guidance; he owns him, abides with him, and rules in him for ever.

True,

True, it is ſaid Chriſt dwels in our Hearts by Faith, *Eph.* 3. 17. and as many as beleeve in him, they receive him, *John* 1. 12. That is done as by the next and immediate hand, by which we lay hold on Chriſt, and give entertainment to him; but unleſs the heart be broken and humbled, we cannot receive Faith, that we may receive Chriſt. *And while the ſoul is thus breaking and humbling, Faith alſo is coming* in a right ſenſe, rightly underſtood; whereof we ſhal ſpeak ſomwhat largely, if the Lord give us leave to come to that place.

The Words thus opened, the Point is the very letter of the Text, which looks full upon every Hearer or Reader that will look upon the Text.

The Heart muſt be broken and humbled, before the Lord will own it as His, take up his abode with it, and rule in it. Doct.

There muſt be Contrition and Humiliation before the Lord comes to take poſſeſſion; the Houſe muſt be aired and fitted before it comes to be inhabited, ſwept by brokenneſs and emptineſs of Spirit, before the Lord will come to ſet up his abode in it. This was typified in the paſſage of the Children of Iſrael towards the promiſed Land; they muſt come into, and go through a vaſt and a roaring Wilderneſs, where they muſt be bruiſed with many preſſures, humbled under many overbearing difficulties, they were to meet withal before they could poſſeſs that good Land, which abounded with all proſperity, flowed with Milk and Honey. The Truth of this Type, the Prophet *Hoſea* explains, and expreſſeth at large in the Lords dealing with his People in regard of their Spiritual Condition, *Hoſ.* 2. 14, 15. *I will lead her into the wilderneſs,* and break her heart with many bruiſing Miſeries, and *then I will ſpeak kindly to her heart, and will give her the Valley of Achor for*

for a door of hope; the ſtory you may recal out of *Joſ.* 7. 28. when *Achan* had offended in the execrable thing, and the hearts of the Iſraelites were diſcomfited and failed, like water ſpilt upon the ground, becauſe they had cauſed the Lord to depart away from them, the Text ſaies, they having found out the offender by lot, they ſtoned him, and they ſaid thou haſt troubled Iſrael, we will trouble thee, and they called it *the Valley of Achor*, and after that God ſupported their hearts with hope, and encouraged them with ſucceſs, both in prevailing over their Enemies, and in poſſeſſing the Land. So it ſhall be Spiritually, the Valley of Conſternation, perplexity of Spirit, and brokenneſs of heart, is the very gate and entrance of any ſound hope, and aſſured expectation of good. This I take to be the true meaning and intendment of the place, and part of the deſcription of a good Hearer, *Luke* 8. 15. *Who with an honeſt and good heart receives the Word, and keeps it*, by ſtrong hand, *and brings forth fruit with patience*; the fruit is Obedience, Patience is part of Sanctification, and the holy diſpoſition of heart, that muſt be in the heart, that brings and bears ſuch fruit, that which makes the heart good is Faith in Vocation, which enables the ſoul to lay hold upon Chriſt in the Word, and from him to receive that lively vertue of Patience, and readineſs to every holy word and work. And *an honeſt heart is a contrite and humble heart*, ſo rightly prepared that Faith is infuſed, and the ſoul thereby carried unto Chriſt, and quickened with patience to perſevere in good Duties. As we ſay of Grounds before we caſt in Seed; there is two things to be attended there, It muſt be a fit ground, and a fat ground; the ground is fit when the weeds and green ſword are plowed up, and the ſoyl there, and made mould: And this is done in Contrition and Humiliation; then it muſt be a fat ground, the ſoyl muſt have heart, we ſay the ground is plowed well, and lies well, but it's worn out, it's out of heart: Now Faith

fats

fats the ſoyl, furniſheth the ſoul with ability to faſten upon Chriſt, and ſo to receive the Seed of the Word, and the Graces of Sanctification, and thence it produceth good fruit in Obedience: Upon this condition Gods favor is promiſed, *Pſal.* 34.18. *The Lord is nigh to them that be of a contrite ſpirit, and ſaveth them that be of a broken heart.* Iſay 61. 3. *He gives the Garment of praiſe to thoſe that have had the ſpirit of heavineſs*; it will ſuit none, fit none, it's prepared for none but ſuch, it's their Livery only. Upon this condition it is obtained, *Mat.* 18. 3. *Unleſs ye be converted, and become as little Children, ye can in no wiſe enter into the Kingdom of Heaven.* 2 Chron. 33. 12. It's ſaid of *Mannaſſeh, he humbled himſelf greatly*, and made ſupplication, and the Lord *was intreated of him*; ſuch perſons and ſervices are highly accepted, *Pſal.* 51. 17. *A broken and contrite heart O God, thou wilt not deſpiſe*, nay, he wil undoubtedly accept of it.

The Reaſons of the Point are taken, partly in regard of the heart, which without theſe will neither be fitted nor enabled to act upon God in Chriſt for any good; partly in regard of God, all his Ordinances and Diſpenſations will be unprofitable, and unable to do that good which he intends, and we need.

To the firſt in regard of our Hearts; thoſe Lets and impediments which put a kind of incapability, yea, and impoſſibility upon the ſoul, whereby the coming of Faith into the Heart, and ſo the entrance and reſidence of the Spirit are hindred, are by this diſpoſition wrought, and removed. Theſe Impediments are two: *Reaſ.* 1.

The firſt which ſtops the way and work of Faith is, a ſetled kind of contentedneſs in our corrupt condition, and the blind, yet bold and preſumptuous confidence that a natural man hath, and would maintain of his good condition. Each man ſits down willingly, well apaid with his own eſtate and portion, ſees no need of any change, and therefore not willing to hear of it. Each 1.

man

man is ſo full of ſelf-love that he is loth to paſs a ſentence againſt his own ſoul, to become a judg and ſelf-condemner, and conſequently an executioner of all his hopes and comforts at once, and ſo put his happineſs and help out of his own hand. Beſides, we are Naturally afraid (out of the privy, yet direful guilt of our own Conſciences) to profeſs the wretchedneſs of our own miſerable and damnable Condition, as to put it upon a peremptory concluſion, and that beyond queſtion, I am undone, I am a damned man, in the Gall of bitterneſs, in the bonds of iniquity, leſt they ſhould ſtir ſuch horrors, which they are neither able to quiet, nor yet able to bear. And therefore out of the preſumption of their own hearts, they would eaſily perſwade and delude themſelves, they have no cauſe to alter their condition, and therfore they ſhould not endeavor it. Hence the carnal heart is ſaid to bear up himſelf againſt all the aſſaults of the Word, *Deut.* 29. 19. *When all the Curſes of the Law were denounced* with never ſo much evidence, yet the preſumptuous ſinner *bleſſeth himſelf*, promiſeth all good to himſelf, and ſecretly feeds himſelf with vain hopes that he ſhal attain it, therfore he wil not ſtir to ſeek for a better eſtate, nor yet receive it if offered, *Job*, 22. 17. *They ſay unto the Almighty, depart from us, we deſire not the knowledg of his waies*: do Miniſters preſs them, do others perſwade them to a more ſerious and narrow ſearch, to get more grounded aſſurance of their eſtate in Grace, they profeſs they bid them to their loſs, they think they need not be better, nor do they deſire to be other. It is impoſſible upon theſe terms that ever the ſoul ſhould be carried by Faith unto God.

For to be contented and quieted with our condition, as that which beſt pleaſeth, and yet to ſeek out for another, are things contradictory. And yet this Faith doth, For he that is in Chriſt, is a new Creature, behold all things are become new, 2 *Cor.* 5. 17. he muſt have new comforts,

comforts, new desires, new hopes, therefore the heart must be broken to pieces under the weight of the evil of sin, and the Curses due to the old condition, before this wil part; for that the word here used with great elegancy and pregnancy implies, viz. by an oppressing weight to be pashed to pouder and dust. So the Psalmist useth it, *Psal.* 90. 3. Thou turnest man to pouder, to the dust of death: when a mans composition is dissolved, and the body returned again into its first principle; so the word here by way of resemblance, implies that the soul should find his corruption his greatest oppression, so that the composition betwixt sin and his soul should be dissolved and taken down, and the nature of man return to his first principles, and primitive dispositon, that he sees an absolute necessity to change, and then he will seek and be willing to receive a change: *The whol need no Physitian*, and therefore will not seek; *but the sick* that need, will be content to receive; The issue is, If the soul be contented with its sinful condition, and would not have a change, then it cannot be under the power of Faith, or receive that which will bring a change; but before the soul be broken under the pressure of sin, it would not have a change, therefore so long it cannot be under the power of Faith.

Be it granted that the soul finds sin as a plague, and therefore would be preserved from the evil of it: the second impediment which wholly keeps out Faith is this, When the sinner expects supply and succor from its own sufficiency, either outward excellencies, abilities of Nature, or common Graces, or the beauty of some performances which issue from any of these: For this is Natural to all men ever since Innocency, That since the staff was put into his own hand, and then needed not, nay should not deny their own strength, therefore to this day this practice of old *Adam* remains still in all his posterity, they will scramble for their own Comforts, and try the utmost of their own strength, to help themselves 2.

rather than be beholding to another to help them: Hence in caſes of Conſcience and trouble, men are ſo ready to reſolve, ſo apt and free to promiſe and profeſs amendment, what they will do, and others ſhall ſee it as well as they reſolve it, and ſo alas it comes to nothing in conclusion, either they fall back unto their baſe courſes, when horror and fear is over, or elſe waſting away into a wearish formality, and ſo periſh in their Hypocriſie. This is an apparent bar to faith, which is the going out of the ſoul to fetch all life and power from another. Now wholly to be in our ſelves, and to ſtay upon our own ability, and yet to go out of himſelf to Chriſt, and receive all from his ſufficiency, are things which cannot ſtand together, *I came not to call the righteous*, Mat. 9. 13. *While they ſought to eſtabliſh their own righteouſneſs*, they did not ſubmit to the Righteouſneſs of God.

Hence therefore the ſecond work of Humiliation is required, whereby God plucks away all his props, and emptieth him wholly of what he hath or ſeemeth to have. For pride (unto which Humiliation is oppoſite) is but the rankneſs of praiſe, and praiſe is a fruit of a cauſe by counſel, that hath power to do or not to do this or that, as he ſees fit: Humiliation is the utter nothingneſs of the ſoul, that we have no power, it's not in our choyce to diſpoſe of our ſelves, nor yet to diſpoſe of that which another gives, nor yet ſafe to repine at his diſpoſe: In a word, as in a Scion before it be ingrafted into another ſtock, it muſt be cut off from the old, and pared, and then implanted. In Contrition we are cut off; in Humiliation pared, and ſo fit to be implanted into Chriſt by Faith.

Reaſ. 2. In regard of God, without this diſpoſition his Word will not, nay cannot take any place in us, or prevail with us for our good: Counſels, and Commands, and Comforts, or whatever Diſpenſations, they fal as water upon a Rock, when adminiſtred to a hard heart, they enter not,

prevail

prevail not, profit not at all. As Christ told the Jews, John, 8.37. *My Word takes no place in you,* and *Zach.* 7. 11, 12. *They hardened their hearts as an Adamant, &c.*

A word of terror to dash the hopes, and sink the hearts of all haughty and hard hearted sinners, God owns not such, will never vouchsafe his gracious presence with them or his Blessing upon them for good; be where they will, dwell where they will, the Lord is not with them, nor will dwel in them, by his comforting, quickening, saving presence: Hear and fear then all you stout-hearted, stubborn, and rebellious Creatures, whose consciences can evidence that the day is yet to dawn, the hour yet to come, that ever you found your sins a pressure to you, they have been your past-time and delight in which you have pleased your selves, so far from being troubled for your evils that it is your only trouble you may not commit them with content, and without controul, you are troubled with Admonitions, and Counsels, and Commands, and Threatnings that cross you in your sins. You were never broken-hearted here for your abominations, know assuredly that you wil burn for them one day; your proud hearts were never abased, and laid in the dust, the Lord will ruinate both you and them. Never expect a good look from God, set your heart at rest for that, you may draw the Eyes of others after you, make many of your deluded followers and Favorites to look upon you, but the Lord will not come neer, nor once cast a loving look towards you, Psal. 138. 6. *Though the Lord be high, he hath respect to the lowly, but he knows the proud afar off.* Nay, the great God of Heaven and Earth is up in Arms against thee, he is upon the March to work thy destruction, James, 4. 6. *The Lord resists the proud, but he gives Grace to the humble*; all Grace is in his gift, and he doles it only to the bruised and abased; but there is no thought nor expectation that thou shalt receive any

Use, 1.

Grace, nay, that Grace that thy rebellious and proud heart hath oppoſed and reſiſted, will work thy own ruine. Thou art the mark of Gods direful indignation and vengeance, he plants all his Forces againſt thee; If all the Wiſdom in Heaven can contrive thy confuſion, all the Power in Heaven work it, all the Juſtice there determine it, it ſhall be done. God is nigh to them that are of a contrite heart, he ſaveth ſuch as be of a broken ſpirit, *Pſal.* 34. 18. true, and mark it, *Of ſuch*, but ſuch thou art not, ſuch thou derideſt, ſcorneſt, whoſe hearts fail them under the weight of their abominations, thou lookeſt at them as mopiſh, ſilly, deſpicable men, well, ſuch you ſhall ſee ſaved for ever, when ſuch untamed, preſumptuous, proud wretches as thou art ſhall be turned into Hell.

Obj. But we do ſee our ſins, and have had many girds and galls of Conſcience for them.

Anſ. True, It may be there hath been ſome blows upon thine heart, Conſcience it hath ſmitten thee, the hammer of the Word, it hath laid ſome ſtroaks, but it hath not broken thy heart to this day; and that is thus diſcerned (to go no further now than the very expreſſion of the Text.)

If thy ſoul be beaten to ponder with this oppreſſion of thy diſtempers (for ſo this brokenneſs of heart was opened before) then as it is with the hardeſt flints, when they are broken to duſt, they are eaſily yielding, and give way to take the impreſſion of the hand, or whatever is laid upon them: The ſtone which out of its hardneſs before, oppoſed and ſtarted aſide from the ſtrongeſt ſtroak that was laid, now its turned into duſt the leaſt and eaſieſt touch leaves a print and impreſſion upon it; ſo it is expounded, as appears in this oppoſition, 2 *Chron.* 30. 8. *Be not ſtiff-necked, but yield your ſelves.* Obſerve then, is it ſo? when the power of the Word comes, the Scriptures are pregnant, Arguments undeniable, Counſels ſweet, Reproofs ſharp and ſeaſonable, yet thy Heart

heart ſhifts and ſtarts aſide, and hits back the Authority of the truth, which thou canſt not gain-ſay. The heart may be battered, but it was never broken, it may be overpowred and awed, but it was never humbled to this day. Its that of *Prov.* 3. 32. The froward in heart is an abomination to the Lord, but the upright, he that lies level, and bows to the Truth, are his delight. A froward man, that is, he that turns off from the Authority of the Truth: Is this thy temper? thy heart was never broken to duſt to this day, but frampful and froward, know thou art an abomination to the Lord. If thou ſhouldſt go to Heaven to dwel there, truly God would go out of Heaven, he would not dwell with thee.

Pharaoh is the pattern of all proud Hearts, he hardened himſelf in his wickedneſs againſt the Word of the Lord But a broken and humble heart, either lies right, or will come right, it will come to that bent of the Rule that is revealed: Hard things makes that which is ſoft ſoft to aſſimilate to them; eaſie and yielding things aſſimilate to whatever they cloſe: ſo Water in a round Veſſel takes that form, in a three ſquare Veſſel, takes that. So here.

Inſtruction, To teach us to delight in ſuch, to deſire the Society of ſuch as are contrite and humble men, to dwel there where God dwels; ſeem their perſons never ſo mean, their conditions never ſo baſe, their eſtates never ſo low, themſelves never ſo deſpitable, yet if they be men of broken Spirits, God is with them. Go into their Societies as men that reſolve to go to the Court; for where the King is, the Court is; and where God is, Heaven is: the Lord hath two Thrones; the one of Glory in Heaven, where he is all in all to his; another here on Earth, an humble heart, where he doth all only of himſelf, and for himſelf. Therefore as they in *Zachary*, 8. laſt, *Ten men ſhall lay hold on the skirt of a Jew, and they ſhall ſay, we will go with you, for we have heard God is with you.* Much more here, for the Lord

Uſe, 2.

Lord is not only with humble hearts, but he dwels in them; we ſhould therfore entertain ſuch Servants into our Families, ſuch Inhabitants into Plantations, and ſuch Members into Congregations, for ſo you entertain God himſelf; Reſolve as *Ruth* to *Naomi*, *Entreat me not to forſake thee, for where thou liveſt, I will live, thy people ſhall be my people, thy God my God, where thou dieſt I will die, and there will I be buried, and nothing but death ſhall part thee and me.* Nay go further, ye bleſſed Spirits (ſay) death ſhall not part us, I will be broken-hearted with you, and humble with you, and God ſhall dwel in us, and we ſhal dwel with him in Heaven for ever. Oh now ye are right, keep here, and be happy here for ever.

Uſe, 3. Exhortation, To perſwade us all, and to prevail with us to take the right way to enjoy Gods preſence, not only to ſeek for mercy, but ſeek it in Gods Order, not only to covet Gods preſence, but in Gods manner; labor to be humble and broken-hearted Chriſtians: then expect we may that the Lord will manifeſt the preſence of his Grace and Spirit with us, and in us, but not elſe: Every man catcheth at Chriſt, and Mercy, and Comfort, but not in a right Method, and therefore they loſe him, and their labor alſo. This is Gods order: Firſt be humble and broken, and then he will revive your Spirits with his preſence, 2. *Cor.* 6. 19. *Come out from among them, and touch no unclean thing; then I will receive you, and be a Father to you.* In a word, ſtrive to enter in at the ſtraight Gate of Contrition and Humiliation, and then you will hit the right way to Chriſt and eternal Life.

The

The Tenth Book.

ACTS, 2. 37.

And when they heard this, they were pricked in their Hearts, and ſaid unto them, Men and Brethren, what ſhall we do?

THere be two Things eſpecially obſervable in that diſpoſition of Heart, which the Lord requires and works in thoſe he will draw to Chriſt, *Contrition*, and *Humiliation*. The neceſſity of both theſe, we declared the laſt day, as that they were not only to be looked at for complement and conveniency, but ſuch as are of neceſſity required, that the heart may be fitted for the impreſſion of Faith, and by it for the entertainment of the Lord Chriſt; for if the ſinner be ſo ſettled in ſecure Contentment of his own condition, as that he thinks he need not change; or if he muſt, he is ſo confident of his own ability, that he can change himſelf, and out of himſelf, and out of his own ſtrength relieve himſelf, he will never go out to another for ſuccor and ſupply. Contrition looſens a man from his ſin, makes him ſee an abſolute neceſſity to be another man, or elſe he is a damned man. Humiliation looſens a man from himſelf, makes him ſee an utter inſufficiency in what he hath or doth, for to procure the leaſt ſpiritual relief unto his ſoul; now the Coaſt is cleer, that Faith may come to us, and we by that be enabled to come to Chriſt.

We

We are now to purſue theſe two according to the order propounded. And firſt of the former, the Sum of which Work may thus be deſcribed:

Contrition is that Preparative Diſpoſition of Heart, when by the ſight of ſin, and the puniſhment due to the ſame, the ſoul is brought to ſound ſorrow for it, and ſo brought to deteſt it, and to ſequeſter it ſelf from it.

The Deſcription ſtands upon two Paſſages mainly.

I. The Cauſes which bring in this Contrition.
   1. Sight of Sin.
   2. Sorrow for Sin.

II. The Effects which nextly diſcover this, and whereby it comes to be known.
   1. Deteſtation of Sin.
   2. Sequeſtration from ſin.

And here I deſire that ſtill may be remembred which I mentioned and diſcovered before, That all theſe are things rather wrought upon us by the impreſſion and motion of the Spirit, than performed by any inward principle, and habitual power of Grace received, and this the manner of the expreſſions in the words of the deſcription plainly intimates; *the ſoul brought* to ſee his ſins, *brought* to ſorrow for them, *brought* to deteſt them, and ſequeſter it ſelf from them: For the ſinner would not look upon the loathſomneſs of his ſoul, and the filth of his ſinful diſtempers, but the Lord laies it before him, and holds his apprehenſion to it, follows him with the remembrance of it, and forceth his thoughts to give attendance thereunto. *Pſal.* 51. 3. *My ſin is ever before me*; which way ſoever he turns his thoughts, his ſins ſtared him in the face, and were full in his view; they dwelt with him, and were dayly in his preſence, that where ever he was, they were, he could not look off from them, look which way he would.

2. The

2. The ſinner would ſhake off the ſorrow that now ſeizeth upon him, and ſeems to overbear him like a mighty ſtream, he labors to beat back the blow, and to make an eſcape from under the ſtroke of the Truth that ſtabs and wounds his heart, with the direful expreſſion of Gods diſpleaſure, and dreadfulneſs of the evil that doth attend him; but he can neither avoid it, nor remove it, neither keep himſelf from the wound, nor cure it, *Pſal.* 40. *Mine iniquities have taken hold upon me, that I cannot look up*: a ſimilitude taken from the Prey that flies from the Purſuer, though he would have fled from the terrors of the Almighty, wreſted and reſcued himſelf from under the attachment, yet they overtake him, and take ſuch hold of him that he cannot eſcape: *Pſal.* 38. 2. Thine Arrows ſtick faſt in me, and thine hand preſſeth me ſore; he would have plucked out the Arrows of Gods indignation, but his skil and ſtrength failed him, he could not be eaſed, they could not be removed from him: until at length, the ſoul feeling the wrath of the Almighty, and ſeeing no way to avoid an everlaſting ſeparation from the Lord, if yet his ſins be entertained by him, being thus preſſed by the power of that undeniable Truth, which laies open the loathſomneſs of his ſin, and makes him feel the bitterneſs thereof, he is carried with deteſtation againſt it, and driven to make a ſequeſtration from it. Of the fuller meaning of both theſe, when we ſhal come to the particular ſcanning of them, in their proper place.

For the ground of my following diſcourſe I have taken the words of the Text, in which you have the grounds and hints of all the former Truths, not implyed only by way of collection, but expreſly ſet down, and profeſſedly aimed at as evidently diſcovering the manner of Gods dealing herein.

The knowledg of their ſins ſet down with the Cauſes thereof, *when they heard theſe things.* *Hearing*] not that every hearing, or bare hearing would ſerve the turn,

for it's beyond queſtion, that thouſands do, and many there did hear thoſe ſavory Truths ſeaſonably diſpenſed by *Peter*, which were never either throughly convinced, nor had their hearts in any manner affected therewith; the meaning therefore muſt needs be this, When by their hearing they rightly diſcerned, and cleerly conceived thoſe things, *i. e.* the nature of thoſe ſins, which *Peter* had diſcovered and charged ſo punctually upon them; *Let all the Houſe of Iſrael know aſſuredly that God hath made that Jeſus whom ye have crucified both Lord and Chriſt.* When they ſo heard that they yielded and aſſented fully to that which was ſo peremptorily proteſſed by the Apoſtle, then they were pricked to the heart.

We have then here the ſight and knowledg of their ſin, together with the Cauſes by which they came to attain it, and thoſe were here intimated in the words.

1. Their Conviction, in that they ſtood here indited and accuſed by *Peter*, and condemned in their own Conſciences that they were the guilty perſons, guilty of no leſs than the blood of the Lord Jeſus the Son of God, and Savior of the World, who is now advanced at Gods right hand as Lord and King, and ſhall come in flaming fire as a Judg to condemn them for their bloody ſins; who came in the fleſh as a Redeemer to ſave them from their ſins: But they rejected him and their own mercy and ſafety; and this ſaies the Apoſtle admits no oppoſition, no diſputation at all, *Let the Houſe of Iſrael know aſſuredly*, ασφαλως, It's a Truth that ſtands as Mount Zion, that cannot be ſtirred: it is beyond all cavelling, queſtioning, doubting, beyond all probability or poſſibility to be other, a Truth not ſubject to any ſlipping or uncertainty; ſo the word ſignifies.

2. The particular application that the Apoſtle here uſeth of their ſpecial ſins, he doth not hover in generals, ſhoot at rovers, but lets fly point blank in the faces of them; *This Jeſus whom ye have crucified.* He names not

not any other, blames not any other now, ſaies not *Judas* was a wretch that betraied Chriſt, the Soldiers cruel and injurious that took him and bound him; *Pilate* baſely fearful and unjuſt that condemned him, he will not now ſpeak to men abſent; but *you are they that crucified him*, you that *cried, let his blood be upon us*, you ſhall have blood enough, plagues enough: this particular application ſets hard, ſinks deep, they heard theſe their ſins thus ripped up, and themſelves arreſted for them.

There is a ſerious Meditation and attention here alſo implyed. The word is in the Participle *Hearing*, noting a continued act; *Hearing, hearing* theſe ſadly attending and pondering of them in their thoughts, they came then to be pierced. Thus we have the ſight of their ſins here laid open to us, together with the Cauſes thereof. 3.

The ſecond thing in this contrition, is ſound and through ſorrow, and that is expreſſed in the next Phraſe, they were pierced not in their eyes only, which made them weep, but in their hearts, which made them bleed inwardly with Godly ſorrow. 2.

Their deteſtation and ſequeſtration appears in the laſt words, *Men and Brethren, what ſhall we do?* we will do any thing, ſuffer any thing, command what you wil, enjoyn what you pleaſe, be it never ſo hard, we will endeavor it; never ſo croſs to our hearts or comforts, we will bear it; better be any thing than be thus vile, let's be in any condition, that once we might be freed from this ſinful and accurſed condition, in which we be. 3.

We have taken liberty to lay out our Work with as much plainneſs and openneſs of order as we may; becauſe we ſhall have occaſion to mind you of the particulars in our future proceeding, and how the ſeveral truths ſerve each others turn, in their place and order.

Before we come to the Particulars, one Point lies in the very entrance, which will be very ſerviceable to

make way for all the Truths following, and therefore we ſhall take in that at this time, that it may be as an Harbenger to make room for all the reſt. And it ariſeth from a right conſideration of the parties to whom Peter here ſpeaks, and with whom his word ſo prevailed, and took place. In the 36. verſe he tels them, that ſame Jeſus whom *ye have crucified.* They were therefore ſuch as had rejected, blaſphemed, crucified the Lord of Glory; thoſe who in a bloody manner took away the life of Chriſt, who came to take away their ſins. Is it poſſible, is it credible, that ever mercy ſhould be extended unto ſuch? that ever good ſhould be wrought in ſuch? Yes, Lo here, *When they heard this, they were pricked in their hearts.* They whoſe hands were imbrewed in the blood of Jeſus, their hearts are now wounded with Godly ſorrow, and ſo made fit to receive Grace and Mercy.

Hence the Doctrine is,

Doct. *Stubborn and bloody ſinners, may be made broken-hearted ſinners*: Bloody, helliſh, abominable ſinners may yet obtain broken hearts; worſe than theſe could hardly be conceived or imagined, and yet God makes work of theſe knotty wayward Spirits; It was ſaid of him that betrayed Chriſt, *it had been good for him that he had never been born.* What ſhall we ſay of them that murdered our Savior? they are in the higheſt rank of the moſt wicked men that ever were born, yet even ſuch as theſe, who alſo oppoſed the Word and Goſpel of Grace, the Diſciples and Apoſtles, the Preachers and Publiſhers of Grace, the Author and God of Grace; yet ſuch as theſe have now their hearts broken, and in ſome meaſure prepared to be partakers thereof.

The Apoſtle ſpeaks of the Gentiles, *Rom.* 1. 29. That they were *full of all unrighteouſneſs*; there can hardly be added any thing to the largeneſs of the expreſſion: No ſin worſe for the kind, more for the number, greater for the meaſure, for they had *all unrighteouſneſs*, all

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the kinds of evil, and all degrees in the largest extent they were full, and yet of such the Apostle professeth 1 *Cor.* 6. 9. when he had mentioned a heap of most loathsom and hideous abominations; *Know ye not that no unrighteous person shall enter into the Kingdom of Heaven? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, self-Polluters, Extortioners, Covetous persons, shall ever enter into the Kingdom of God*: then verse 11. *And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.* Some such as these were savingly brought home to God. Yea, when corruption becomes like an old cankered sore of long continuance, and the sinner incorrigible under all the choycest means that have been used, yet then the Lord works the Cure, *Isay*, 57. 18. *I was angry with him for his evil lustings, and he went on in the frowardness of his own heart*, ther is no help if the Disease grow worse for the dressing, the Prophet adds, *I have seen his waies, I will heal him, and lead him, and restore comforts to him, and to those that mourn with him*; as if he should say, Ah poor Creature, he cannot see himself nor me, yet I see him, and his way, he wounds himself, but I will heal him; he deludes himself, but I wil lead him; sink he must in his own sorrow, but I will succor him, and supply to him, *Isay*, 48. 4. *I know thou art obstinate, and thy neck is an Iron sinew, and thy brow is Brass*; and yet verse 17. *I am the Lord thy Redeemer that teach thee to profit, and lead thee by the way thou shouldest go.* The Lord bows an Iron sinew, and makes it bendable unto his will: The Lord makes snowy Saints of scarlet sinners; Scarlet we know is twice dyed in the Wool, and in the Web and Cloth, and therefore it is beyond all the skil and art of man to alter it. Yet though our sins be such, bred in our Natures, committed in our Lives, and therefore beyond our reach and skil, and the power of all

all means and performances we can take up to remove them, yet the Lord hath undertaken it, and he will do it. *Isa.* 1. 18.

There is a Threefold Argument to settle this Truth.

Reas. 1. Taken from the largeness of his Mercy, which is as himself, Infinite; and therefore infinitely exceeds all our wants, and can supply them, all our weaknesses and infirmities, and therefore can forgive them, and remove them as he will, as though they had never been. *Isa.* 55. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts, and return unto the Lord, for he will abundantly pardon, and to our God, for he will have mercy.* But the discouraged sinner might happily reply, It is Mercy that I have abused, and his pardons he hath tendered, yet I in the time of my folly have trampled under my feet, and therefore with what face could I beg mercy, or upon what ground could I think ever to receive it? He answers, *For my thoughts are not your thoughts, nor your waies my waies; for as the Heavens are higher than the Earth, so are my thoughts than your thoughts*: there is no proportion, no comparison, the Earth is not of a valuable consideration to the Heavens, but like a Centre in the Circumference, it is as though it was not. So here, the thoughts of Gods Mercy to pardon thee, is so far beyond the evil of thy waies, and thoughts to condemn, that they are as though they were not: nay, though thou couldest not beleeve it, or think it, yet the Lord could and would do it. This is one of his names, *He keeps mercy for thousands*, Exod. 34. 7. he hath it in store for thousands, *and* FORGIVES *Iniquity, Transgression, and Sin*, that is, all kinds and degrees of sin; and he must be thus, or else he were not God: For did our sins exceed his mercies, our weakness his strength; were Satan more malicious to tempt us, and powerful to overcome us, than he was gracious to defend, and Almighty to

to deliver, then were he not God if any thing were impossible to him, or had power above him; And hence the Lord delights to set forth the praise of his Mercy, and therefore when sin is most vile, and hainous, and hellish, then doth he express his compassion in a most glorious manner; it's the glory of the Physitian when the Disease is most deadly, then to do the Cure, *Isa.* 43. 24,25. *You have wearied me with your iniquities, and made me to serve with your sins, behold I, even I am he that blotteth out thy transgressions for my name sake*; q. d. None but a God of endless Mercy could do it, therefore behold it, acknowledg it, *I will blot out your iniquities, and remember your sins no more.* This is the dispute of the Apostle, *Rom.* 5. last, having said that our Justification, Reconciliation, and Life comes by Grace he ads, why then serves the Law? he answers, That sin might abound, that sin might be encreased, and become more and more hainous, because against an express Law, but *where sin abounded, grace abounded much more*; the Lord gave (as it were) sin all advantages to do its utmost, and yet then Grace would abound so much the more in conquering and raigning over sin: And therefore it's certain, if all sins in the world (that against the Holy Ghost excepted) should meet in one Soul as Waters in the Sea, the Mercy of the Lord would abound much more, because those sins did abound.

The Merits of our Savior Christ are of an infinite satisfying vertue, and exceed the venom of the guilt of all sins, *Rom*, 5. 18. So *Paul* constantly disputes, *If by the offence of one sin entred unto condemnation, much more by the death and obedience of our Savior Righteousness entred unto eternal Life.* And therefore it was that our Savior was pleased to receive our Nature even from the vilest of sinners, that he might shew himself a Savior from all sins, *Matth.* 1. Hence also his blood is called *a fountain set open for* Judah *and* Israel, *to wash in, for sin, and for uncleanness*, Zach. 13. 1. *i. e.* For all *Reas.* 2.

all kind of ſinners, and all ſorts of ſins. So that were thy heart a Sink, a Sodom, a Hell of wickedneſs, if the water of this Fountain might paſs through and be applied, it would cleanſe all. For our Savior ſuffred the infinite wrath of his Father, which was due for our ſins, more he needed not, nay ſhould not. nay could not have ſuffered, if he died for a thouſand worlds of his Elect, if they had come from the Loyns of our firſt Parents. And I do beleeve there is vertue enough there to pardon the ſin againſt the Holy Ghoſt if it were applied, but becauſe it was committed againſt the work of the Spirit ſo directly, it is not juſt he ſhould, and there is no other that will; for the Spirit works from the Father to the Son, and therefore laſt of all, ſo that they both have put forth their works before, and if therefore his be wronged, he will not apply, and there is none elſe that can; if the Work of the Father be wronged, Chriſt may intercede; if he be blaſphemed, the Spirit may apply; but if he be delpighted, there is none left that will or can.

Reaſ. 3. Becauſe the power of the Spirit is ſuch that he can conquer and overcome all, which with his own Honor he can attempt to remove (as all, but that which is committed immediately againſt his Operation) he wil and doth: this is the ground of overcoming which the Apoſtle gives, 1 *John*, 4. 4. *You have overcome the world, becauſe greater is he that is in you, than he that is in the world.* That alſo which *Paul* propounds for the cleanſing of the moſt loathſom puddles, 1 *Cor.* 6. 11. *But ye are waſhed, but ye are ſanctified in the Name of Jeſus, and by the Spirit of our God*; for that Spirit is above all unclean Spirits, and therefore when he will come and work upon the ſoul, and cleanſe it from all its corruptions, Sin, and the World, and the Devil, and all give way, they cannot hinder his work.

So that if the Mercy of God be infinite, able to forgive all; the Merits of Chriſt of infinite Vertue, able to ſatisfie for all; and the Spirit of infinite power to conquer

quer all, then the worſt of ſinners may become broken hearted ſinners, when the Lord will pleaſe to look upon them.

We have here matter of Admiration to ſee and ſtand amazed at the riches of Gods mercy and grace, which ſuccors the moſt deſperate ſinners, relieves at the hardeſt ſtreights, ſaves even from the nethermoſt Hell. It's the Collection the Prophet makes from the ground formerly mentioned, *Mich.* 7.18. *Who is a God like unto thee, that pardoneſt iniquity, and paſſeſt by the tranſgreſſion of the remnant of thine heritage, becauſe mercy pleaſeth him.* He intends pardon to ſuch who have nothing that can purchaſe it, do nothing that can deſerve it; nay practice nothing which is in any manner pleaſing, which might perſwade him to it; yea when he is diſpleaſed with all things but his own mercy, and indeed can be pleaſed with nothing elſe, when they diſhonor his Name, wrong his Juſtice, reject his Commands, and grieve his Spirit, every thing provoketh him, yet becauſe his mercy pleaſeth him, therefore he doth good againſt evil, therefore he overcomes all their evil in goodneſs. Yea, When ſinners out of their impenitency, and malignant enmity of their Spirits, would deſtroy themſelves and his mercy alſo, and caſt away his compaſſions; his mercy is pleaſed to honor it ſelf, and to ſave them, who is a God like this God? and what mercy like this mercy? He is not like the Idols of the Heathens, even themſelvs being witneſſes, for the followers & favorites of Idol Gods, who dote upon them in time of proſperity, and devote themſelves to their Worſhip, yet in the day of diſtreſſe, their Idols leave them in the lirch, and they are forced to look to the Lord for relief. *Jer.* 2. 27. *In the time of their trouble they will ſay, Ariſe and ſave us.* But the hope of *Iſrael* is not like them, when the Diſeaſe is moſt deadly, he then cures, the condition of the ſinner moſt deſperate, he then delivers, out of the jaws of Satan and botom of Hell, he then reſcues.

Uſe, 1.

Its the Prerogative he takes to himself: *Thy destruction O Israel is of thy self, but in me is thy help.* Hos. 13. 9. It's that praise which the Saints give as the proper due of the Lord, *Psal.* 103. *Praise the Lord O my soul, who forgiveth all thy sins, and healeth all thy diseases*; and *Jonah* leaves this Cure upon Record after he was landed by the Whale, *Jonah* 2. 6. *Yet hast thou brought up my life from corruption O Lord my God*; and verse 9. *Salvation is of the Lord.*

Use 2. Here is a ground of Encouragement to sustain the hearts of such forlorn Creatures as are sunk down in desperate discouragement, as past help and hope; to provoke them yet to seek out for help and recovery, and to expect to receive it from the hand of the Lord. That Disease is not past Remedy which hath been cured: nor the Condition past hope that hath been recovered. As bad and vile as thou have been humbled and broken-hearted, and why not thou saved? Turn but thy thoughts aside, and attend the Text, and trust thine own eyes; behold, look here upon the most loathsom Hell-hounds that ever the Sun saw, or the Earth bore, listen and hear these hideous blasphemies, they belch out against the Son of God, they cried, *away with him, away with him*; *not him, but* Barrabas; they chuse a Murderer rather than a Savior: behold their butcherly hands imbrued in the blood of Jesus, some goaring his side, others nailing his feet, piercing his pure and holy hands; and that they might be bloody Creatures indeed, they do not only shed his blood, but they keep his blood upon Record for their Condemnation, say they, *His Blood be upon us, and upon our Seed.* That which they have done, and desired for their own ruine, is it not just but they should have it? dost not thou wonder that the Earth did not open and swallow them? that the Lord did not thunder from Heaven, and immediately destroy them? or that he sent not Legions of Devils to drag those wretches souls out of their Bodies

Matt. 27. 21.

v. 25.

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to send them packing to the pit? And yet stay but a little, and see what God hath done, in the midst of all this hellish wickedness, look a little further; they who took away the life of Christ, he is now taking away their sins, and guilt from them; they crucified him, and he is now crucifying their cursed corruptions; they pierced his tender body to put an end to his daies, he is now piercing their souls with Godly sorrow to put an end to their sins and miseries. Come hither therefore all you poor desolate undone Creatures, *You whose sins are written with a pen of Iron, and graven with the point of a Diamond*; they stand upon record in every coast and corner; you stout-hearted rebellious sinners, the Seats of the Place where you sit, the Stones in the Street where you walk, the Walls of the Houses where you dwel, the Decks of the Ships where you have sailed, and the Shoars where you have Landed, and the Wildernesses where you have travelled, they can bear witness against you of the contempt of Gods Truth, the neglect of his Ordinances, unprofitableness under all, you slight all Counsels and Admonitions, you are amongst the number of them *that are laden with lusts, ever learning, but never coming to the knowledg of the Truth.* So that the floods of iniquity seem to compass and overwhelm, and might force you to sink down in irrevocable discouragement. I confess your condition is extreamly desolate and dangerous; yet it's possible, *it may be*; there is a peep-hole of hope it may be otherwise; and happy it is for you that there is yet a *may be* left, that God hath not sealed you up to condemnation, and turned the Tombstone upon you. Look up a little, thou art yet alive, Oh therefore lay about thee while yet opportunity and possibility lasteth. Say, Lord, these sinful wretches that opposed thy Grace, so long resisted thy Ordinances, thy Servants, yea, crucified the Lord of Life, and yet their hearts are now wounded for their sins; Oh break my heart also, humble my soul also.

Jer. 17. 1.

2 *Tim.* 3. 7.

Yea, but I cannot think it; truly I dare not, I cannot, I am aſhamed to beg mercy who have ſo long abuſed it. Why mark what the Apoſtle ſaies, *Epheſ.* 3. 20. *God is able to do exceeding abundantly above all thou canſt think or ask.* All this while the preſumptuous ſecure ſinner, he ſtands by and hears all this, and he bleſſeth himſelf in his lazy courſe, contents himſelf with this poſſibility, and here takes up his ſtand, but neglects to do any thing that may attain it.

Oh is it not pitty to caſt ſuch Dainties before Dogs, and Pearls before Swine? Did I ſay, *it was poſſible?* True, I ſaid ſo indeed; but it's pity thou wert in the hearing of it, it's pity to ſpeak ſuch precious encouragements to ſuch poyſonful and malignant ſpirits, that will pervert all to their own ruine. The word is paſt, and cannot be recalled, but take theſe Preſervatives or Corroſives rather to eat out that impudent corruption.

1. Know, though it be poſſible, yet it is not poſſible to thee, nor any power thou haſt, nor any means thou canſt uſe, *Matth.* 19. 36. *With man this is impoſſible.*

2. Nay, know, That ſo long as thou continueſt in that careleſs, preſumptuous, ſelf-confidence, it is not poſſible that God ſhould ſave thee, *Heb.* 3. 18. He hath ſaid it, and ſworn it, that they who reſt in their carnal confidence, they ſhall *never enter into his reſt*: and God will not, nay, cannot deny himſelf, and his Oath.

3. As it's poſſible God may, ſo it's poſſible he may not break thy heart, and it's a great ſuſpicion he will not, if thou ſo impudently abuſe his Mercy, Patience, and long ſuffering, wherby he calls thee to repentance, and would melt thy rebellious heart; *Rom.* 2. 4. *Thou after the hardneſs of thy heart which cannot repent, treaſureſt up to thy ſelf wrath againſt the day of wrath.* It's a ſhrewd ſuſpicion if thou ſtriveſt long againſt his Spirit, and ſlighteſt the ſeaſon, he will ceaſe to ſtrive with thee and take away the ſeaſon, *Luke*, 19. 42. *If thou hadſt*

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known at least in this thy day the things belonging to thy peace, but now they are hid from thine eyes.

It will cost much labor and long time, before it be done in an ordinary way: and therefore if thou art wise for thy soul omit no time, be faithful to do what thou canst, and yet fearful, because it's in Gods hand to do what He will. Therefore seek seasonably, tremblingly, and unceſſantly unto the Lord to do this work for thee. It's not the dipping, but rubbing and soaking an old stayn that will fetch it out; thou must soak and steep thy soul with godly sorrow. It's not Salving, but long tenting an old sore that will do the Cure. It may be it will make you go crying to your grave, and well if you get to heaven so at last. 4.

This shews the hellish nature and the inconceivable haynousneſs of the sin of diſpaire, which rusheth the sinner upon irrecoverable ruine, and would seem to overcome the mercy of God, wherein he overcomes himself, laies a mans present comforts and future hopes wast at once, beyond the reach of any relief or recovery, puts the soul beyond the sight and expectation of any succour and supply that might support it in the least measure. That look as when the Ship runs a ground, or splits upon a Rock neer shore, or within the sight of land, there is yet a possibility, that some help may come from the Coast to them, or they at least may be wafted to land, and so swim out; but when the Vessel is now carried into the main Ocean, that it should then founder in the waves, or be overwhelmed in the midst of the Sea, they are wholly without sight of land, or least hope of any relief, there is no eye to see them in their misery, and therefore none to pitty them, nor any hand to help them, or any means within the ken of Providence for them to conceive they might expect deliverance; So it is with this in Comparison of al other sins (the unpardonable one excepted) what ever other iniquities surprise the soul, what ever the nature, or number, or haynouſ- *Use* 3.

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ness be, hightened with all circumstances that may attend, as long as the soul can look out to the infinitness of Gods Mercy and free Grace, the invaluable efficacy and vertue of the Merits of the Lord Christ, his death and obedience, a man is within sight of Land, when the Ship is split he may swim to shore. *Look unto me all ye ends of the Earth, and be ye saved, saies the Lord, Isa.* 45. 22. there is yet hope in Israel touching this thing; for it is a true saying, and worthy of all acceptation, *That Christ came to save sinners, whereof I am chief*, saies *Paul*, 1 Tim. 1. 16. *And as the Heaven is high above the Earth, so are the thoughts of God above our thoughts*, Isa. 55. But this sin of despair sinks a mans heart and comforts as a stone flung into the midst of the Sea, carries a man beyond the ken and compass of the boundless favor and compassions of the Lord. To go no further than the Doctrine delivered, the malignity of this evil herein discovers it self, as that which brings the greatest dishonor to God, and irrecoverable danger to the soul.

1. It's deeply injurious and dishonorable to the Almighty, it sins against more of God, and tramples the riches of his Graces and tender Mercies under the feet of contempt, and counts the Covenant of life and Salvation in the Gospel, not only a common thing, but a vain thing; it flings Gods Truth and Faithfulness, and his enlarged Favors into his face with scorn, as unable to help, and unworthy to be attended. And when all the glorious Attributes and Excellencies of God have met together in contriving and accomplishing the Salvation of a sinner, in despight of all the power of Hell and darkness; this dasheth and blurreth all with the highest disdain, and contumelious indignity that may be. There was an infinite power, wisdom, and goodness put forth in making a World of nothing, adorned and enriched with such beauty and goodness, which each man may see in the frame thereof: but in the plotting and performing the great

great Work of Redemption, there was wiſdom beyond all the wiſdom in the Work of the Creation; power beyond and above all that power; God ſaid, let there be a World, and it was ſo: but ſaying will not ſerve the turn here, it muſt be the ſending of his own Son, the death and ſuffering of Jeſus Chriſt, it muſt coſt him his life before loſt man could be reſtored to life again; here was Mercy above all the former Bounty and Goodneſs; that goodneſs then vouchſafed continued not with man, nor he in it; but this is everlaſting mercy, which doth not only put us into the poſſeſſion of Grace and Glory, but keeps us there in deſpight of all the power and policy of Devils, all the treachery and weakneſs of our own hearts; deſpair caſts the Crown of all his Power, and Wiſdom, Truth, and Faithfulneſs down unto the duſt, and proclaims to all the world, in our apprehenſion, our weakneſs is beyond his power, it cannot ſupport us, our folly too hard for his wiſdom, it cannot lead and enlighten our minds, our miſery and ſins ſurpaſſeth the vertue of his mercy, it cannot help and relieve us.

This is the reaſon why the Lord cannot endure the leaſt appearance of theſe deſperate pangs, as deeply injurious to the Honor of his Name, and that in the greateſt Excellency, *Iſa.* 40. 27. *Why ſaieſt thou O* Jacob, *and ſpeakeſt thou O Iſrael, my way is hid from the Lord, and my Judgment is paſſed over of my God?* Let no more ſuch words be heard, the Lord cannot endure to hear you ſpeak ſo, or to have you think ſo; you caſt the moſt vile unſufferable indignity upon the Lord that may be. You drooping diſcouraged hearts, you think it is the loathſomneſs of your own ſins, the vileneſs and unworthineſs of your own perſons that you look at in all thoſe dreadful complaints you make. Is there water enough in the Sea to cleanſe this ſink of helliſh rebellions in this wretched Nature? Can ſuch loathſom abominations of ſo deep a dye, of ſo long continuance, committed againſt ſo much Light, Grace, committed againſt knowledg

and Conſcience, againſt patience and goodneſs, and that multiplied from day to day, Can theſe be pardoned? Mercy ſhould be acceſſary to its own diſhonor if it ſhould ſhew mercy to ſuch a wretch which hath ſo abuſed it. Know aſſuredly, you ſpeak againſt the Lord al this while, while you would ſeem to ſpeak againſt your own wretched diſtempers; ſo the Pſalmiſt *Pſal.* 78. 19. *Yea* (they not only ſinned more, and provoked God, as in the former verſes, but) *they ſpake againſt God, ſaying, Can God prepare a Table in the Wilderneſs?* You blaſpheme and ſpeak againſt his Power, which is not able to work it; againſt his Wiſdom, which cannot contrive it; againſt his Mercy, which is not willing, or not able to ſuccor you: It was the greateſt ſin that ever *Cain* committed, when he ſaid *his ſin was greater than could be forgiven*, Gen. 4. Then thy heart is more ſinful than God can be merciful, Satan more able to damn thee than God is able to ſave thee; then God is no God, and Chriſt is no Chriſt, and the Spirit no Comforter; yea, this is to make the Devil, which is the worſt of all Creatures, and Sin which is no Creature, but weakneſs, and worſe than the Devil himſelf, to be above God, and the Lord Jeſus, and the bleſſed Spirit of Grace; worſe than which blaſphemy, Hell it ſelf can hardly afford any. Hear therefore and fear, and for ever abhor that ſuch thoughts ſhould once come into your minds, ſuch words proceed out of your mouths.

2. As it's diſhonorable to God, ſo it's dangerous, yea, deadly to the ſoul: It not only croſſeth a mans preſent comfort, darkens our evidence, ſence, and aſſurance of Gods Favor; but utterly cuts off all poſſibility from the ſoul, for ever expecting the leaſt drop of refreſhing, or ſmile of Gods Face. For hope in the Heart is the laſt ſprong or ſucker in the root of the Tree, whereby it lives and ſtands. Though the ſoul ſee nothing, feel nothing, have nothing, yet Hope ſaies *it may be* (otherwiſe, this proud heart may be abaſed, this ſturdy heart may be forced

forced to ſtoop, this unbeleeving heart though it hath had, and abuſed, and ſlighted, and been unprofitable under ſo many means, and after ſo many prayers, promiſes, reſolutions, continues ſtill, yet *it may be* otherwiſe ſaies Hope; this holds up the head from ſinking, the heart from failing: But deſpair takes away this, you have tried, uſed the means, expected help, but you ſee it comes to nothing, nay, there is no hope it will ever be, ſet your heart at reſt, it will never be. This ſtops all the paſſages, that there is no hope for any good or comfort to accrue to the ſoul. This is the Inſtrument of death, whereby the Enemy at once makes an end of the very life of our comfort: The hope of Salvation is made the Helmet of a Chriſtian; ſo the Apoſtle, 1 *Theſ.* 5. 8. *Put on the Breaſt-plate of Faith and Love, and for an Helmet, the Hope of Salvation.* Well-grounded evidence and aſſurance of Gods Love in Chriſt, is as it were the head, and the higheſt top of a Chriſtians comfort, hope is the Helmet; for when our ſence and feeling, experiences and performances, yea our hearts fail, in regard of any preſent ſweet, or refreſhing we have, yet hope ſaies, it may be it will be better hereafter, and this holds the aking head of a Chriſtian: The Devil who ever fights at the head, labors to ſhake our aſſurance and comfort, and if he can daſh a mans hopes by deſpair, he kils him dead in the head, there is no help nor recovery to be looked for; know this, and be wary and wiſe for after times. 1.

2. As it dams up the way, and ſtops the paſſage, that there is no poſſibility of any good to come, ſo it deads all a mans endeavors, takes off the edg of a mans abilities, puts all out of joynt and off the hooks, that there is no ſtriving after a good when there is no hope to attain it. All men that are carried by counſel (if not fools or mad-men) they ever have an end in their eye, at which they look, and for which they labor; this is the white they ſhoot at, the price they run for, for this they deviſe 2.

and contrive means, and uſe what they have attained, improve what they take in hand, in hope the end they have attended, may be brought about. Now where there is no hope (which deſpair caſts off) there is no good to be expected, therefore no poſſibility to attain our end, therefore no reaſon to attend our labor in that behalf. Why ſhould I ſeek (ſaies the deſpairing man) when I have no hope to find? Why ſhould I ſpend my labor in praying, hearing, reading, improving any Ordinance, when there is no poſſibility I ſhould ſpeed, that ever God ſhould help, or hear, or bleſs? as good ſit ſtill, as riſe and fall. So *Cain* when he had laid that deſperate concluſion, *My ſin is greater than can be forgiven, he flies into the Land of* Nod, drowns himſelf in ſenſual delights, but forſakes the Lord. The Hope of Good is the Load-ſtone of a mans labor, it carries on our courſe with ſpeed and reſolution: So they in *Jonah*, 3.9. *Who can tell if God will turn and repent, and turn away from his fierce anger, that we periſh not?* Therefore do theſe two things:

1. Let not Satan make concluſions from our weakneſſes, nor do thou liſten to them, nor beleeve them if he ſhould make them. We ſhould be wary, not to ſuffer our ſelves to be deluded by his falſe collections. Thy Conſcience ſaies thy corruptions are ſtrong and many, and of long continuance; therefore there is no hopes ſaies Satan; Temptations are violent and ſubtil ſaies thy experience, thou feeleſt them ſo, therefore there is no expectation of relief or abatement, ſaies Satan; the inference is unreaſonable, and groſly falſe, the ſins of *Manaſſah*, *Paul*; theſe Converts in the Text were ſuch, and yet ſuch received the work of Grace and Mercy alſo, therefore liſten not to him who is the father of lyes.

2. Look not to the power of means we do enjoy, the abilities we have, the performances we take up, for we ſhall find them all broken ſtaves, and bruiſed reeds, they will not only break under us, but pierce us through; they

they will fail us and our hearts alſo, there is no ſufficiency for our ſuccors, and therefore no ſound ground of Hope. But we ſhould keep our eye conſtantly and continually upon the ſufficiency of Gods ſaving health, and incomprehenſible power, *Who is able to do abundantly above all that we can ask or think*, Eph. 3. 20.

Do you not ſee ſaies the Enemy, the means do not work, your prayers do not profit, the abilities you have, and the endeavors you take up, ſerve rather to encreaſe your ſin than to help you, they nor you are able to ſubdue the leaſt ſin, to gain the leaſt aſſurance, not able to procure the leaſt peace: True, be it ſo, *Yet God is able.* Thus our Savior to his Diſciples diſmayed with the difficulty of the work, *Lord ſay they, who then can be ſaved?* he anſwers, *With man it is impoſſible, but not with God, for with God all things are poſſible*, Matth. 19. 26. It's not poſſible ſaies Satan, ſo many waies have been tryed, ſo many means uſed, and yet all is in vain; Ay but ſaies Chriſt, though with man and means it is impoſſible, yet with God it is poſſible. *Pſal.* 73. 26. My fleſh fails, and my heart fails, but God is the ſtrength of my heart, and my portion for ever. So much for that Point. *yet*

We are come now to enquire the Particulars expreſſed in the Deſcription, and here alſo preſented to our view. And firſt touching the ſight of ſin, whereby the ſinner is made rightly apprehenſive of his own corruption, and his condition by reaſon thereof. The Point thence is this:

There muſt be a true ſight of ſin, before the heart can be truly broken for it. A right apprehenſion goes before through Contrition; The Judgment muſt be rightly enlightened to ſee the nature of our ſins before the heart can be pierced with that ſence and ſorrow that is meet. This is Gods way which he takes, in whoſe hand it is only to do this work, *Job*, 36. 8. to 11. *When ſinners come to be bound in fetters, and holden in cords of affi-* *Doct.*

ction, then he sheweth them their work, and their transgressions wherein they have exceeded; and then bows their ear to Discipline, and commands them to turn from iniquity. So repenting *Ephraim* professeth it was the course the Lord took with him; *After I was instructed I repented*, Jer. 31. 19. That which the eye sees not the heart rues not, that which is not apprehended by the understanding, is not affected by the will; so in 1 *Cor.* 14. 24, 25. when the word comes home in power and plainness, so that *the thoughts of his heart come to be discovered*, he falls down, and saies, God is in you of a Truth. The want of this was the reason why the Woman of *Samaria* manifested such sawcy impudency, and peremptory boldness, in her conference with our Savior, though she could not be ignorant that those abominable loose haunts of hers would call to Heaven for revenge; but when our Savior laid his hand upon the sore, and let the light shine in her face, and points at the vileness of her practice, *Thou hast had five Husbands, but he whom thou now hast, is not thy Husband*; she then becomes sensible of his soveraign wisdom, and her own wretchedness, *John*, 4. 18, 19, 20. So it was with *Paul*, when the Lord met him going to *Damascus* persecuting the Saints; he saw not the sinfulness of his course, and therefore was senceless of it. *Saul, Saul* (saies Christ) *why persecutest thou me?* Then he answers, *Who art thou Lord?* Jesus said, I am Jesus whom thou persecutest, it is hard for thee to kick against the pricks: when he understood the evil of his way, then he stood trembling and astonished, saying, Lord, what wilt thou have me to do? *Acts*, 9. 5, 6. Before the Corinthians were made conscious of their own carelesness, neither pitying the soul of the incestuous Corinthian, nor yet seeking to reform his sin, they gloried over him, and prided themselves in their own conceited excellency; but when the Apostle had discovered their miscarriage and failings, what sorrow and care did

did it work in them, and what ſerious endeavor to reform the guilty party. The Doctrine is true, we ſhall endeavor to make it plain, and therefore we ſhall open ſeveral particulars, the right conceiving whereof will be as a key to unlock the Treaſury of this Truth, that each man may take what will ſerve his turn.

Enquire therefore we will

By what means, and after what manner God works this ſight of Sin. 1.

How far the ſinner may be ſaid to be active in it. 2.

Wherein this true ſight and apprehenſion properly conſiſts, and ſo diſcovers it ſelf. 3.

The Reaſon of this Truth, and the Lords Order in this proceeding. 4.

And then we ſhall make Application of it.

By what means, or after what manner the Lord works this ſight of Sin. Quære 1.

To which I ſhall Anſwer in four Concluſions: Or the Anſwer unto which Inquiry, will be expreſſed in four Particulars.

The Righteous Law of God, as it is the Rule of our Lives, ſo it is the Diſcoverer of our Sins, and ſwervings therefrom; and by the light thereof, together with that little light of common Principles, of Piety and Love left upon our Conſciences, we come to have our corruption made known to us, *Rom.* 3. 20. *By the Law is the knowledg of ſin*; inſomuch that *Paul*, a learned Phariſee, one that profited in the Jews Religion more than his equals; he was yet at a loſs in diſcerning and judging of the turnings and diſtempers of his heart, before he takes the light and lamp of the Law. So himſelf profeſſeth, *Rom.* 7. 7. *I had not known that luſt had been a ſin*, thoſe firſt ſtirrings of the Body of death, and ſecret lingrings and inclinations to that which is croſs to the wil of God, though there be no conſent given to them, no delight taken in them, *but that the Law ſaid, thou ſhalt not luſt*, the Sentence of the Law ſet down his Judgment, *Conclu.* 1.

ment, and therefore the Apostle *James* compares it to a *perfect* and curious *Looking-glass*, wherein each man may see the least blemishes or motes, if he will present himself before it, *James* 1.25. *But whoso looketh into the perfect Law of Liberty, and continueth therein,* will lay his mind, and heart, and life level to the Law of God, and hold his heart and apprehensions to the righteous Judgment, and Sentence thereof, it will plainly discover the smallest imperfections, the least stirrings of the most hidden distempers that arise; so *Rom.* 2. 14. the Heathens with the twi-light or Star-light of the remainders of *the Law written in their heart* past Sentence against themselves, touching the sinfulness of their course.

2. But this is not all, nor yet enough, to make us to attain a right sight of our Sins, unless the Lord put a new Light into our minds, within, as we have the Light of the Law, and Counsel of God shining without unto us; otherwise the Law may be, and wil be a clasped Book, and a dead Letter; we shall see little in it, or receive little from it. So *Paul*, Rom. 7. 9. *I was alive without the Law once, but when the Commandement came, sin revived.* Without the Law, how could that be, since he was *an Hebrew of the Hebrews, of the Tribe of Benjamin, trained up at the feet of Gamaliel*? a Doctor of the Law, professed it, and practised it, according to the most exact *Sect of the Pharisees*, as he speaks? But the meaning is, that he was without the power of it, and the spiritual life, and lively efficacy of the Law. It was a dead and a killing Letter. Look what the sence of the words, or some evidence of Reason or Arguments could hold out to a Natural Understanding; the bark, and shell, and outside of such directions, he took and entertained. But the Spiritualness of the Law, *For the Law is Spiritual*, saies *Paul*, and that spiritual and lively power of Conviction and Direction, it puts forth upon the souls of the Saints, who are subject to it, and there-

therefore indeed receive the work of it. This *Paul once* in the time of his unregeneracy was destitute of, and then *he was alive*; that is, in his own overweening, and self-deluded conceit, he concluded himself to be a living Christian, to have the power and truth of Grace, and to live the life of it. So that it's possible, nay it's ordinary, and nothing more usual, than for men to be without the Law, when they have the Law; to be without the Life of it, while they have the Letter of it; to be without the Law as a Soveraign Rule to their Lives, while they take upon them the profession of it; to be without the Spiritualness of the Law, and so to miss the end of it that is closing with God, as our last end, and chief good, which is the sap, the pith and substance of the Law, though they have the appearance of the practice of it, (And if they miss the end of the Law at which it aims, and unto which it tends, they must needs fall short of the Wisdom and Counsel, and Spiritual efficacy of the Law, which should direct them) So in 2 *Chron.* 19. 3. *Now for a long time, Israel had been without the true God*; that is, his true Worship that would bring them to him; and that is the meaning of that Phrase, *Ephes.* 2. 12. *Without God in the World*; that is, without the true Worship of God: so that they who want the true Worship of God, are without God. So they who have the manner of the true Worship, and want both Spirit and Truth, in which God will be worshiped, they have the Appearance, but want the Spirit and Truth of the true manner they have. So of the rest. Thus it is with thousands in the Church, which hear, and know, and have the Letter of the Law, and yet are indeed without the Power and Spirit; and therefore they neither see the evil of their sins by it, nor yet receive any spiritual Direction from it, nor indeed know any such thing; and therefore though their carriages are somwhat reformed, yet their inward corruptions are not observed,

observed, at least not reformed, or they made sensible of them: As it is with a pur-blind man, he may see things of a greater bulk, as a great Print, or the like; but the smallest Print, or the least pricks, he perceives not: So it is with a pur-blind Christian *who cannot see afar off*, 2 *Pet.* 1.9. If there be some loathsom and gross sins discovered, he can see them; but to see the stirrings of sin in his Nature, and the secret inclinations of his soul to sin, and the base aims and ends that are up and down in his heart in the performance of holy Duties, to see the smallest Print of the Law discovering secret and spiritual wickedness in the Heart, that a man that hath no more than Nature cannot see. And therefore (for we come to the Point) the Spirit of Bondage is required which may let in the light of the Law into the mind, and set on the power of it mightily upon the consciences of sinners, and so dazle their Eyes, and daunt their hearts with the dreadfulness of their sins, *Rom.* 8. 15. *You have not received the spirit of Bondage again to fear*: as who should say, it's a gift, and it must be received, or else we shall not by all that we can do, attain the bondage and thraldom of that base condition in which we are (whereof more afterward in Conviction.) The Law is a Hammer, but it will not break the Flint unless the hand of the Spirit take it and use it; a Hammer in the hand of a Child will not move the stones; so the Law in the hand of a man or Minister, it is as a Rod to whip us unto Christ; but unless the Spirit take it into his hand, we shall never feel the blow or smart, and so be forced to go: Hence that Phrase, *John*, 16. 8, 9. *I will send the Spirit, and he shall convince*, it's his Prerogative; he is appointed, by him it's only performed.

3. The two former may agree to a false-hearted Hypocrite, he may have a lighter stroke of the Spirit of Bondage, and the Law may convince him, and his own heart condemn him, and he may go away in dreadful horror for his sins, and yet it doth not remove the Rule of Ignorance,

rance and darkneſs out of the mind, but the Saints of God have the two former and they have this further, viz. ſuch a through ſtroak of the ſpirit of bondage as takes away the rule of darkneſs and removes the Soveraignity and Authority of it from the mind this I take to be the meaning of that phraſe, *Acts.* 26. 18. *to turn them from darkneſs to Light.* When the Lord wil work throughly, he wil not onely ſcatter the ſogs and diſperſe the groſſeſt of the dimneſs and darkneſs of a mans mind, and leave the ſoul under the power of it for all that. The hypocrite may be dazled and aſtoniſhed by the light of the truth breaking upon him, but yet his underſtanding is under the power of darkneſs, but the Saints of God are turned from it, that is their underſtandings are delivered from under the power of that darkneſs that was in them before. Conceive it thus, when the night comes darkneſs overſpreads the face of the Earth, and though there be Moon-light, or ſome flaſh of Lightning ſometimes, that may ſomething take off the groſſneſs and blackneſs of darkneſs but yet it is dark ſtil, the Moon-light or Starre-light doth not remove the rule of darkneſs: but when the Sun ariſeth in the Eaſt we ſay it is day break, and you ſhal ſee apparently when light comes with a Command of the Sun, it ſcatters the darkneſs that was in the ayr, it removes the rule of it, and it rules there it ſelf; So it is with the ſpirit of bondage, when he comes to an hypocrite he enlightens him with Star-light or Moon-light as it were, ſo that the groſſneſs of darkneſs and blindneſs is ſcattered, that now a terrified hypocrit ſees his ſins, and is able to Diſcourſe of ſin and of the Law of God and to Diſcover it to others, and yet it is but Moonſhine it makes not day, the root and rule of Darkneſs is there ſtil, which ſtops and hinders the entercourſe of the diſpenſations of God unto the ſoul. But now in a Godly man whoſe underſtanding is turned from darkneſs to light, when the truth and light of it hath by the ſpirit of bondage

been ſet on upon the mind and Conſcience, you ſhal ſee day breaking as it were, he then ſees himſelf and his ſin and he ſees God and Chriſt; as *the ſun of righteouſneſs* ſhining gloriously in his Eyes dazling of him with ſuch a light as he never ſaw nor knew before, ſo in *Acts.* 9. the ſcales of ignorance and blindneſs fell from the Eyes of his mind and he was turned from the power of darkneſs, and that light which was let in to his underſtanding could never be overcome again by al the darkneſs in the world.

4 When the ſpirit of God hath let in this light of the law in the ſpecification of it, as it belongs unto the Saints, and ſo hath turned the underſtanding from darkneſs, he leaves a ſett upon the underſtanding Godward, that its ready, its that way-ward, to receive any truth that comes in the impreſſion of it; *and this is the turn of the underſtanding to light*, it was before turned from God, and ſett hell-ward, ſin-ward under the command of darkneſs and acted therby, wholly to beſtow it ſelf upon the creature in the room of God; As when Adam ſinned the whol man was turned from God to the creature and ſin, ſo now in Converſion, the whol man is turned from ſin and the creature to God again, and therfore the underſtanding *from darkneß to light.* And Hence it is that a poor ignorant creature that hath come many years to the Congregation, and hath learned nothing he underſtands nothing, remembers nothing, or if out of the ſtrength of memory he remember ſomething yet he knows no more the thing than a Parrat. But when God hath once turned him, and left this ſett upon his underſtanding, and the day is broken as it were and the rule of darkneſs removed, & a new light ſet up there now he never comes but he takes ſomthing, he can underſtand it, and remember it, there is no ſubject but he will get ſomthing of it, becauſe his underſtanding is heaven-ward. I have known ſome by experience, that though they have been wiſe and wittie enough for

outward

outward things, yet ſo ſenceleſs and ſottiſh in the things of God, that they could ſit and hear a Sermon of an hour long, of thoſe very ſins they have been guilty, and yet it hath been to them as though it had never been, yet afterward they have profeſſed it, that at ſuch a time, the light of the word broke in upon my ſoul, and after that I never heard the Miniſter preach but I received ſomthing, and my heart did cloſe with more than I could bear away, but I could underſtand then, and remember alſo, ever after that time, This is palpably true in caſes of Conſcience; I wil iſſue this point thus 2 *Pet.* 2. 9. *who hath called you out of darkneſs to his mervailous light*, the ſoul now begins to wonder and to be amazed, at the vileneſs of ſin, at the frame of his heart, at the patience of God that hath ſuffered him ſo long, and he marvails with himſelf where he hath been, and what he hath been doing all his dayes he is in another world (as it were) and if ever you have had this work of the ſpirit *calling and turning of you from darkneſs to light* it wil ſet you a wondering, you will ſee, ſin and your ſelf and grace and Chriſt and the Ordinances and all after another faſhion than ever you ſaw them before.

How far the ſinner may be ſaid to be active in this ſight of ſin.

The ſecond Partic. in explication of the Point.

The anſwer to this may be expreſſed in ſeverall particulars that that way of God and the work of his ſpirit may more diſtinctly be diſcovered.

1.

There is a weakneſs, impotencie and inſufficiencie in the underſtanding to reach this right diſcovery of ſin, for however there remaynes ſo much glimmering in the twilight of Natural reaſon, and ſo much ſenſibleneſs in the ſtupid benummedneſs of the corrupt conſcience of a carnal man, that it can both ſee and ſenſibly check for ſome groſſer evil, or ſome ſuch ſins, or venom of ſin, as croſſeth his own peace and Comfort, or thoſe ends which he ſets up as the chiefeſt good at which he aymes

but to ſearch into the entrales of ſin, and diſcern the ſpiritual compoſition of the accurſed nature therof, he can in no wiſe attayn this by all the labor and light he hath, 2. *Pet.* 1. 9. *He that lacketh theſe things* (that is theſe heavenly graces whereof the chief were faith and heavenly knowledg mentioned before) *he is blind and cannot ſee afarr of*, he may (like a pur-blind-man) giveguels, or have a confuſed conceiving of things, alter a dym and dazling faſhion, if the things be neer, as the man in the goſpel *ſaw men walking like Trees*, but there be ſecrets in ſin, depths in the diſtempers of mens hearts, which are far removed from outward appearance and ordinary apprehenſion, theſe he cannot perceive.

As it is in natural things and the ſeveral actions which iſſue from them, each man is able to hear the ſound of a mans words, to diſcern the ſence and reaſon of them, and wil eaſily grant from the received principles of reaſon that they come from a man, and evidence undeniably that there is a reaſonable ſoul there, which is and muſt needs be the cauſe thereof, becauſe they are properties that appertain to creatures of that kind alone, and argue a life of the higheſt excellency, nor Trees nor beaſts can do ſo, Its beyond their kind and the bounds of their ability; But what this reaſonable ſoul is in the conſtitution and compoſition therof, this is further removed from our ſence, and ſo from our apprehenſion, and it wil excerciſe the moſt ſharp and ableſt underſtanding, and that furniſhed with Learning and reading to apprehend or diſcover, ſo it is in ſin; when we hear the falſneſs of mens language, when they ſpeak thay care not how, to cover their own ſhame or deny that which might bring danger to them, when we ſee the cruelty and fiercneſs of their carriage in ſtealing or killing, each man out of ordinary principles will condemn thoſe, theſe be as it were the words and hands of ſin; Ah but the ſpirituall pride and ſoveraignty of

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will, which lifts up it ſelf above the law and will of God juſtles his holineſs and holy command to the wall, this is the inward ſoul of ſin; thouſands which condemn the former have and harbour and maintayn theſe to their dying day; they never ſaw the evil of them. How the ſound of their actions ſtrik outwardly they hear and obſerve but how the wheels of their mind and wil go inwardly and ſwerve al the day long and all their lives long in the whol inward frame of the whol man, they be as far to ſeek as though there were no ſuch thing. The Conſcience checks and the worſt of men ſee the loathſomneſs of the evil, if he ſhould ſtab and take away the Life of a man, but every Blaſphemer ſtabs the Lord and yet his Conſcience doth not ſo check him there, becauſe he ſees the groſſneſs of the one its near but the ſpiritualneſs of the other he doth not ſee, it is a far off.

To ſtick in the medium and fall ſhort of the object is feebleneſs; That is the proper intendment of the Apoſtle when he layes open the feebleneſs of the wiſdom of the moſt Eminent heathen *Rom.* 1.21 *they knew God but did not glorify him as God but became vayn in their diſcourſe i. e.* they fell ſhort of their end, of God whom they pretended to worſhip, they miſſed of him; that was their vanitie, and they worſhipped the creature in the room of God. And hence the Prophet expreſſeth the practice of ſuch as thoſe who be wholly miſguided in their courſe by reaſon of their miſtakes *Iſay.* 5. 20. *They call evil good and good evil, they put darkneſs for light and bitter for ſweet,* and therfore it is they are ſo eaſily couſened by Satan and do ſo eaſily couſen themſelves; And upon this ground it is, though they in *Acts.* 17. 23. *worſhipped an unknown God* and Paul would have taught them *the true God whom they ignorantly worſhipped,* they would follow their own fancies and worſhip Gods of their own making; but the true God bleſſed for ever they might have heard of him and been inſtructed concerning him, his being and

Worſhip,

Worſhip; they would not own nor entertain the Apoſtles Counſel in that behalf, nay, verſe 32. *they mocked him* when he ſpake to them of thoſe things.

2. There is an incapability in our minds to receive this ſpiritual light by which we might be enabled to come to the right diſcovery of our Corruptions, *John* 1. 5. *The Light ſhined in darkneſs and the darkneſs Comprehended it not.* This is the Condition of every man by Nature, So the Apoſtle, *ye were darkneſs, Eph.* 5. 8. Now one oppoſite will oppoſe and reſiſt another, but will not, nay cannot entertain another, and hence the Apoſtle gives that to be the ground of that reſiſtance againſt the truth 2 *Tim.* 3. 8. *They are men of corrupt minds, therefore they reſiſt the truth as Jannes & Jambres did.* As it is in Nature when any ſenſe hath loſt his right temper and wholſome Conſtitution, it is not poſſible to put forth its operation, with any right diſcerning or diſcovery of that which comes to it, the taſt is corrupt, the tongue tainted and over-grown with ſome Canker, it cannot taſt nor reliſh things aright, when the right conſtitution of the Eye is altered by a blow or any putrefying Wen that Breeds there, it will perceive nothing, nay it cannot; So here. When the Eye of the underſtanding hath loſt his primitive Conſtitution, and becomes ſtayned and polluted with putrefying ſenſual deluſions it comes to be *Reprobate* touching the Doctrin of faith, or that which ought to be beleeved, not able to reliſh the truth in a right manner; And this their practice gives evidence of beyond all doubt, the revelation of the truth, which is in way of diſcovery of corruption, and that which would touch them to the quick, they are not able nor willing in truth without offence to hear. But the power of it to be preſſed and perſued they are not able to bear, but there is preſent mutiny in their thoughts and apprehenſions, I ſay, not able to hear with quietneſs the truths which be of a diſcovering Nature; when our Saviour told them there muſt be more than an outward formal

formal Communicating with him, as the *Fathers did eat Manna and are dead*, but *they that would live by him muſt eat his fleſh and drink his Blood*, they returned, *this is a hard ſaying, who can bear it?* John 6. 60. and John, 3. 20. *He that doth evil cometh not to the light, leſt his deeds ſhould be reproved*; yea, this is the reaſon they *love darkneſs rather than light*, becauſe it ſuits beſt with the darkneſs of their minds; and as the very manifeſtation is tedious to hear, ſo the power of it, if preſſed and ſet on, they are not able to bear; that's the ſcope of the Parable, *Matth.* 21. 34. when the Meſſengers were ſent to require fruit, that is, Holineſs, they beat ſome, and ſtoned others, and others they abuſed, *Acts* 7. 51. when *Stephen* brought the Candle home to their Bed-ſide, and would diſcover the roots of their corrupt carriages to the Conſciences of them all, *Ye ſtiff-necked and hard-hearted, ye have ever reſiſted the ſpirit of the Lord*; their hearts burſt with anger, they caſt him out and ſtoned him. And indeed hither the Apoſtle calls us to look as to the Magazine of all miſchief, the Armory and Ammunition Houſe, whence all the diſtempers and affections of the heart are furniſhed out to their ſinful practices, as ſo many enterprizes they take in hand, *Eph.* 4. 18. they are *ſtrangers to the life of God*, it is becauſe they *walk in the vanity of their minds*. So again in *Coloſ.* 1. 21. *They were alienated from God*, and bent upon evil practices; and he ads the root and reaſon of all, *they were Enemies to God in their minds*, in their apprehenſions, or the largeſt reach of the beſt reaſon they had: and in this the Apoſtle makes the Fort-royal in which Satan places and plants all the choyceſt of his Artillery, 2 *Cor.* 10. 4. there are in the mind of a Natural man, *ſtrong holds of imaginations, which exalt themſelves againſt the knowledg of God.*

3. The Lord Chriſt forceth the underſtanding to bear that Almighty ſtroak of his Spirit, whereby he deſtroies the ſoveraign power of carnal reaſon, and fits it to receive the

the prevailing impreſſion of his ſpiritual light, which ſearcheth the ſecrets of ſin in the ſoul. The Concluſion intimates a double work of the Spirit. 1. It deſtroies the ſoveraignty of carnal Reaſon. 2. It leaves in the room of that an impreſſion of ſpiritual light; and in both theſe the underſtanding is meerly paſſive, for ſo it's added, it's forced to bear the one, it's fitted to receive the other.

It deſtroyes the over ſwaying Authority of Carnal Reaſon; It was Satans Policy to turn the Underſtanding from the Lord, and attendance to the truth; *Gen.* 3. *Hath God ſaid ye ſhall not eat?* Oh queſtion it not, fear it not, *Ye ſhall be as Gods*; and ſo ſhe turning aſide, and perverting the eye of reaſon to liſten to the deluſion ſuggeſted, her light was dimmed, and ſhe juſtly over-born with the force of the falſhood preſented, becauſe ſhe took off her mind from eyeing of the command, and turned it to attend the ſtrength of that deluſion, and was ſo acted by it, ſhe conceived, though falſly, that it was good to get knowledg, when the taſting that fruit was the only means to loſe all the knowledg ſhe had; and from the abuſe of her own mutability, her mind becomes perverted from light to darkneſs, from the way of truth which God had found out, unto the by-path found out of her own finding. Now the Lord Chriſt who comes to *deſtroy and undo the works of the Devil*, he begins where Satan ended, *he turns from darkneſs*, he takes down the Supremacy of that carnal Reaſon, by the which all the Sons of *Adam* in their natural and corrupt condition are conſtantly both ruled and carried in their whol courſe; and that's the Reaſon of the Apoſtles coupling thoſe two together, *Eph.* 2. 3. ſpeaking of the Converſation of the ungodly, he ſaies, *they did the wils of the fleſh, and of their Diſcourſes*; their carnal reaſonings had ever one Oar in the Boat; and it's ever found true, there is no man upon knowledg commits a ſin, but ever he hath ſome pretence of carnal ſelf-deceiving reaſon

ſon why he doth ſo, and therefore it is called the ſtrong hold of Satan, and the Lord Chriſt, he firſt forceth this Fort, demoliſheth and caſteth down the frame of it; ſo that though there be ſome remainders continue ſtill in the mind, while that remains in the body, and we in the world, yet it's never made a place of retreat to a true Convert, wherein he can fortifie himſelf, and ſtand it out againſt any Truth; 2 *Cor.* 10. 4. he puls down ſtrong holds, ſuch as are higheſt and hardeſt to win; and that which is added, *Caſting down imaginations, and every high thing that exalts it ſelf againſt God,* λογισμους. Reaſonings of the fleſh; and nothing but the Power of God can do this, the weapons of our warfare are mighty through God. For though *Adam* being in a mutable condition, might ſlide away from the Government of God as well as ſubmit, yet after he had withdrawn himſelf from under the Covenant and Wiſdom of God in the Law given him, it was juſt with God to deliver him up to the authority of his inventions, and there to ſtake him down, that nothing but the Soveraignty of Chriſt who had ſatisfied for this his folly and carnal reaſoning ſhould be able to reſtore him from the power of them. This makes me conſtrue the meaning of thoſe words of *Paul* ſo, as that which beſt gives in evidence of the dependance, *Eph.* 4. 21, 22. *If ye have heard, and been taught, as the Truth is in Jeſus, then put off the old man, &c.* The Truth as it is in the Bible only, or diſpenſed in any Ordinance, or as it was in the Covenant of the Firſt *Adam*, will never do it; but as it is in the hand of Jeſus, the Head of the Second Covenant when he comes to beget a holy ſeed, and call home his Sons to himſelf, he will then make the old man fall. And this the Lord Jeſus forceth the Underſtanding to ſubmit unto, and this is eaſily yielded on all hands; for it's commonly confeſſed by Phyloſophers and Divines that there is a conſtraining force in the undeniable evidence of Argument ſet on by the Spirit, that the Judgment is neceſ-

ſtated to fall under, and yet hereby no liberty is prejudiced, for that is in the will. Thus *Paul's* Commiſſion runs *Acts*, 26. 18. *To open their Eyes, to turn them from darkneſs to light, from the power of Satan to God.* What is the opening of the eyes diſtinct from that which follows? it may be it's that common enlightening in the Hiſtory, Matter, and Truth of the Scripture wherein the underſtanding muſt in reaſon be informed, and themſelves alſo yield a full aſſent, and ſo far be perſwaded of the Truth and Goodneſs of the Doctrine of the Goſpel; for it's oppoſite to all the Rules of Reaſon and Providence, that perſons ſhould ſtep from prophaneſs in the depth of it, unto the height of Chriſtian Piety and Holineſs, but there muſt be a paſſing through the common Truths that are in the way and rode to come to that end. Firſt, a man muſt know there was a Chriſt, and who he was, and what he did, and wherein that Redemption of his is recorded in the Scriptures, and of what value and infallibility they be. Then we come to ſee our former follies and deluſions in wch we were drown'd, and ſo to be turned from darkneſs, that we caſt away the former forgeries of our carnal reaſonings; where note, that *Paul turns them*, not they themſelves, that it's *from darkneſs*, they were nothing but darkneſs, and darkneſs could not, nor would not turn from it ſelf, therefore from a more Soveraign light in Chriſt that darkneſs muſt be removed. In all which the ſoul behaves it ſelf meerly paſſively, and is wrought upon, and that by an over-ruling power.

2. The ſecond Operation mentioned, follows without fail, and by force of conſtraining Reaſon; the Soveraignty of darkneſs being removed, there is room made for the ready entertainment of light, of the guidance of the Spirit of Chriſt, as the Head of the Covenant, who begins to ſet up his Throne, where Satan had his hold; and this is like the Sun-riſing, whoſe beams ſpread themſelves from one end of the Heavens to the other, and nothing

thing is hid from the light thereof. So there is not the moſt ſecret corner or crevis of our corrupt hearts and conſciences, but the beauty and ſhine of the beams of this light will diſcover it; and this ſeems to me to be called *the Spirit of the Mind*, as that which beſt ſuits with the intendment of the Spirit in the place; for it is the meer impreſſion of the Spirit falling upon the Mind now turned from darkneſs, *Eph.* 4. 23. where the Apoſtle deſcribing the two parts of Sanctification; Mortification, verſe 22. *Put off the old man*, in reaſon it ſhould have followed immediately, *and put on the new man*, he inſerts this by the way, *and be renewed in the ſpirit of your mind*, in the paſſive form; and then, *put on the new man*, q d. This renewing is another work, and is to be referred to another place, and it anſwers none ſo fitly and fully as this place; and the word alſo ſuits it beyond imagination, ἀνανεοῦσθαι, a compariſon taken from Earth turned a new and another way: So ſhould the act of the underſtanding be turned afreſh, and lie conſtantly under the light and guidance of the Spirit; and here we are paſſive meerly. That which is meerly the act and impreſſion of the Spirit to the entertainment of the mind, is meerly paſſive; but this is the meer act and impreſſion of the Spirit, as the beams of the Sun diſperſing themſelves into the Air. Again, that which is wholly darkneſs, that cannot be active or cauſal of any Spiritual light; but the mind naturally is meer darkneſs, *Eph.* 5. 8.

This light ſo received the vnderſtanding being over- 4.
powred with it and acted by it acts alſo in the vertue thereof, and ſo the ſinner may be ſayd truly to ſee and underſtand, for he doth ſo, but in a right order and after a right manner conceived. In a right order, for (as before) of himſelf he had an Impotency unto this yea an incapability of this ſpiritual light, before he was forced from the holds of his carnal reaſon and made fit to receive it. In a right manner: The vnderſtanding being acted

and moved by the power of this light doth move again ſo that the action Iſſues not ſo much from any habitual principle of grace, whereof a man hath the free uſe and command at his own pleaſure, and ſo doth act or not act by it as he will: for ſo experience tells us it is not, The ſinner at firſt would not ſee his ſinnes were it in his power and might he have his own mind, he would have the ghaſtly viſage of them gone out of his ſight. Nay he uſeth al the wayes and contrives all the means he can, that he might put them out of his thoughts, that they might not come into his conſideration or remembrance, It's againſt the heart and hair, utterly againſt his will, that he cannot get off it; which argues that he acts not ſo much here, as a cauſe by Counſel, out of his own choyce and habitual diſpoſition whereof he hath the command, but meerly as he is acted; and after when the ſpirit withdraws, he cannot ſo ſee them though he would, as that phraſe *Gal.* 4.9. *After ye have known God or rather are known of God.* It's not ſo much from our own ability we have from within that we do it, but becauſe he looked upon us we look back again upon him. As a looking Glaſs reflects the light not from any light it hath of it's own, but becauſe the light of the Sun fals upon it, ſo that it's true to ſay, *the light is reflected by it* rather than *it reflects the light.* For becauſe the light doth reflect therefore it comes to be reflected. So *Job* Complayned. *Job.* 13.26. *Thou makeſt me to poſſeſs the ſins of my Youth.* So *David*, Pſal. 77.4. *Thou keepeſt mine eyes waking.*

The third Particular in opening the Point.

Wherein this true ſight, and apprehenſion of ſin properly diſcovers it ſelf.

I Anſwer, A true ſight of ſin hath two Conditions attending upon it; or it appears in two things: We muſt ſee ſin, 1. Cleerly. 2. Convictingly, what it is in it ſelf, and what it is to us, not in the appearance

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and paint of it, but in the power of it; not to ſadam it in the notion and conceit only, but to ſee it with Application.

We muſt ſee it cleerly in its own Nature, its Native color and proper hue: It's not every ſlight conceit, not every general and curſorie, confuſed thought or careleſs conſideration that will ſerve the turn, or do the work here, we are all ſinners; it is my infirmity, I cannot help it; my weakneſs, I cannot be rid of it; no man lives without faults and follies, the beſt have their failings, *In many things we offend all.* But alas all this wind ſhakes no Corn, it coſts more to ſee ſin aright than a few words of courſe; It's one thing to ſay ſin is thus and thus, another thing to ſee it to be ſuch; we muſt look wiſhly and ſteddily upon our diſtempers, look ſin in the face, and diſcern it to the full; the want whereof is the cauſe of our miſtaking our eſtates, and not redreſſing of our hearts and waies, *Gal.* 6. 4. *Let a man prove his own work.* Before the Goldſmith can ſever and ſee the Droſs aſunder from the Gold, he muſt ſearch the very bowels of the Mettal, and try it by touch, by taſt, by hammer, and by fire; and then he will be able to ſpeak by proof what it is; So here. We perceive ſin in the crowd and by hearſay, when we attend ſome common and cuſtomary expreſſions taken up by perſons in their common converſe, and ſo report what others ſpeak, and yet never knew the Truth, what either others or we ſay, but we do not ſingle out our corruptions and ſurvey the loathſomneſs of them, as they come naked in their own Natures; this we ought to do: There is great ods betwixt the knowledg of a Traveller, that in his own perſon hath taken a view of many Coaſts, paſt through many Countries, and hath there taken up his abode ſome time, and by Experience hath been an Eye-witneſs of the extream cold, and ſcorching heats, hath ſurveyed the glory and beauty of the one, the barrenneſs and meanneſs of the other; he hath been in the Wars, and ſeen

1. A few

seen the ruin and desolation wrought there; and another that sits by his fire side, and happily reads the story of these in a Book, or views the proportion of these in a Map, the ods is great, and the difference of their knowledg more than a little: the one saw the Country really, the other only in the story; the one hath seen the very place, the other only in the paint of the Map drawn. The like difference is there in the right discerning of sin; the one hath surveyed the compass of his whol course, searched the frame of his own heart, and examined the windings and turnings of his own waies, he hath seen what sin is, and what it hath done, how it hath made havock of his peace and comfort, ruinated and laid wast the very Principles of Reason and Nature, and Morality, and made him a terror to himself, when he hath looked over the loathsom abominations that lie in his bosom, that he is afraid to approach the presence of the Lord to bewail his sins, and to crave pardon, lest he should be confounded for them, while he is but confessing of them; afraid and ashamed lest any man living should know but the least part of that which he knows by himself, and could count it happy that himself was not, that the remembrance of those hideous evils of his might be no more; Another happily hears the like preached or repeated, reads them writ or recorded in some Authors, and is able to remember and relate them. The ods is marvelous great. The one sees the History of sin, the other the Nature of it; the one knows the relation of sin as it is mapped out, and recorded; the other the poyson, as by experience he hath found and proved it. It's one thing to see a disease in the Book, or in a mans body, another thing to find and feel it in a mans self. There is the report of it, here the malignity and venom of it.

Quest. But how shall we see cleerly the Nature of sin in his naked hue?

Answ. 1. This will be discovered, and may be conceived in the Particulars following. Look we at it: First, As it respects

ſpects God. Secondly, As it concerns our ſelves. As it hath reference to God, the vileneſs of the nature of ſin may thus appear.

It would diſpoſſeſs God of that abſolute Supremacy which is indeed his Prerogative Royal, and doth in a peculiar manner appertayn to him, as the Diamond of his Crown, and Diadem of his Deity, ſo the Apoſtle, *He is God over all bleſſed for ever*, Rom. 9. 5. All from him and all for him, he is the abſolute firſt being, the abſolute laſt end, and herein is the crown of his Glory. All thoſe attributes of Wiſdom, Goodneſs, Holineſs, Power, Juſtice, Mercy, the ſhine and Concurrency of all theſe meeting together is to ſet out the unconceivable excellency of his Glorious name, which exceeds all praiſe, *Thyne is the kingdom, the power and the glory*, the right of all and ſo the rule of all and the Glory of all belongs to him. 1.

Now herein lyes the unconceavable hainouſneſs of the helliſh nature of ſin, it would juſtle the Almighty out of the Throne of his Glorious Soveraignty, and indeed be above him. For the will of man being the chiefeſt of all his workmanſhip, all for his body, the body of the ſoul, the mind to attend upon the will, the will to attend upon God, and to make choyce of him, and his will, that is next to him, and he onely above that: and that ſhould have been his Throne and Temple or Chair of State, in which he would have Set his Soveraignty for ever. He did in an Eſpecial manner intend to meet with man, and to communicate himſelf to man in his righteous Law, as the rule of his Holy and righteous will, by which the will of *Adam* ſhould have been ruled and guided to him, and made happie in him; and all Creatures ſhould have ſerved God in man, and been happy by or through him, ſerving of God being happy in him; But when the will went from under the government of his rule, by ſin, *it would be above God, and be happy without him*, for the rule of the

the law in each command of it, holds forth a three-fold expreſſion of Soveraignty from the Lord, and therein the Soveraignty of all the reſt of his Attributes.

1. The Powerful Supremacy of his juſt will, as that he hath right to diſpoſe of all and authority to command all at his pleaſure; *What if God will? Rom.* 9. 22 *My Counſel ſhall ſtand and I wil do all my pleaſure, Iſa.* 46. 10. And as its true of what ſhal be done upon us, ſo his wil hath Soveraignty of Command in what ſhould be done by us we are to ſay *the will of the Lord be done; Davids* warrant was *to do all Gods wils Acts.* 13. 22. and our Saviour himſelf profeſſeth, *John.* 6. 38. *that he came not to do his own will but the will of him that ſent him,* and therfore his wrath and jealouſie and judgment will break out in caſe that be diſobeyed.

2. There is alſo a fulneſs of wiſdom in the law of God revealed to guide & direct us in the way we ſhould walk, *Pſal.* 19. 7. *the law of God makes wiſe the ſimple,* 2. *Tim.* 3. 15. *it's able to make us wiſe unto Salvation.*

3 There's a Sufficiency of God to content and ſatiſfy us. *Bleſſed are they who walk in his wayes, and bleſſed are they that keep his Teſtimonies. Pſal.* 119. 1. 2. *Great proſperity have they that love the law, and nothing ſhal offend them,* ver. 16. and in truth there can be no greater reward for doing wel, than to be enabled to do well, he that hath attayned his laſt end he cannot go further, he cannot be better;

Now by ſin we juſtle the law out of its place, and the Lord out of his Glorious Soveraignty, pluck the Crown from his head, and the Seepter out of his hand, and we ſay and profeſs by our practice, there is not authority and power there to govern, nor wiſdom to guide, nor good to content me, but I wil be ſwayed by mine own wil and led by mine own deluded reaſon and ſatiſfied with my own luſts. This is the guiſe of every graceleſs

graceleſs heart in the commiſſion of ſin; ſo *Pharaoh who is the Lord? I know not the Lord, nor will I lett Iſrael go.* *Exod.* 5. 2. in the time of their proſperity ſee how the Jews turn their backs and ſhake off the authority of the Lord, *we are Lords* (ſay they) *we will come no more at thee.* *Jer.* 2. 31. *and our tongues are our own who ſhal be Lords over us?* *Pſal.* 12. 4. So for the wiſdom of the world, ſee how they ſet light by it as not worth the looking after it *Jer.* 18. 12. *we wil walk after our own devices & we wil every one do the imagination of his own evil heart, yea they ſett up their own traditions*, their own Idols and deluſions, and Lord it over the law, *making the command of God of none effect* *Matth.* 15. 8. 9. So for the goodneſs of the word; *Job.* 22. 17. *Mal.* 3. 14. *It is in vayn to ſerve God and what profit is there that we have kept his ordinances, yea his Commandemnts are ever grievous*, Its a grievous thing to the looſe perſon he cannot have his pleaſures but he muſt have his guilt and gall with them; Its grievous to the worlding that he cannot lay hold on the world by unjuſt means, but Conſcience layes hold upon him as breaking the law. Thou that knoweſt and keepeſt thy pride and ſtubbornneſs and thy diſtempers, know aſſuredly thou doſt juſtle God out of the Throne of his glorious Soveraignty and thou doſt profeſs, Not Gods wil but thine own (which is above his) ſhall rule thee, thy carnal reaſon and the folly of thy mind, is above the wiſdome of the Lord and that ſhal guide thee; to pleaſe thine own ſtubborn crooked pervers ſpirit, is a greater good than to pleaſe God and enjoy happines, for this more Contents, thee; That when thou conſidereſt but thy Courſe, doſt thou not wonder that the great and Terrible God doth not paſh ſuch a poor inſolent worm to pouder, and ſend thee packing to the pitt every moment.

2 It ſmites at the Eſſence of the Almighty and the deſire of the ſinner, is not only that God ſhould not be

ſupream but that indeed he ſhould *not be at all*, and therefore it would deſtroy the being of Jehovah. *Pſal.* 81. 15. ſinners are called *the haters of the Lord.* John. 15. 24. *they hated both me and my Father.* Now he that hates endeavours if it be poſſible the annihilation of the thing hated, and its moſt certain were it in their power, they would pluck God out of Heaven the light of his truth out of their Conſciences, and the law out of the Societies and Aſſemblies where they live, that they might have elbow room to live as they liſt. Nay what ever they hate moſt and intend, and plott more evil againſt in al the world, they hate God moſt of all, and intend more evil againſt him than againſt all their Enemies beſides, becauſe they hate all for his ſake, therefore wicked men *are ſaid to deſtroy the law Pſal.* 126. 119. the Adulterer loaths that law that condemns, uncleaneſs; the Earthworm would deſtrow that law that forbids Covetouſneſs, they are ſayd to *hate the light* John 3. 21. to hate the Saints and Servants of the Lord John 15. 18. *the world hates you*, he that hates the Lanthorn for the lights ſake, he hates the light much more, he that hates the faithful becauſe of the Image of God, and the Grace that appears there, he hates the God of all, Grace and Holineſs, moſt of all, ſo God to *Zenacharib*, Iſa. 37. 28. *I know thy going out and thy Comming in, and thy rage againſt me*, Oh it would be their content, if there was no God in the world to govern them, no law to curbe them, no juſtice to puniſh, no truth to trouble them, Learn therfore to ſee how far your rebellions reach, It is not arguments you gainſay, not the Counſel of a Miniſter you reject, the command of a Magiſtrate ye oppoſe, evidence of rule or reaſon ye reſiſt; but be it known to you, you fly in the very face of the Almighty, and it is not the Goſpel of Grace ye would have deſtroyed, but the ſpirit of Grace, the author of Grace the Lord Jeſus, the God of all Grace that ye hate,

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It croſſeth the whol courſe of Providence, perverts the work of the Creature and defaceth the beautiful frame, and that ſweet correſpondence and orderly uſefulneſs the Lord firſt implanted in the order of things; The Heavens deny their influence, the Earth her ſtrength, the Corn her nouriſhment, thank ſin for that. Weeds come inſtead of herbs, Cockle and Darnel inſtead of Wheat, thank ſin for that, *Rom.* 8. 22. *The whol Creature* (or Creation) *grones under vanity*, either cannot do what it would or elſe miſſeth of that good and end it intended, breeds nothing but vanity, brings forth nothing but vexation, It crooks all things ſo as that none can ſtraiten them, makes ſo many wants that none can ſupply them, *Eccleſ.* 1. 15. This makes crooked Servants in a family no man can rule them, crooked inhabitants in towns, crooked members in Congregations, ther's no ordering nor joynting of them in that comly accord, and mutual ſubjection; know they ſaid, *the adverſary ſin hath done all this.* Man was the mean betwixt God and the Creature to convey all good with all the conſtancy of it, and therefore when Man breaks, Heaven and Earth breaks all aſunder, the Conduit being cracked and diſplaced there can be no conveyance from the Fountain. 3.

In regard of our ſelves, ſee we and conſider nakedly the nature of ſin, in Four particulars. 2.

Its that which makes a ſeparation between God and the ſoul, breaks that Union and Communion with God for which we were made, and in the enjoyment of which we ſhould be bleſſed and happie, *Iſai.* 59. 1. 2. *Gods ear is not heavy that it cannot hear nor his hand that it cannot help, but your iniquities have ſeparated betwixt God and you & your ſins have hid his face that he wil not hear for he profeſſeth,* Pſal. 5. 4. *that he is a God that wills not wickedneſs neither ſhal iniquity dwell with him. Into the new Jeruſalem ſhal no unclean thing enter, but without ſhal be doggs Rev.* 21. 1.

27. The Dogs to their Kennel, and Hogs to their Sty and Mire: but if an impenitent wretch ſhould come into Heaven, the Lord would go out of Heaven; *Iniquity ſhall not dwell with ſin.* That then that deprives me of my greateſt good for which I came into the world, and for which I live and labor in the world, and without which I had better never to have been born; nay, that which deprives me of an univerſal good, a good that hath all good in it, that muſt needs be an evil, but have all evil in it: but ſo doth ſin deprive me of God as the Object of my will, and that wills all good, and therefore it muſt bring in Truth all evil with it. Shame takes away my Honor, Poverty my Wealth, Perſecution my Peace, Priſon my Liberty, Death my Life, yet a man may ſtill be a happy man, loſe his Life, and live eternally: But ſin takes away my God, and with him all good goes; Proſperity without God will be my poyſon, Honor without him my bane; nay, the word without God hardens me, my endeavor without him profits nothing at all for my good. A Natural man hath no God in any thing, and therefore hath no good.

2. It brings an incapability in regard of my ſelf to receive good, and an impoſſibility in regard of God himſelf to work my ſpiritual good, while my ſin Continues, and I Continue impenitent in it. An incapability of a ſpiritual bleſſing, *Why trangreſs ye the Commandement of the Lord that ye cannot proſper do what* ye can, 2 Chron. 24. 20. And *He that being often reproved hardens his heart, ſhal be conſumed ſuddenly and there is no remedy,* He that ſpils the Phyſick that ſhould cure him, the meat that ſhould nouriſh him, there is no remedy but he muſt needs dye, ſo that the Commiſſion of ſin makes not only a ſeparation from God, but obſtinate reſiſtance and continuance in it, maintains an infinit and everlaſting diſtance between God and the ſoul: So that ſo long as the ſinful reſiſtance of thy ſoul continues; God cannot vouchſafe the Comforting and guiding preſence of his grace;

grace; becauſe it's croſs to the Covenant of Grace he hath made, which he will not deny, and his Oath which he will not alter. So that ſhould the Lord ſave thee and thy Corruption, carry thee and thy proud vnbeleeving heart to heaven he muſt nullify the Goſpel, (Heb. 5. 9. *He's the Author of Salvation to them that obey him*) and forſwear himſelf, (Heb. 3. 18. *He hath ſworn unbeleevers ſhall not enter into his reſt*) he muſt ceaſe to be juſt and holy, and ſo to be God. As *Saul* ſaid to *Jonathan* concerning *David*, 1 Sam. 20. 30, 31. *So long as the Son of* Jeſſe *lives, thou ſhalt not be eſtabliſhed, nor thy Kingdom*: So do thou plead againſt thy ſelf, and with thy own ſoul; So long as theſe rebellious diſtempers continue, Grace and Peace, and the Kingdom of Chriſt can never be eſtabliſhed in thy heart For this obſtinate reſiſtance differs nothing from the plagues of the ſtate of the damned, when they come to the higheſt meaſure, but that it is not yet total and final, there being ſome kind of abatement of the meaſure of it, and ſtoppage of the power of it. Imagine thou ſaweſt the Lord Jeſus coming in the clouds, and heardeſt the laſt trump blow, *Ariſe ye dead, and come to judgment*. Imagine thou ſaweſt the Judg of all the World ſitting upon the Throne, thouſands of Angels before him, and ten thouſands miniſtring unto him, the Sheep ſtanding on his right hand, and the Goats at the left: Suppoſe thou heardeſt that dreadful Sentence, and final Doom paſs from the Lord of Life (whoſe Word made Heaven and Earth, and will ſhake both) *Depart from me ye curſed*; How would thy heart ſhake and ſink, and die within thee in the thought thereof, wert thou really perſwaded it was thy portion? Know, that by thy dayly continuance in ſin, thou doſt to the utmoſt of thy power execute that Sentence upon thy ſoul: It's thy life, thy labor, the deſire of thy heart, and thy dayly practice to depart away from the God of all Grace and Peace, and turn the Tomb-ſtone of everlaſting deſtruction upon

on thine own ſoul.

3. It's the Cauſe which brings all other evils of puniſhment into the World, and without this they are not evil, but ſo far as ſin is in them. The ſting of a trouble, the poyſon and malignity of a puniſhment and affliction, the evil of the evil of any judgment, it is the ſin that brings it, or attends it, *Jer.* 2. 19. *Thine own wickedneſs ſhall correct thee, and thy backſlidings ſhall reprove thee, know therefore that it is an evil, and bitter thing that thou haſt forſaken the Lord.* Jer. 4. 18. *Thy waies and doings have procured theſe things unto thee, therefore it is bitter, and reacheth unto the heart.* Take miſeries and croſſes without ſin, they are like to be without a ſting, the Serpent without poyſon, ye may take them, and make Medicines of them. So *Paul* 1 *Cor.* 15. 55. he plaies with death it ſelf, ſports with the Grave. *Oh death, where is thy ſting? Oh Grave where is thy Victory? the ſting of death is ſin.* All the harmful annoyance in ſorrows and puniſhments, further than either they come from ſin, or elſe tend to it, they are rather improvements of what we have than parting with any thing we do enjoy, we rather lay out our conveniences than ſeem to loſe them, yea, they encreaſe our Crown, and do not diminiſh our Comfort. *Bleſſed are ye when men revile you, and perſecute you, and ſpeak all manner of evil of you for my ſake, for great is your reward in Heaven*: Matth. 5. 11. There is a bleſſing in perſecutions and reproaches when they be not mingled with the deſerts of our ſins; yea, our momentary ſhort affliction for a good cauſe, and a good Conſcience, works an exceſſive exceeding weight of Glory. If then ſin brings all evils, and makes all evils indeed to us, then is it worſe than all thoſe evils.

It brings a Curſe upon all our Comforts, blaſts all our bleſſings, the beſt of all our endeavors, the uſe of all the choyceſt of all Gods Ordinances: it's ſo evil and vile, that it makes the uſe of all good things, and all the

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moſt glorious, both Ordinances and Improvements evil to us. *Hag.* 2. 13. 14. When the Queſtion was made to the Prieſt; *If one that is unclean by a dead Body touch any of the holy things, ſhall it be unclean? And he anſwered, Yea. So is this People, and ſo is this Nation before me, ſaith the Lord; and ſo is every work of their hands, and that which they offer is unclean*: If any good thing a wicked man had, or any action he did, might be good, or bring good to him, in reaſon it was the Services and Sacrifices wherein he did approach unto God, and perform Service to him, and yet *the Sacrifice of the wicked is an abomination to the Lord*, Prov. 28. 9. and Tit. 1. 15. *To the pure all things are pure; but to the unbeleeving there is nothing pure, but their very Conſciences are defiled.* It is a deſperate Malignity in the temper of the Stomach, that ſhould turn our Meat and diet into Diſeaſes, the beſt Cordials and Preſervatives into Poyſons, ſo that what in reaſon is appointed to nouriſh a man ſhould kill him. Such is the venom and malignity of ſin, makes the uſe of the beſt things become evil, nay, the greateſt evil to us many times; *Pſal.* 109. 7. *Let his prayer be turned into ſin.* That which is appointed by God to be the choyceſt means to prevent ſin, is turned into ſin out of the corrupt diſtemper of theſe carnal hearts of ours.

Hence then it follows; *That ſin is the greateſt evil in the world, or indeed that can be.* For, That which ſeparates the ſoul from God, that which brings all evils of puniſhment, and makes all evils truly evil, and ſpoils all good things to us, that muſt needs be the greateſt evil, but this is the nature of ſin, as hath already appeared.

But that which I will mainly preſs, is, Sin is only oppoſite to God, and croſs as much as can be to that infinite goodneſs and holineſs which is in his bleſſed Majeſty; it's not the miſeries or diſtreſſes that men undergo, that the Lord diſtaſts them for, or eſtrangeth himſelf from them,

them, he is with *Joseph* in the Prison, with the three Children in the Furnace, with *Lazarus* when he lies among the Dogs, and gathers the Crums from the rich Mans Table, yea with *Job* upon the dung-hil, but he is not able to bear the presence of sin: yea, of this temper are his dearest servants, the more of God is in them, the more opposite they are to sin where ever they find it. It was that he commended in the Church of *Ephesus*, *That she could not bear those that were wicked*, Rev. 2. 3. As when the Stomach is of a pure temper and good strength, the least surfet or distemper that befals, it presently distasts and disburdens it self with speed. So *David* noted to be *a man after Gods own heart*. He professeth, 101. *Psal.* 3. 7. *I hate the work of them that turn aside, he that worketh deceit shall not dwell in my house, he that telleth lyes, shall not tarry in my sight.* But when the heart becomes like the Stomach, so weak it cannot help it self, nor be helped by Physick, desperate diseases and dissolution of the whol follows, and in reason must be expected. Hence see how God looks at the least connivance, or a faint and feeble kind of opposition against sin, as that in which he is most highly dishonored, and he follows it with most hideous plagues, as that indulgent carriage of *Ely* towards the vile behavior of his Sons for their grosser evils, 1 *Sam.* 2. 23. *Why do you such things, It's not well my Sons that I hear such things: It is not well*, and is that all? why, had they either out of ignorance not known their duty or out of some sudden surprisal of a temptation neglected it, it had not been well, but for them so purposedly to proceed on in the practice of such gross evils, and for him so faintly to reprove: The Lord looks at it as a great sin thus feebly to oppose sin, and therefore verse 29. he tells him, *That he honored his Sons above God*, and therefore he professeth, *Far be it from me to maintain thy house and comfort, for he that honors me I will honor, and he that despiseth me shall be lightly esteemed*,

verse

verſe 30. Hence it is the Lord himſelf is called *the holy one of Iſrael*, 1. Hab. 12. *Who is of purer eyes than to behold evil, and cannot look upon iniquity*, no not in ſuch as profeſs themſelves Saints, though moſt deer unto him, no, nor in his Son the Lord Jeſus, not in his Saints, *Amos*, 8. 7. *The Lord hath ſworn by himſelf, I abhor the excellency of* Jacob; what ever their excellencies, their priviledges are, if they do not abhor ſin, God will abhor them, *Jer.* 22. 24. *Though* Coniah *was as the Signet of my right hand, thence would I pluck him.* Nay, he could not endure the appearance of it in the Lord Chriſt, for when but the reflection of ſin (as I may ſo ſay) fell upon our Savior, even the imputation of our tranſgreſſions to him, though none iniquity was ever committed by him, the Father withdrew his comforting preſence from him, and let looſe his infinite diſpleaſure againſt him, forcing him to cry out, *My God, my God, why haſt thou forſaken me?*

Yea, Sin is ſo evil, (that though it be in Nature, which is the good Creature of God) that there is no good in it, nothing that God will own; but in the evil of puniſhment it is otherwiſe, for the torments of the Devils, and puniſhments of the damned in Hell, and all the plagues inflicted upon the wicked upon Earth, iſſue from the righteous and revenging Juſtice of the Lord, and he doth own ſuch execution as his proper work, *Iſa.* 45. 7. *Is there any evil in the City*, viz. of puniſhment, *and the Lord hath not done it? I make peace, I create evil, I the Lord do all theſe things*: It iſſues from the Juſtice of God that he cannot but reward every one according to his own waies and works; thoſe are a mans own, the holy one of Iſrael hath no hand in them; but he is the juſt Executioner of the plagues that are inflicted and ſuffered for theſe; and hence our bleſſed Savior becoming our Surety, and ſtanding in our room, he endured the pains of the Second death, even the fierceneſs of the fury of an offended God; and yet it was impoſſi-

ble he could commit the leaſt ſin, or be tainted with the leaſt corrupt diſtemper. And it's certain it's better to ſuffer all plagues without any one ſin, than to commit the leaſt ſin, and to be freed from all plagues. Suppoſe that all miſeries and ſorrows that ever befel all the wicked in Earth and Hell, ſhould meet together in one ſoul, as all waters gathered together in one Sea: Suppoſe thou heardeſt the Devils roaring, and ſaweſt Hell gaping, and the flames of everlaſting burnings flaſhing before thine eyes; it's certain it were better for thee to be caſt into thoſe inconceivable torments than to commit the leaſt ſin againſt the Lord: Thou doſt not think ſo now, but thou wilt find it ſo one day.

Queſt. *But if ſin be thus vile in its own nature, why do not men ſo diſcern it, ſo judg it?*

Anſw. That I may give a full Anſwer to this Queſtion, I ſhall firſt ſhew the Cauſes of miſtake: and ſecondly, the Cure. For the firſt, There's a five-fold Cauſe why though ſin be ſo vile, and ſo great an evil, yet naturally men do not ſee it ſo.

1. First, The deluſion of Satan dazles the eyes of our minds, and puts falſe colors upon Courſes, paints over the foul face of vice and corruption with the appearance of vertues, and ſo the deluded ſinner like *Jacob* in the darkneſs of his deceit, takes *Leah* for *Rachel*, bad for good. So the Diſciples took their paſſion for zeal, *Shall we call for fire from Heaven* to deſtroy the Samaritans, becauſe of their diſcourteous dealing, *as Elias did?* Our Savior returns, *You know not what Spirit you are of*, Luke, 9. 55. q. d. it's your raſh anger that tranſports you, not the Spirit of zeal that guides you; *Judas* pretends Providence and compaſſionate care for the poor, when it was to promote his own profit, *John* 12. 6. Lukewarmneſs goes masked under the name of diſcretion; licentious wantonneſs in the abuſe of the priviledges of the Goſpel, goes vailed with the Profeſſion of the Liberty of the Goſpel, and while they profeſs, they

they muſt not be ſervants to men, they ſerve their own diſtempered affections.

Men judg their ſins according to the preſent ſence and feeling of the fleſh, and the verdict of their ſenſual appetites paſs thereupon, and ſit down under the ſentence of their corrupt heaats, and they report of things according as they reliſh them. It is with a ſinful ſoul as with a ſick body; the ſick man that is diſtempered in his ſtomach, and his mouth out of taſt, and his pallat out of temper, he reports of his meat and diet he takes as his pallat reliſheth it: So that in iſſue he tels you not what in truth it is, but how and what he taſts; bitter things he calls ſweet, becauſe they are ſo to his Taſt; ſweet things bitter, becauſe they are ſo to his ſence, though far otherwiſe in themſelves. So it is with a diſtempered heart, though otherwiſe gracious, if yet it judgeth of them according to the reliſh of carnal Reaſon, or the preſent apprehenſions, their inordinate paſſions would put upon them; *Jonah* in a feaveriſh fit of a paſſionate diſtemper, he ſtrikes he cares not whom, falls out with God, his Providence, nay, his Counſel though moſt ſeaſonably, ſweetly diſpenſed to him, *Doſt thou well to be angry* Jonah? *Yea* (ſaies he) *I do well to be angry, and that unto death*, Jonah, 4. 9. his paſſion like the pallat of his ſick ſoul, reliſheth it ſo, to his own inordinate diſtemper, and ſo he judgeth it. 1 *Kings*, 22. 8. 18. The heart of *Ahab* was inordinately tranſported with a venemous hatred againſt *Michaiah*, and his meſſage, though it was no other counſel than the Lord had revealed, and he charged him to ſpeak as in his Name; yet it is no wiſe pleaſing to his pallat, and ſo he ſpeaks of it, *Did not I tell thee he would not ſpeak good to me?* So it was with *Aſah*, when the Prophet ſeaſonably and ſadly condemned his diſtruſtful carriage, 2. *Chron.* 16. out of an unbeleeving wrathful diſpoſition he cannot reliſh it, but it carries the taſt of an inſolent contempt and therefore he impriſons him, and very likely all thoſe

that came to ſpeak for him, and plead in his behalf, for ſo the words follow, *He put many of the people into priſon*, 10. *verſe*. while he was in the this diſtemper his ſpirit could ſavour nothing nor yet perceive the bitterneſs of thoſe hainous and high handed provocations of his againſt the truth of the Lord and his Servants.

3. Though the mind be enlightened and the judgment alſo convinced of the ſinfulneſs of the courſe, and his Conſcience is privy thereunto and gives him many a pluck yet he doth not perceive the plague and venome in it, becauſe he judgeth it by the preſent profit he ſees or pleaſure he receives from it, and ſo in truth ſees the profit and the pleaſure and contentment but ſees not the ſin; As it is with the bittereſt pills when they are ſugred or covered over with ſome pleaſing Conſerve, they are ſwallowed readily without the leaſt appearance of diſtaſt or harſhneſs, and the reaſon is eaſie to conceave he taſted nothing but the Sugar, though he took the pill down in it. So it is with many baſe and wretched luſts, which are the very *gal of bitterneſs*, and cary deadly poyſon with them, they are ſo Sugared, and covered over with applauſe and credit in the world, pleaſing contents or earthly conveniences, that the mind is ſo taken up with the ſweet and ſuitablneſs he eyes in them, that it attends not the right judgment of the ſin but lets it down without any conſideration; Sathan playes here the cunning Apothecary and therefore orders his Phyſick ſo, as he would have it retayned or kept in the Stomach (like a potion) not caſt & vomited up again; Hence in all his enticements to evil there is nothing but pleaſing contents preſented, that the ſin may not be perceived or ſcant thought upon, he ſhewes the bait but hides the hooke, In all his diſcouragements whereby he would skare and keep off the heart from duty, he caſts in nothing but difficulties impoſſibilities hazards and extremities, and fearful expectation of unſufferable calamities, That the dreadfulneſs of the danger may take

take off the heart from affecting or the mind from attending the duty, thus the ſinner ſees not the good of the duty, but the ghaſtly viſage of deſperate inconveniencies, that ſeem to attend it. The extorting cozening Chapman, the idling laboring man look only to the gaine they get, not the wrong they do, The Adulterer hath the dilight in his eye that may ſuit and ſatiſfy the fleſh, not the ſtain he leaves upon his ſoul and the guilt upon his Conſcience, and the wrath he treaſures up until the day of reckoning. Thus thoſe Theeves entice their Companion to ſide with them in their courſe Prov. 1.13. *we ſhal find al precious ſubſtance, we ſhall fil our howſes with ſpoyle*, ſo the Harlot inveigles the young man, and preſents nothing before him, but promiſes of pleaſing content Prov. 7. 18. 22. 23. *I have decked my bed with coverings of Tapeſtry perfumed it with Mirrh Aloes and Cinamon, come let us take our fil of love Thus ſhe forceth him with her fayre words, and he followes her like an Ox to the ſlaughter, and a Fool to the ſtocks, till a dart ſtrike through his Liver and he knoweth not that it is for his Life.* So the enimy with the firſt Adam, *ye ſhal be as Gods* Gen. 3. and to the ſecond Adam *Al theſe Kingdoms with al the Glory of them wil I give thee.* Math. 4.

On the other ſide he ſtaves off from holy ſervices by ſhewing nothing but the dreadfulneſs of the evil that attend them, that ſo the ſoul attends not the good of the duty that follwes it. Thus he prevayled with Peter he layd before him the fearfulneſs of the danger now eminent & ſuch as in reaſon might draw on death, and his thoughts were ſo taken up with attendance to that, that he had no leiſure to conſider the loathſomeneſs of his Lying, Curſing, Blaſphemy and unfaithfulneſs in denying his Maſter untill at laſt Chriſt looked, and he remembred and *he went out and wept bitterly,* Math. 26. *Laſt.* ſo they looked upon the ſtature of the Giants, the height of their walled Cities, and their Iron Chariots

riots, and therefore did not expel them, and ſo they became thorns in their eyes and pricks in their ſides, *Bribes blind the eyes of the wiſe*, becauſe the underſtanding looks not upon the Cauſe, but them, and the Cauſe in them. So the pleaſures of ſin Bribes the heart and blind the eye.

4. A fourth ground of miſtake is becauſe men judg of the evil of their ſins by the patience and long ſuffering of God, which he extends towards them in the midſt of their deſervings; that becauſe they are not now troubled they think they ſhal never be plagued, becauſe *that judgment is not preſently executed* it wil never be inflicted. Out of a ſecret kind of Atheiſm and deſperate ſlighting of the truth of God, in the vileneſs of their ſins which it diſcovers, and the judgments it denounceth. This was their guiſe in Pſal. 50. 21. *I held my tongue and ſayed nothing, and thou thoughteſt wickedly that I was ſuch a one as thy ſelf; but I wil reprove thee and ſet thy ſins in order before thee.* Its ſo at this day, men judge Gods connivance and forbearance a kind of allowance, and becauſe he forbears to reprove them, that therefore he wil never come into judgment againſt them; when men ſee *the way of the wicked proſper, and them exalted that rebelliously tranſgreſſe*, they conclude ſin is not ſo dangerous as Miniſters would bear men in hand, nor God ſo ſevere againſt it or them. And therfore they look at the threatnings of ſcripture as words of Courſe uſed as in way of policy that God only would awe and ſcare men but doth not purpoſe to Condemn men. Why do ye not ſee (ſay they) that the moſt baſe on earth have commonly the beſt portion and largeſt allowance of the moſt pleaſing Contents? *do not their Breſts run ful of Milk, and their Bones ful of Marrow? do not their Eyes ſtand out with fatneſs, and have they not more than their hearts deſire?* Pſal. 73. when ſuch as walk with moſt exactneſs are fed with bread of ſorrow and water of affliction as their

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conſtant diet. We ſee no ſuch danger in ſin, nor no ſuch indignation the Lord bears againſt it. Upon this ground it was that the prophane, in *Mal.* 3. 15. make open proteſtation againſt the practice of Godlineſs, *We count the proud happy* (ſay they) The ſtrength of this Temptation took *Aſaph* aſide, and almoſt turned him out of the way, *Pſal.* 73. 2. when he ſaw the *proſperity of the wicked*, and the Lords bounty and forbearance, he thought *he had cleanſed his heart, and waſhed his hands in vain.* And it was too hard for all the art he had to help himſelf. The wiſe man makes it a concluſion, which is ſetled in the hearts of all the ſons of men beyond all doubt, *Eccleſ.* 8. 11. *Becauſe ſentence is not ſpeedily executed, therefore the hearts of the ſons of man are wholly ſet to do evil*: becauſe the Lord out of his long-ſuffering abates them the preſent feeling of the plagues and dreadfulneſs of their ſins, therfore they determine it there is no ſuch poyſon in them.

The Fifth and laſt cauſe of miſtake, is want of that morning light, that Spiritual knowledg of God, and his Soveraign good pleaſure over his Creatures, whereby he hath right to rule in the hearts of men, and they are bound to conform themſelves thereunto. When the Lord Chriſt would diſcover the error and falſeneſs of that ſelf conceited preſumption the Church of *Laodicea* had of her own worth, *Rev.* 3. 17. *Thou ſayeſt thou art rich and encreaſed in goods, and wanteſt nothing*: the reaſon he gives whence this erroneous apprehenſion came, was her ignorance, *She knew not that ſhe was poor and miſerable, and blind, and naked; ſhe wanted eye-ſalve to anoint her eyes that ſhe might ſee.* The laſt reſolution of theſe miſconceivings in a ſinful carriage, our Savior refers hither, *John*, 15. 21. *All theſe things they will do unto you, becauſe they have not known him that ſent me.* They wanted a ſpiritual underſtanding, and right conceiving of God, and that was the reaſon they ruſhed into the croud of all evils in a heedleſs and careleſs 5.

riots, and therefore did not expel them, and ſo they became thorns in their eyes and pricks in their ſides, *Bribes blind the eyes of the wiſe*, becauſe the underſtanding looks not upon the Cauſe, but them, and the Cauſe in them. So the pleaſures of ſin Bribes the heart and blind the eye.

4. A fourth ground of miſtake is becauſe men judg of the evil of their ſins by the patience and long ſuffering of God, which he extends towards them in the midſt of their deſervings; that becauſe they are not now troubled they think they ſhal never be plagued, becauſe *that judgment is not preſently executed* it wil never be inflicted. Out of a ſecret kind of Atheiſm and deſperate ſlighting of the truth of God, in the vileneſs of their ſins which it diſcovers, and the judgments it denounceth. This was their guiſe in Pſal. 50. 21. *I held my tongue and ſayed nothing, and thou thoughteſt wickedly that I was ſuch a one as thy ſelf; but I wil reprove thee and ſet thy ſins in order before thee.* Its ſo at this day, men judge Gods connivance and forbearance a kind of allowance, and becauſe he forbears to reprove them, that therefore he wil never come into judgment againſt them; when men ſee *the way of the wicked proſper, and them exalted that rebelliously tranſgreſſe*, they conclude ſin is not ſo dangerous as Miniſters would bear men in hand, nor God ſo ſevere againſt it or them. And therfore they look at the threatnings of ſcripture as words of Courſe uſed as in way of policy that God only would awe and ſcare men but doth not purpoſe to Condemn men. Why doye not ſee (ſay they) that the moſt baſe on earth have commonly the beſt portion and largeſt allowance of the moſt pleaſing Contents? *do not their Breſts run ful of Milk, and their Bones ful of Marrow? do not their Eyes ſtand out with fatneſs, and have they not more than their hearts deſire?* Pſal. 73. when ſuch as walk with moſt exactneſs are fed with bread of ſorrow and water of affliction as their

Conſtant

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leſs way without any conſideration.

II. The Cure of theſe miſtakes is by a double means.

1. Look upon thy ſins as they will look upon thee at the day of death, and the day of judgment, for there they will look with a ghaſtly viſage when all the profit thou haſt gained, the pleaſure thou haſt taken, the content thou haſt promiſed to thy ſelf, will take their leaves of thy ſins, and of thy ſoul alſo, and nothing will be left but the filth and guilt of them. It's ſaid of *Moſes*, Heb. 11. 25. *That he choſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin, which were but for a ſeaſon*; q. d. Sin remains alwaies with the wicked, but the pleaſure doth not, that is but for a ſeaſon, and that is but the time of Gods forbearance, that he is pleaſed to abate the ſinner of his diſpleaſure and vengeance, at the utmoſt it is but for the term of this life; at the day of death and judgment the pleaſures of ſin will be out of ſeaſon. There is no pleaſure the Adulterer can take in his luſts then, the Drunkard in his cup, the covetous worldling in in his wealth, they are out of date, the ſeaſon is gone, the applauſe of the proud, and the pomp of the great ones is out of ſeaſon, only the guilt and filth of ſin remains, ſtares them in the face, and gnaws their Conſcience, and *eats their fleſh*, as *James* ſpeaks, *as it were with fire, cries day and night in the ears of the Lord of Hoſts againſt them*: It is ſaid of the Whore of *Babylon* at her fall, *Rev.* 18. 14. *That the fruits that thy ſoul luſted after are departed from thee, all things which are dainty and goodly are departed from thee, and thou ſhalt find them no more at all.* Let thy ſins now appear as they will then appear, when all the pleaſing, and dainty, and goodly contentments that thou promiſedſt to thy ſelf are departed, when all the paint, and colors, and covers are removed, all the ſweetneſs whereby they were ſawced are taken away, and thy diſtempers are ſtripped naked of them, and thou canſt find them no more. The proud,

proud, malicious, unclean, peeviſh, that have pleaſed themſelves in their ſinful diſtempers, and continued in them, they will find their ſins indeed, and they will find them lie down with them in the Grave, where they will rot and riſe with them to Judgment, and go with them to Hell: but the thought and remembrance of their delights, the looking upon the Harlots, and ſight of their fellow drunkards, ſhall encreaſe their torments, and they ſhall curſe themſelves, and the day that ever they ſaw one another. Upon this Conſideration it was that *Peter* gave the awaking Alarum, 2. *Pet.* 3. 10. The time will come *when the Heavens ſhall melt with fire, and the Earth, and all the works thereof ſhall be burnt up.* All the ryot of the Epicure, the rage of the Oppreſſor, the greedy purſuit of the Worldling, all the works on Earth ſhall be conſumed, no more matchings and quaffings with Drunkards, only that that touched the Lord as an eternal God that ſhall continue, and that is the Holineſs of that Obedience that was ſincere, that was performed to God; and the guilt of the ſin that was committed againſt him, all the carnal contents that accompany a ſinful courſe, they are but *works of the Earth*, they will be conſumed. But that which was againſt Heaven, and againſt God, that will never be conſumed, neither wild-fire, nor Hel-fire will conſume that; but it will live there to work thine everlaſting ruine. Labor therefore to make theſe things preſent with thy heart, and real to thy own apprehenſion, be not deluded by Gods long ſufferance, the longer the blow is coming, the heavier it will be; the greater forbearance, the greater vengeance; and thou that haſt had the Treaſury of Gods Bounty and Goodneſs powred out unto thee, *Thou treaſureſt up wrath againſt the day of wrath, and revelation of Gods righteous Judgments.*

2. Strive mightily to attain a cleer ſight of God himſelf, as he is pleaſed to diſpenſe himſelf in his Holineſs and Goodneſs to the ſoul to be enjoyed as an all-ſufficient

good, beyond all created Excellencies in the Creature. It was the advice of our Savior, *Rev.* 3. 18. *I counsel thee to buy of me eye-Salve that thou mayest annoint thine Eyes, that so thou mayest see.* For darkness is not seen but only by the help of light, Crookedness by the Rule of Straightness, He that knows not the Rule of true Latin will never be able to know what is false, and and so it is in any Art, he that knows not the Rule of building, planting, he will never discover an error in either. The like we may say and conceive touching the discovery of sin, because it is a swerving from the righteous and holy wil of God in his government & communication of himself to the Creature, it is a professed jusling with that, and his wisdom and goodness therein. unless your Eyes be anointed with Eye Salve to see him and the purity and spiritualness of his pleasure, as that which only should rule us, and only can satisfie us. We shall never see sin in its own nakedness and Nature. And hence it is, when the wicked in the trouble and terror of their Consciences feel the fierceness of the fury of the Almighty seizing upon their Souls, they know now the smart of sin, and God also as a righteous Judg, whose anger they can neither avoid nor bear: This is only a Consequent and a fruit of sin, and comes after it. But to see aright the Soveraign Spiritualness of his Wisdom to guide them, and the all-sufficiency of his Goodness far exceeding all created excellencies, and their sinning as a going from both these, if they be misguided in the one, they cannot but mistake the other. *Job*, 42. 4. *I have heard of thee by the hearing of the ear, but now mine eye sees thee, therefore I abhor my self*; when he saw God cleerly, he saw his sin cleerly: So the Convert in 1 *Cor.* 14. 24. *When he had the thoughts of his heart discovered and made manifest, he confesseth God is in you of a truth*, because he neither saw God nor himself before, and when he sees the one, he sees the other, 1 *John* 3. 7. *He that commits sin, hath neither seen*

him.

him, nor known him, and these be the terms of true conversion so set by the Apostle, *turned from the power of Satan unto God*, Acts 26. 18. q. d. they fell short of the Soveraign Power and Holiness of God before.

The second Particular wherein the true sight of sin consists.

We have done with the First, What it is to see Sin cleerly: We are now to enquire of the Second, Wherein this true sight of Sin consists, that is, we must see it also convictingly; what it is to us in the work of it, as wel as what it is in it self, in the Nature of it. This appears in a double act, or in two Things;

1 *We must apply sin particularly to our selves.*
2 *It must be setled with an over-powring strength, upon a mans own soul.*

We shall open both these in the order propounded.

I.

He that sees his Sins convictingly, must not content himself with the notion and speculation of Sin, to speak freely of it, to set out the compass of his corruption, or to lay out the loathsomness thereof in a judicious and pregnant discourse. Thus a wicked man may learn, this a right godly man may sometimes do, and yet do himself no good by it. Therefore it is required he must see it with a particular application of it to himself and his own estate; and pass the same sentence upon those he finds in his own bosom, which he did upon any when they were presented to his own apprehention in the general without partiality. There are two things here, we shall open both.

1.

He must turn his eye inward, follow his own distemper home to his own doors, and cause his own judgment to reflect upon his own follies and corruptions. This is called in Scripture, *The returning into a mans own heart*, 1 Kings, 8. 46, 47. *If the people of Israel sin against thee, and thou be angry with them, and deliver them to the enemy, so that they carry them captives, yet*

if they ſhall bethink themſelves: the Original thus; *if they ſhall bring it back to their own heart*. They had common apprehenſions of ſins as they ſaw them committed by others, or as the word revealed them in the evil of their own nature; but they did not look inward to the loathſom vileneſs of thoſe evils which lay in their own boſoms, until they came into Captivity. Thus the Prodigal is ſaid *to come to himſelf*, Luk. 15. 17. he had lived without any ſearch and conſideration of his own waies, loſt himſelf in letting looſe his thoughts in the eager purſuit of his own luſts; now he began to take an account of his own courſe, to ſee how the caſe ſtands with him, in regard of his own corruption and condition in particular. The want of this the Prophet *Jeremy* makes to be the principal cauſe why men ruſh into the commiſſion of ſin, and continue therein, without any remorſe, *Jer.* 8. 56. *Why is this People of Jeruſalem ſlidden back with a perpetual back-ſliding? they hold faſt deceit, and refuſe to return*: they feede themſelves with ſome falſe imaginations, quiet themſelves by ſome ſelf-deceiving miſtakes, and ſo think they need not, and therefore do not return; the reaſon is rendred in the next words; *I hearkned and heard, and no man repented*; and why that? *No man ſaid, what have I done?* they bring not their own carriages to the ſcanning, each man will be ready to be Eagle-eyed into other mens occaſions, and can eaſily enquire, and queſtion, and determine, and ſay, others have done thus, and ſo, here ſuch have fallen, therein ſuch and ſuch have failed, but no man ſaies, *What have I done?* and therefore become fearleſs of what they have done, and careleſs of what they do: but each man ruſheth into his own wretched courſe as the horſe into the battel, becauſe he carries not the light of the Truth into each crevis and corner of his conſcience, to pry into the ſecret paſſages of his own ſpirit, and judg aright of that, elſe be his knowledg never ſo large, he will get little good by it. The piece that

hath

hath his full charge, if it carry but level, give fire to it, it hits and kils the live mark at which it is shot, but never hurts the shooter unless it recoyl in the full power, then the man that dischargeth it hardly escapes with life. It is so with the understanding that stands charged, that is, fully informed with a cleer discovery of the nature of sin, it's able to dart in that light into the minds of others, that may dazle their eyes, daunt and wound their consciences with the dreadful apprehensions of the hainousness of their evils, and work their hearts through the blessing of the Lord to a godly remorse for it: but unless their own thoughts recoyl back again upon their own miscarriages, and the falseness of their own hearts, they will never be awed, or humbled, or helped against their own sins thereby. Here is then the rule we must arrest our own souls in special. *Achan* was never troubled all the while he heard there was an execrable thing in the Camp in general, but when the lot had found him, and all Israel had charged the evil upon him, then his heart failed. So we should not content our selves to know and confess that sin is an execrable thing in general, which causes Gods gracious presence to be estranged from us, but leave not before we see the lot fall upon *Achan*, before thou doſt attach thine own heart, take it in the very fact, and as men deal with mutinous Traitors, drag thy wretched and rebellious heart before the Tribunal of the Lord, and deal faithfully, and give in witness against it, say, Lord, there be many Traitors and Rebels abroad in the world which dishonor thy Name, grieve thy Spirit, oppose thy Kingdom, break thy Law, loe here they be, it's my heart that hath been stubborn and proud, it is my mind that is vain, my affections loose, my life barren and unprofitable; here are those restless envyings, unclean lustings, covetous desires, no better than murderers, adulterers, theeves, loe here they be, Lord here they are.

2. We

2. We must also pass sentence impartially without any respect to any private end, or ease or quiet, which our own carnal hearts would happily cast into the consideration; These and these sinns are as bad and as base and as dangerous in this vile heart of mine as in any heart I know under the cope of Heaven if not worse, nay what ever abomination is in the bottom of Hell, and in the heart of Beelzebub, the spawn of the like sins and of the same hellish nature, are in my soul, they are the seed of the Serpent and that they break not out into the like hideous practises its no thank to my corrupt nature that hinders me, but thy Grace and providence restraynes me from such evils: Its our desperate weakness, and a great part of our misery, that we are apt to be favourable to our own follies, that sin should be of annother appearance & apprehension when we see it in our selves then when we pass sentence upon it as it is presented in the word and in its own nature, Impannel a jury of the most wicked nay the worst of men that have been trained up under the Preaching of the word and confess the Scriptures to be the word of God which cannot deceive, and let the text be propounded and their opinions be asked in that case, 2. *Thes.* 1. 9 *The Lord wil come in Flaming Fire rendring Vengeance to them that know him not, and obey not the Gospell*, they wil all give in their verdict as one man with one mind, such as be guilty of such disobedience, must certainly have this direful Vengeance from the hand of the Almighty, but infer, therfore this is their lot and allowance from the Lord, because they have not, they do not obey the Gospel, their Consciences, their Conversations do testify so much. Now the case is altered, when its once come to their particular, Its another kind of ignorance and disobedience, and after another manner acted then theirs, say they.

This slight of our deluded minds and self deceiving hearts, the Philosopher in the practise of men even by the

the twilight of the common Principles of reaſon remaining in the decayes of nature obſerved. For taking it for granted that no man doth wil evil under the name of evil but as it comes under the appearance of ſom good and that all men eaſily grant and freely confeſs that Drunkenneſs, Injuſtice, Intemperance are evil, the queſtion then growes how theſe men judging theſe carriages to be evil, are daily taken aſide with the Commiſſion of them. Ask the Drunkard whether ſurfeting be unlawful, he confeſſeth it Loathſom and yet commits it, Ask the Blaſphemer whether Swearing be a ſin, He wil profeſs it deteſtable at one breath, and practice it at the next. Theeves themſelves count it unjuſt that any by cunning ſhould deceive them, cry out of falſhood and yet by force preſently ſpoyl others; the ground is here. When the queſtion is put and propounded in the general, they wil grant it.; when it comes to their particular for ſuch a man at this time upon this occaſion in this company for ſuch an end, to be looſe or tipple in this manner this is not unlawful. For in theſe the Devil caſts in ſome circumſtances of conveniency, Credit, Friendſhip, Familiarity (as the Lawyers alter the Caſe by circumſtances) and by theſe he would put another appearance upon ſinful carriages and to make them ſeem other: our carnal hearts they give in evidence of content and delight, of ſuitableneſs, and ſerviceableneſs, to our reaſon, and ſo would have the ſentence paſs for them, that in caſe they may be tolerated, and not utterly abandoned. *So David ſaw ſin in the Parable not in his own particular*: So Judah *Tamar hath played the Harlot let her be burnt*, when he himſelf was guilty of the ſame ſin Gen. 38. 24. Therfore thou muſt ſee thy ſins with particular Application, that they are in thee as in others, and as bad in thee as thou conceiveſt them bale in themſelves.

II. The 2d thing in this converting ſight is that as we muſt ſee them applyed particularly, *ſo we muſt ſettle them overpoweringly*

verpowringly upon our Conſciences: otherwiſe ſuch a particular apprehenſion may and will ſuddenly paſs away, and the ſteams of our diſtempers wil eaſily alter and corrupt our underſtandings, and bring the cauſe quite about. This particular application wil be as a ſudden flaſh of Lightning ſliding through our minds, which leaves all as dark as ever when once over, therefore there muſt be a ſettling of this with an overpowring ſtrength, leaving it there enrolled that it may ſtand upon record in a mans Conſcience. The former arreſts the ſinner, this latter layes hold upon him, pinions him, and impriſons him as it were, until he have anſwered what the truth hath againſt him, herein lyes the life and power of a conviction and if it be of the right ſtamp and carry indeed an overpowring virtu in it, it will appear in three things.

It muſt be,

1. *Undeniable,*
2. *Immoveable,*
3. *Victorious and invincible.*

1. Conviction muſt carry an undeniable evidence with it that as the truth hath layd and pleaded an action againſt the ſoul, ſo the underſtanding may be forced to confeſs it, and ſits down ſatiſfied under the uncontroulable authority thereof and of the truth therein. The Scriptures are ſo pregnant, reaſons ſo plain, arguments ſo ſtrong, that though before they did not ſee, they could not think it, or be brought to beleeve, that their ſins were ſo heinous or their condition ſo miſerable, yet they now know not how to gainſay it. Thus *Job*, when he ſtood upon the terms of his juſtification at ſeveral times when God had terrified him by the diſcovery of himſelf, he then yeilds the day, *Job.* 7. 20. *I have ſinned what ſhal I do unto thee Oh thou preſerver of men* q. d. I have no reaſons to alledge, no excuſes to make, no arguments to plead, I confeſs the action, I have ſinned. Thus the Lord took down the height of

Pauls

Pauls apprehension made him see and yield his error. *I verily thought* (saies he) *I should do many things against the Name of Jesus*, Acts, 26. 9. let him then maintain his Opinion, and justifie his Practice, *Acts* 9. 5. As he was going to *Damascus*, the Lord met him, and there suddenly shined a light round about him from Heaven; he fell to the Earth, and heard a voyce, *Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks, and he trembling and astonished, said, Who art thou Lord? He answered, I am Jesus: Then saies he, Lord, What wilt thou have me to do?* See how he falls in his action; you do not read that he pleaded his Commission, or shewed his Letters, or went about to maintain his Practice; he saies not thus, Lord, I do no more than I may, than I have Authority to warrant me, and commission to bear me out in my proceeding, he that *thought he should do many things against the Name of Jesus*, he durst not bear up himself by all the Authority he had to gainsay Jesus in the least. So the Convert in 1 *Cor.* 14. 24. when the word comes home to his heart in the undeniable evidence of it in ransacking the secrets of his soul, he falls before the Truth; so the Text, *He will fall down and say, God is in you of a Truth*; thus in the woman of *Samaria*, when she had in a scornful manner slighted our Savior, his Nation and Religion; It's a wonder you Jews should ask Water of a Samaritan; you Jews say that in *Jerusalem* there is the only place of Worship when our Fathers worship in this Mount: Our Savior comes nearer, *Go call thine Husband*, saies he, *I have no husband*, True (saies our Savior) *thou hast had five, and he whom thou now hast, is not thy husband*, John 4. 19. She then sits down before him, and instead of scorning, falls a wondering, *Is not this the Messias?* This is what our Savior intended when he promised to *send the Spirit to convince the world of sin*, John 16. 8. he puts such evidence and wisdom into the dispensation

of the Word, that as it is said of *Stephen*, they could not resist the Spirit by which he spake; so here, That though the sinner would gainsay, yet it followeth and forceth him to yield. As the Angel said to *Sarah*, Gen. 18. 15. *Nay, but thou didst laugh.* So the Spirit follows the soul, and answers, and removes these Cavils and Objections that the sinner makes, and still shews and saies, nay, but this is thy sin, and this will be thy damnation; that the sinner is forced to yield, and say, this is the Truth, I cannot gainsay it; it is my condition, I cannot deny it; this is my sin, and will be my ruine, I cannot but expect it.

2. It must be Immovable, of such Vertue, That as it brings the understanding to sit down under the evidence of the Truth as confessing of it; so it keeps it under the sting and stroke of it. That as it is with the Bird in the Net, the more she stirs to get out, the faster she is taken: So with the sinner, the more he desires to fly from the Truth, to forget it, the more strongly the Truth takes hold of him in the terror of it. So that be where he will, do what he will, go whether he will, the Truth will go with him as a Jaylor with the Malefactor; for the Truth is so dreadful when it brings in the discovery of our sins at the first, that it makes a man weary of each place, each condition, yea, and of his life, that he could wish not to be, that he may not be under the terror of it. And therefore though he cannot gainsay the Evidence of it, yet he would devise some wiles and shifts that may be to take off the edg of the dreadfulness of it, or make an escape from under the stroak and strength of it: but all in vain; for the Conviction is immovable, no man can take it off if God set it on. All the Carnal Reasonings, corrupt Pleas, sinful Cavils, whereby men would put by the blow, they do all vanish before this Light, as mists before the Sun. The more he opposeth it, the more he is under guilt, and so the strength of the convicting

cting Truth; his sins way-lay him in every place; he sees his sins dished out before him on the Table where he eats, lie down with him in the Bed where he rests, when he dreams they terrifie him, when he awakes they are as so many Sergeants to arrest him, & summon him to Judgment they are imprinted in the paths where he walks, and where ever he goes, he sees his sins going before him, and he going to Hell with them.

Such an immovable discovery the Lord set upon the heart of *Job* when he let in the light of himself, that he sits down in silence, and hath not one word to say, no way to wave it or to slip aside from under the evidence of it, *Job.* 40. 4, 5. *Once have I spoken, but I will say no more; yea twice, but I will go no further.* While his friends were talking with him, their Arguments were so feeble that he could find a way out, and could free himself from the stroak, and deliver himself from the dint of the blow: but now the conviction besieged him with such evidence that no carnal reason could relieve him, stops all passages that there is not a muse or crevis for him to creep out, therefore he sits down in silence, sees he cannot ease himself, nor wind away by any pretences and wiles he can devise: It is so with a corrupt heart beleaguer'd with the light, so that if his carnal friends, or ignorant neighbors, his loose companions would strive to take off his thoughts, alter his apprehensions, and abate the edg of the blow, and seem to put in bail for him; his state is not so miserable and helpless, nor his sins so vile, quiet your heart, there is mercy with God, and satisfaction in the merits of Christ. He replies, I have often cozened my self with such devices, *miserable comforters are ye all.* I have thought as you do, and said that which you speak in former times; but alas, these shifts will not serve the turn. Christ came not to comfort sinners, but to convert them also; to humble sinners as well as redeem them; *he came to save*

sinners but to destroy their sins first; I never found the one, I must not expect the other, nor you neither. This *is to captivate the thoughts*, to bring them under the fear, under the Authority of the Truth that they may not once hush or stir, 2 *Cor.* 10. 5. And this is *that spirit of Bondage* the Apostle speaks of, *Rom.* 8. 15. It makes us sensible of our slavery, and binds a man hand and foot as it were, fenceth his way with fears, besets his passage on every side with expectation of evil, which he cannot tell how to bear, or how to avoid; he sees he can procure no relief nor succor to himself, and fears he shall never obtain none from the Lord, dares not commit sin as formerly, yet cannot tell how to be freed from it. So that as *Reuben* sometimes in another case, so the sinner in this, *and I, whither shall I go?* Gen. 37. 30. evils appear from every quarter which way soever he looks; if to Heaven, there is Justice to punish; if to Hell, there are Devils to torment; into himself, there is Conscience to accuse; on Earth in his dayly course, there is nothing but his dayly rebellions, and his confusion dayly before his face, and the truth is the more terrible because he hath withstood it so long: That as it fares with the prisoner that had the freedom of the prison while he carried himself fairly, but because he hath been taken in some false pranks, and plotting an escape, he is now laid in the Dungeon and laded with Irons, now never like to see good day, or look for any breathing. So here, my estate is more miserable because I have opposed the means that might have procured my help, the checks of Conscience I have smothered or slighted; many warnings I have had, but willingly forgot them; many sad reproofs that laid hold on me, but I studied how to wrest away my thoughts; it's just with God to load me with Curses, which would never look for comfort from God in a right way. If ever there was a Rebel, I am he, if ever God condemned a Rebel, he will condemn me.

Lastly,

Lastly, This Conviction is victorious and invincible, It doth not only stop the mouth of carnal Reason, and the cavils thereof, but also displaceth it. It not only stills the shifts and pretences of the sinner, but makes the mind and heart give attendance to the Truth, to be subject thereunto, and to take the impression thereof. For otherwise the sinner thus tyred and dauled by the dayly laying at of the Truth, may either happily lie still, though not cavil with it, yet not give attendance to it. But in a stupid kind of sottish senselesness, wear out the blow, and so wast away to nothing, as many out of sorrow have become like senceless blocks. Though their practice hath not been evil, yet they have had no heart to good; or else they fall to desperate prophaneness or professed opposition; when they cannot escape the prison, they'l break the prison, and lay violent hands upon the Keeper, *Rom.* 1. 18. *They hold down the Truth in unrighteousness*, they imprison the Truth while the Truth should imprison them, therefore when the Lord will settle an over-powring Conviction, he makes it victorious: Therefore he is said, *Job*, 36. 9, 10. *When he shews them their transgressions, he commands that they return from iniquity.* Truth wil break out, and over-bear and force the mind and heart to give attendance and take the impression of it, as when the Conquerer and he that hath got the Victory, comes in place, all give attendance unto his command. The want of the maintaining this conquering power of a Conviction, I take to be the cause why many even of Gods own are so marvelously taken aside after all the helps they do enjoy, and the resolutions they take up. I have often wondred when a man hath bewailed with much bitterness in dates of humiliation such and such evils, begged for grace and help, and resolved against them; they know and confess it's in vain to cavil, or think to make an escape, nay they reject such a purpose, and yet they are taken aside, and that strangely and ordinarily they fall again to rap-

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per with their old corruptions. They do not put this Conviction into commission, they do not make it victorious, or maintain it so, or the Authority thereof, so as to force attendance. When the Dam is good, and the Mill tight, why goes it not? There is not so much Water kept as to drive it, because they have let out the stream and strength another way; therefore there is not so much power in a conviction as to force attendance, and to drive the heart to obedience. Therefore as *Paul* said to *Timothy*, 1 Tim. 4. 15, 16. *Meditate upon these things, and continue in them, or be in these things.* So you must be in a Conviction, and continue under it if you would find it victorious, and then it wil be so first or last, and wil eat out al opposition, though with much ado. As it is with *Aqua fortis* if laid upon Iron, though it do not at once, and suddenly, yet secretly and insensibly it wil eat the Iron in pieces. So it is with a Truth which God wil make victorious, it will lie upon the Spirit of a man, and eat there, and work there, and break out effectually, it may be many yeers after, *Job*, 33. 16. this is called *the sealing of an Instruction*; which is to add Authority and Soveraignty to it, as when the Edict was sealed by the intreaty of *Haman*, there was no opposing, no gainsaying of it.

The Reasons of the Point (which was the fourth Particular attended in the Explication) come now to be considered: And these are two:

Reas. 1. The first is taken from the order which the Lord in the way of his providence and work of nature hath placed betwixt the mind and the heart, the understanding and wil of man. these two faculties have a near kind of correspondencie, the one to help forward the work of the other. Knowledg and understanding is the inlet into the soul nothing comes to the heart nor can work upon it but so far as knowledg makes way, & ushers it in

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(as it were) into the presence of the wil and leaves an impression thereof upon it. We use to say that which the eye sees not the heart rues not; that which the understanding conceives not, the wil is not, nay cannot be affected with, if Good to embrace it, if evil to be burdened and troubled therewith. Its the method *David* observed in Gods dispensation towards him, when his heart was brought to a hatred against the evil of his waies, *Psal.* 119. 107. *By thy Commandements have I got understanding therefore I hate every false way.* Unless a right understanding go before, a through hatred wil not follow after. As it is in the body unless the stomach receive and hold and convey also the purgation either to the spleen or lower parts of the body be the receit never so strong, yet wil it never stir the humor, or trouble nature though the distemper were abundant & dangerous. Because in an ordinary course of providence, there is no way to come to the humor but by this means. Its so in the soul, be the truths delivered attended with never so much terror and power, able to sink the heart of a sinful Creature as not able to endure the dread of it, if yet the understanding conceives not the nature of such truths, nor convey and settle them sadly and Convictingly upon the heart, its not at all stirred in the least measure therewith much less troubled with the danger discovered therein, because they cannot reach the heart, therefore can never work upon it. As through ignorance we commit sin because we see not the evil in it, so after commission we sorrow not because we apprehend not the vileness and danger *Acts.* 3. 17. *I know that through ignorance you did it, as did also your Fathers,* 1. Cor. 2. 8. *For had they known it they would never have crucified the Lord of life,* It fares with a fast-harted sinner as it did with the wife of *Jeroboam,* when she came to enquire of her sick Child, all the while she had received no certain evidence, whether it would dy or live her heart was quieted and comforted.

forted in her preſent hopes. But when *Abijah* the Prophet related the meſſage of the Lord, *Come in thou wife of Jeroboam why faineſt thou thy ſelf to be another? behold I am ſent to thee with heavy tidings. the Lord wil bring evil upon the houſe of* Jeroboam *and wil cut off him that is left, get thee home to thy houſe, and aſſoon as thy feet enter into thy houſe the Child ſhal dy,* this ſunk her hopes, ſo fares it with a faſt-harted ignorant ſinner he may be quieted with the perſent appreſion, of his good condition when he hath no evidence to the contrary. But when the Lord ſets up an overpouring conviction in the mind wch may give in certain and infallible witneſs of its woful and wretched eſtate Hear thou falſ-hearted hypocrite why faineſt thou thy ſelf to be another? and befooleſt thy ſelf with vayn hopes behold here is heavy tidings ſent unto thee from the Lord of hoſts. thou art yet *in the gal of bitterneß in the bond of iniquity* and if thou dieſt ſo, thou wilt certainly periſh from the preſence of the Lord for ever. This faſtening the truth upon the conſcience comes home and forceth the heart to feel and to be affected therewith.

Reaſ. 2. 2. *Ignorance fruſtrates wholly the end of all the means we uſe, and the endeavours we take up for reformation of the evills of our hearts and lives.* For.

1. Firſt it miſleads all our endeavors that they ſucceed not; it miſleads our whol courſe and our proceedings againſt our ſins, and out of miſtakes preſents our corruption as appearing ſweet through our miſguided apprehenſion, and cauſes us to oppoſe our Saviour Chriſt and his truth that would ſubdue them. This *Paul* profeſſed to be the ground of his miſguided carriage, when he ſhould have perſecuted the enemies of the Church he purſues the Church and that out of zeal, *Phil.* 3. 6. *concerning zeal I perſecuted the Church,* ſo far from finding his ſin bitter to him or having his heart broken from it, as that he purſues the practiſe

practice of it with the greateſt expreſſion of zeal, as that which deſerved the beſt of his endeavour and wherein he might ſpend the beſt of his pains and that you may ſee how ready we are in the dark to put up Snakes in our boſoms inſtead of ſweet flowers. He nakedly and ingeniouſly confeſſed whither his ignorance led. *I did verily think in my ſelf I ſhould do many things againſt the Name of Jeſus. Acts.* 26. He that conceived it as a matter of duty to do ſuch things, his heart upon ſuch grounds under ſuch deluſions would never be carryed againſt theſe, Ignorance wil make a man ſwallow the worſt without any change, 1 *John* 16. 2. *the time will come that they who ſhall kill you, will think they do God good ſervice*, that which keeps the ſoul inſenſible of the bitterneſs of ſin, and from feeling of the weight of ſin, that will alſo keep it from being weary of it, and willing to part with it It's a popiſh practice and a principle of the power of darkneſs. Ignorance is the Mother of devotion; when men cannot tell how to lead themſelves or ſee their own way you may lead them which way you wil, and if once Satan can keep a man from the ſight of his ſin he wil keep him ſure under the command of ſin, and drive him to do his drudgery and that with delight and reſolution, when the Phyliſtians had put out *Sampſons* eyes, they led him whither they would and made him do what they would. *Paul* in his ignorance ſtrikes a Friend inſtead of an Enemy, and ſtrikes he neither knowes nor cares who. *Acts.* 9, *who art thou Lrod?*

2 As thus ignorance miſleads a mans whol courſe that it ſucceds not, ſo it perverts the power of all means that they profit not, miſapplies al the means he hath, and ſo ſpoyles them and his own peace and comfort alſo inſomuch that his corruptions grow more ſtrong and incorporated into him and he more unwilling to part with them, and thats the fruit of ignorance; the promiſes and comforts of the Goſpel which do not apper-

tain to him, he catcheth greedily at them, as a portion provided for himſelf, and goes away with that dream, and ſwels unmeaſurably with preſumption and ſelf-confidence; *Are not al the Congregation holy*? what needs this ſevering and differencing of men? what are theſe who would be the only Saints? are not we al ſinners, and Chriſt dyed for ſuch and for us as wel as for them? the threatnings and curſes which the Lord denounceth againſt the ungodly they caſt them away with a fearleſs contempt, as ſuch as do in no wiſe touch them or concern their particulars, and therefore ſhould not trouble them; *tuſh ſay they we have made a league with death and a covenant with Hell, and when the deſtroying ſcourge paſſeth over, it ſhal not come near to them*, Iſay. 28. 15. *yea they do commit evil, and yet ſay they are delivered by the Lord*, Jer. 7. Thus they grow ſecure and hard hearted, the wholſom counſels and directions of the word, which ſhould be light unto their feet, and a diſcovery of al their failings, they ſlight the exact attendance thereunto as that which God wil not exact at their hands, becauſe *in many things we ſin al*, and ſo become careleſs or negligent as though they ſhould not anſwer, and the Lord would not exact what they cannot do. Its with an ignorant ſinner in the midſt of all means as with a ſick man remaining in an Apothecaries ſhop, ful of choyceſt Medicines in the darkeſt night: though there be the choyceſt af all receipts at hand, and he may take what he needs, yet becauſe he cannot ſee what he takes, and how to uſe them, he may kil himſelf or encreaſe his diſtempers, but never cure any diſeaſe: ſo here with an ignorant perſon, he enjoyes al means, and yet abuſes them, he may encreaſe his corruptions, but not reform them, his heart grows more hard, and his corruptions more ſtrong, but he cannot in reaſon expect any help.

Uſe. 1. Hence we learn by way of Inſtruction: *An ignorant heart is a naughty heart, whether out of blindneſs they do*

do not, or out of prophaneſs they will not underſtand, and look into their eſtates. He that never ſaw his ſin aright, he never yet ſaw good day, nor the leaſt appearance of any ſaving work of Gods grace in his ſoul, yea he is ſo far from attaining ſuch a condition, that in truth he is not in the way to it. We will go no further than the conſideration of the former truth, and then let thy Conſcience be judg in the caſe propounded. Suppoſe then thou ſhouldeſt hear a diſtreſſed creature under the terror of his Conſcience freely and ingeniouſly lay open his condition unto thee. The day is yet to dawn and the hour yet to come, that ever he was touched with any ſence of ſinful rebellions, never yet Godly ſorrow came into my ſoul, nor remorſe into my Conſcience for al my many miſcarriage; before God and men, wounds of Conſcience, burdens of ſpirit, and brokenneſs of heart for our daily departures and provocations they are wonders and riddles. I have heard of ſuch diſpoſitions, but am a ſtranger to the having of the leaſt work that way. I appeal to thy own Conſcience, what wouldeſt thou think of ſuch a party, who thus confeſſeth, and is as he confeſſeth? me thinks I hear thee anſwering, and thy heart ſhaking before thou giveſt it, What! ſenceleſs of his ſin! how fearful is his eſtate! Where there is no ſence, there can be no ſorrow, no repentance, therefore no Chriſt, nor pardon, nor Salvation, for *unleſs ye repent, ye ſhall all likewiſe periſh.* Never broken, God will never bind, ſo far from being good that he is not yet in the way to receive any good. Wo unto him that hath thus ſinned, and thus continues. Oh poor ignorant Creature thine own mouth hath condemned thee, thou haſt paſt ſentence againſt thine own ſoul, thou never hadſt a true ſight of thy ſins, therefore thou couldeſt never have a true ſence of them, or ſorrow for them; thou never hadeſt a ſound apprehenſion, thou canſt not have a through contrition for them. It came not near thy heart to break it, when it never touched it in

Truth, nay, it never was within thy ken to ſee it in a right manner: See yet thy miſery further in enlarged theſe ſeveral Degrees following:

There is no evil thou canſt prevent, no good thou canſt receive, no mercy thou canſt expect: and when thou haſt looked ſadly upon theſe, thou wilt have thy load.

1. *Liable thou art to all the hazards that Devils can deviſe or intend, men endeavor, or thy ſelf deſerve.* A blind man is ſubject to all kind of injurious dealings from the feebleſt perſons, yea, from Children; plot they may, he cannot perceive; do they may, he cannot avoid. It is ſo with an ignorant perſon in his Spiritual condition, he is a prey to his ſins, and a ſpoyl in the hands of Satan that catcheth him at his pleaſure, and carrieth him headlong and hood-winked to everlaſting deſtruction, every ſnare entraps him, allurement intangles him, temptation foils him; he can ſee nothing, prevent nothing, but goes like an Ox to the ſlaughter, and a Fool to the ſtocks, and knows nothing: Nay, were there no Devils to tempt thee, thou wouldeſt run into all evils of thine own accord. An ignorant heart like a blind man, ſtumbles at every block, fals into every ditch, yea, ruſheth with greedineſs to the practice of the moſt helliſh evils: It was the Jews caſe, out of ignorance they choſe *Barabbas a Murderer*, and rejected *the Lord of Life*; they were violent to take away his blood, that came to take away their ſins, and this out of ignorance; for ſo our Savior in his prayer, *Father forgive them, they know not what they do*, Luke 23. 34. *He that walks in darkneſs, knows not whither he goes*, though he go to Hell; 1 *John*, 2. 11.

2. *There is no good he can receive from any means remaining in this blindneſs.* Counſels do not take place, Mercies cannot perſwade, Judgments, Threatnings do no awaken, Admonitions, Exhortation are of no force, they are beyond the reach of all theſe, they cannot come at

at them, therefore cannot work upon them, But as in ſome deſperate diſeaſes when they are come to the greateſt extremity, as in a Quinſie, when it hath ſwelled beyond meaſure, that ſpeaking and ſwallowing are wholly hindred, each man that ſees will eaſily conceive, and conclude, Alas, he is but a dead man, he can take nothing, therefore it's not poſſible he can continue. The Diſeaſe indeed is curable, but how ſhould his Phyſick cure him, or his Diet nouriſh him, if he can take neither, there is no good to be expected, to be done, when he can take nothing that can do him good. So it is in the ſoul, ignorance ſtops the paſſage of the power and work of al Gods Ordinances: There is no corruption, but the means are mighty through God to relieve, if they could be taken; were the heart proud, if the Word were received and welcomed, it would humble it; if ſtubborn, it would meeken and calm it; if unclean, it would purge it. But ignorance ſtops al the paſſages, intercepts the work of the Word, the underſtanding conceives it not, and the heart cannot profit by it, nor be bettered therewith.

3. *There is no Mercy thou canſt expect:* And this is able to ſplit a mans heart and hopes in irrecoverable diſcouragements; for though our endeavors prevail not, means proſper not, yet mercy can outbid both, and relieve beyond both; but if mercy ſuffer thee to be blinded, mercy wil ſuffer thee to be damned. It's Gods own reſolution expreſſed, *Iſai.* 27. 11. *They are a people that have no underſtanding, therefore he that made them, will not ſave them,* nay, he will ſhew *no mercy* to them. It's the determination, he hath ſetled as a concluſion beyond controul, *Hoſ.* 4. 14. *The people that do not underſtand, ſhall periſh*; It's the laſt execution he will put forth, 2 *Theſ.* 1. 8. *He will come in flaming fire, rendring vengeance to them that know him not.* They are the mark in the firſt place, againſt which the fierceſt of his fury expreſſeth it ſelf. They that wil not now

now ſee their ſins by the word, they ſhall be forced to ſee them, and to look them over by the flames of Hell-fire at the day of Judgment.

Uſe, 2. Hence again it follows: *To be hard to be convicted is a dangerous ſin, and a dreadful curſe to the party that is tainted with ſuch a diſpoſition of ſpirit.* We wil go no further than the Doctrine delivered, and that will give in undeniable evidence to both parts of the collection:

I. 1 *To be hard to be convinced, is a dangerous ſin*; and that more waies than one.

1. *He ſins againſt his own ſoul*; the happineſs and peace of it as being acceſſary, and that in a ſpecial manner, to his own everlaſting ruine, and imbrewed his hands in his own blood as it were; when the helps that God hath appointed, provided, and now alſo preſents before him, and puts into his hands, he willingly, yea wilfully rejects, refuſeth the uſe of them, and oppoſeth the work of them, and ſo conſequently his ſpiritual good that might come thereby. When the Patient out of ſullenneſs, and waywardneſs of ſpirit, refuſeth the Phyſick or Diet provided for his good; at laſt Nature becomes ſo low, that he is utterly diſenabled to take it, and ſo is ſtarved and famiſhed, each man concludes, he was acceſſary to his own death. So when God hath ſent his faithful Servants to admoniſh thee, his Miniſters to convince that gainſaying Spirit of thine, to ranſack the corruption of thy cankered Conſcience, ſo that the core might have been ſearched, and thy diſtempers healed. Who knows what good might have been wrought, what benefit thou mighteſt have received, hadſt thou but ſuffered and received the helps provided for that end; which when thou diddeſt oppoſe, and not ſuffer thy ſelf to be convinced, thou didſt oppoſe thine own everlaſting welfare, and therefore art guilty of thine own blood, *Luke*, 7. 30. *The Publicans and ſinners juſtified God, and were baptized; but the Scribes and Phariſees re-*

jected

jected the Counſel of God againſt themſelves, i. e. againſt their own good and happineſs. Yea, ſo the Apoſtle to the gainſaying Corinthians, when he had diſputed long, and manifeſted the Truth in the cleer evidence of it, *Acts*, 18. 14. and they gainſayed ſtill, *and blaſphemed, he ſhook his rayment in ſign of diſtaſt and indignation, and ſaid, your blood be upon your own heads, I am clean*, he was innocent. And ſo one day thou wilt be forced to confeſs, and to cleer the innocency and faithfulneſs of Gods Servants, I was the cauſe of my confuſion, my own wayward gainſaying Spirit, elſe I might have been recovered; they did their duty with much painfulneſs, but my perverſe ſpirit would not receive that counſel, which would have directed and comforted me, but now condemns me. So *Paul* to the contradicting Jews, *Acts*, 13. 46. *Becauſe ye put away the Word, and judg your ſelf unworthy of eternal life*: thou wilt then be forced to yield it, I am unworthy that ever the Promiſes of the Goſpel ſhould eſtabliſh my heart who would not be convinced of the goodneſs of them, unworthy that ever the Goſpel ſhould be the ſavor of life to me, who have caſt it behind my back as unſavory Salt.

He ſins againſt the Ordinances, the Faithfulneſs, Truth, and free Grace of God therein revealed and diſpenſed for his everlaſting good; he caſts all theſe behind his back, and out of a ſlight neglect wil not give the leaſt entertainment thereunto. This quarrelling diſpoſition, like a ſqueazy ſtomach, ſpils the Phyſick when he cannot endure to take it, flings away the dainties provided when he is not willing, nor hath not a heart or appetite to feed on them; and how hainous this contempt is, the Apoſtle intimates, *Hebrews*, 2. 3. *How ſhall we eſcape if we neglect ſo great ſalvation?*

2.

It ſins againſt Gods Spirit in a more than ordinary manner; he would ſeem in his gainſaying frame to try maſteries with the Lord, and in the higheſt ſtrain of rebellion

3.

bellion, to conteſt with the Almighty Spirit of Chriſt in the utmoſt defyance, as refuſing to yield in the leaſt appearance, I call it the higheſt ſtrain of rebellion to try Maſteries with the Almighty, and that may be thus obſerved.

When our Savior was to leave the world, and to go to Heaven to poſſeſs the glory he had with the Father before all worlds, he comforts the hearts of his Diſciples touching his departure with the Conſideration of the incomparable benefit that would accrew therefrom, *John*, 16. 7. *It is expedient for you that I go away, ſo if I go not away, the comforter will not come, but if I depart I will ſend him*, that is, the Spirit of the Lord Jeſus would not diſpenſe the powerful work of his Grace in ſuch an abundant meaſure, unleſs he aſcended unto the Throne of his Grace; for the largeneſs of the diſpenſation thereof, and that in reaſon until that time, *The Spirit was not yet given, becauſe Chriſt was not yet glorified*, John, 7. 39. *When he aſcended up on high, he then gave gifts unto men even for the Rebellious*, Eph. 4. 8. And herein appears the powerful diſpenſation of his Grace, and operation of his Spirit, then when the Comforter is come, he ſhal convince the world of ſin, he ſhal ſet down the Conſciences of the Sons of men in the ſight of their vileneſs and guilt: This is as it were the Maſter-piece of the work of the Spirit, when he is ſent from Heaven, from the Father and the Son with full Commiſſion and Power, from our Savior, advanced to the higheſt pitch of ſupreameſt excellency of his Kingly, Prophetical, and Prieſtly Offices, and that for this end in the firſt place as the prime and hardeſt work to convince the world of ſin: Now to gainſay and contradict this Spirit in this Work, for which he hath received this Commiſſion, is to conteſt for Maſteries with the Almighty, *Heb.* 12. 25. *If they eſcaped not who refuſed Moſes who ſpake on Earth, how ſhall we eſcape if we refuſe him that ſpeaks from Heaven?* And this is the higheſt

higheſt ſtrayn of rebellion, when a mnn wil not give way nor yield in the leaſt but ſhut out this authority of the ſpirit from having any entertainment, even in the ſuburbs, In our apprehenſions and underſtandings, while we continue in this gainſaying frame; there wants nothing but light and malice to make it the ſin againſt the Holy Ghoſt. Here is the hainouſneſs of the ſin;

See the Curſe of it that is dreadful. II.

Thou makeſt way for Satan in the means which are appointed by God to oppoſe him John 13. 27. *The Devil entred into* Judas *with a ſopp*, ſo he enters with an admonition and counſel while thou doeſt oppoſe that truth which ſhould help thee againſt his power and ſubtilty, but yieldeſt thy ſelf fully to be poſſeſſed by both, Thou wilt not be guided by the counſel of God, therfore thou ſhalt be couſened by the deluſions of the Devil. 1.

Chriſt in his righteous dealings and according to thy juſt deſervings delivers thee up to the power of Satan, whenas thou waſt willing to yeild up thy ſelf to his poſſeſſion, *So Paul.* 1. *Tim.* 3. 20. *delivers* Hymenœus *and* Philetus *unto Satan*, and in Church diſcipline obſtinacy in the leaſt evil, is anſwerable to the greateſt offence, becauſe by that means the ſoul ſhakes off the authority of the Lord Jeſus, and ſo is to be caſt out. 2.

Becauſe thou haſt gainſayed his diſpenſations, *he wil have no more dealing with thee* Math. 23. laſt. *you ſhal ſee me no more.* He wil paſs by and not ſpeak with thee, He wil inſtruct others, admoniſh others, but he wil counſel thee no more, reprove thee no more. He wil not change a word with thee in the Aſſemblies, *My ſpirit ſhal not alwayes ſtrive*, *Gen.* 6. 3. That ſpirit which thou haſt reſiſted and oppoſed ſhal ſtir in thee and ſtrive with thee no more, thou wouldeſt not ſee, thou ſhalt not ſee therefore; thou wouldeſt not have thy conſcience ſtirred it ſhal be ſeared therefore. 3.

4. *Thou art every day ripening for ruine, and reserved in the chayns of darkness til the judgment of the great day* and therefore thy condition is like that of the Devil himself, thou hast only the liberty of thy chain, that is, liberty to encrease thy sins and thy plagues. when the Lord would prepare a people for destruction he saves. *Isa.* 6. 10. he seals them up under the curse of a blind mind and a hard heart. *Hear ye indeed but understand not, and see yee indeed but perceive not; make the heart of this people fat, and shut their eyes lest they see with their eyes and understand with their heart and convert and be healed.*

Use, 3. *Of Instruction, why men of the greatest ability for depth of brain and strength of understanding are most hardly brought to brokennes of heart and to be wounded with Godly sorrow for their sins*; the ground is from the point in hand, because they are hardest brought to see their sins; the power of carnal reason doth so mightily prevayl in them being now in their natural condition, the strength of their abilities becomes wholly perverted to their own hurt, and the maintaining of their own distempers, their subtilty deceives themselves & they abuse the sharpnes of their wit to beat back the authority of the truth and to wind away from the evidence of argument that is presented to their view. They shut out the light of the truth from coming into their hearts. and therefore its not possible it should work upon them kindly or effectually prevail with them for God. Hence that peremptory determination of the Apostle *not many wise men after the flesh* 1. Cor. 1. 26. because *the wisdom of the flesh is enmity against God.* Rom. 8. 7. when it is as a weapon in the hand and under the command of our fleshly hearts, It fortifies most strongly against the evidence and efficacy of the truth, will not suffer a conviction to fasten upon the Conscience, and therefore no Godly sorrow to affect the soul of a sinner. As it is in war when the trenches and outworks are slight,

and

and the wal of the City low, and the Caſtle weak, its no matter of danger or dimculty for a wiſe Conmander with compitent forces to ſurpriſe it, to carry the place, and Conquer the people their defence was but feeble, but were their out-works ſtrong, their walls high, the Citadel and Caſtle impregnable, it wil abide many aſſaults and ſtand out long, even againſt the greateſt power that ſhal beſiege them, and happily be forced to raiſe the ſiege and forſake the place as not able to prevail. It is ſo in our ſpiritual condition, when the Lord coms to lay ſiege to the ſoul of a ſinful creature who is now under the power of darkneſs, and the ſoveraign command of his corruptions which rule as ſupream Lords over him: There is no Converſion without Conviction (as hath been ſhew'd in opening the point) Its not poſſible the heart ſhould be content to leave ſin unleſs the underſtanding clearly ſee the loathſomneſs of it, the out-works and walls of the ſoul are our apprehenſions and underſtanding, now where there is wilineſs, depth and ſubtilty of wit, large reaches of carnal reaſon, theſe the Apoſtle calls *ſtrong holds.* 2. *Cor.* 10. 4. and they wil abide the battery and force of the moſt plain evidences, ſtrongeſt arguments that can be deviſed and alleadged with the beſt skil, and yet hold it out againſt all. where the oppoſition is not ſo ſtrong the entrance is more eaſy, and ſubjection is ſooner yielded to the evidence of the truth. This is the ground the prophet gives of that invincible ſtiffneſs, pride, and contempt of Babilon, as being unteachable under al diſpenſations, *Thy wiſdom and thy knowledg they have perverted thee, or cauſed thee to rebell,* Iſa. 47. 10. It was the reaſon of that ſtubbornneſs of which the Lord complains in the Scribes and Phariſees the great Rabbies of the world. *Luke.* 7. 30. 31. *the Publicans and ſinners Glorified God becauſe of John Baptiſts doctrine,* and ſo yielded themſelves and were overcome of the evidence of the truth. *but the Scribes and Phariſees*

riſers rejected the counſel of God. They put it by and would not ſuffer the counſel of God to take place or to prevail with them. *Paul* never found worſe entertainment and greater oppoſition than at *Corinth*, and *Athens*, the Mart of ſciences and Store-houſe of learning and learned men, the excellency of whoſe parts and the conceit of learning and wiſdom did ſo tranſport them, and puffe up their earthly minds, that they ſlighted the ſimplicity that was in Chriſt and trampled upon the meaneſs of the Goſpel, *Acts.* 17. 18. *Philoſophers of the Epicure and Stoicks they encountred Paul and ſaid what will this babler ſay? and* v. 32. *ſome mocked*; As though the reſt of the meaner ſort, though they had no heart to receive the Goſpel yet they had no skil to reſiſt, or were able, and therefore durſt not grapple with his arguments. Theſe only who had more learning, they gave the encounter, and openly contemned both his purpoſe and doctrine, As it is with men who are but weak and unskilful at the weapon, not able to latch a blow or put by a thruſt, it's no hard matter to get within them, but thoſe who are maſters of defence are dextrous, and handy at their weapons, there is little hope to hit them or to come within them. So here, men of meaner capacities and of ſhallow reach, they yield more eaſily and are forced to let fal their weapons, but ſuch who are skilful are maſters of defence, can deviſe devices, the ſubtilty of their own reaſon is furthered by Satans ſuggeſtions, they wil latch allmoſt any blow, and put by the plaineſt truth for the preſent puſh, that there is no hope to come in to them. And this alſo is the ground why your painted Formaliſts, and ſubtil hypocrites who are grown cunning in the craft of profeſſion, (for ſo they make it) they are ſo hardly brought on to beleeve. Publicans and ſinners and Harlots ſhal goe before them. And for this cauſe it is our Lord ſo marvailouſly diſtaſts this condition, *Rev.* 3. 17. *I would thou wert either cold or hot*

hot, Lukewarmnes is worſe than prophanneſs, not that fall ſhewes are worſe than groſſer evils when heart and life, outſide and inſide are both ill, but in truth becauſe ſuch are more difficult to be convinced of their evils, and therefore not likely to be amended or brought out of them q. d. As though the Lord had ſayed if thou wert openly naught, thou mightest be brought to ſee & acknowledg thy naughtineſs; Here *Paul* iſſues the ſtrength of that reſiſtance againſt the Lord and his Goſpel 1. *Coloſſ.* 21. *Enemies in your minds by wicked works.* but in the original, *Enemies by reaſon of your diſcourſes, ſet or attent to evil works.* It's the firſt ſtep to wiſdom *to become a fool*, and thats hard to him that is highly in love with his own wit.

Examination: we may hence gain certain evidence whether ever the Lord hath made any entrance upon this great work of preparation and ſo any expreſſion of his purpoſe effectually to call us to himſelf to this day or no. happily the Lord Chriſt hath been knocking oft at thy dore as he paſſeth by in the diſpenſation of his Ordinances in the wayes of his providence in which he hath walked towards thee, hath called in upon thy Conſcience, preſented the guilt of thy ſins and layd heavy things to thy charge, and knocked hard at thy dore, *awake thou that ſleepeſt*, ſo that thou haſt heard a confuſed noyſe as it were that made thee a little to look about, but hath the Lord ever lifted up the latch as though he were reſolved to come in? hath he layd hold upon and begun to grapple with that Graceleſs heart of thine and held this light of diſcovery of ſin to thy mind as to conſtrayn thee to look wiſhly upon it indeed to ſee it clearly and convictingly according to that which hath formerly been ſpoken? Know and conclude thou maieſt, thou art in the right way, and the Lord begins to deal with thee as he doth with thoſe that he intends good unto. But art thou a ſtranger to theſe diſpenſations of the Lord and tradings with thy mind and *Uſe*, 4.

and heart? Thou mayeſt indeed have notice and hear a rumor of Chriſt paſſing by and the excellency of his Grace, but of any purpoſe of making his abode with thee, thou never couldſt have the leaſt inkling thereof unto this day.

Queſt. *How then ſhall we know whether we fall ſhort of this true ſight of ſin or no?*

Anſw. We will take both Particulars mentioned, into Conſideration, that ſo we may take a true ſcantling of our own eſtate, and track the Footſteps and Impreſſions of the work of the Spirit upon our ſouls. I will touch the firſt in a word, and entreat more largely upon the Second, to wit, Touching the convicting ſight of ſin, becauſe there lies the life and ſtreſs of this Doctrine.

I. If then we ſee ſin cleerly, naked, and in it's own Nature, namely, this reſiſtance and oppoſition againſt God as the greateſt evil of al other: It wil thus be diſcerned, *This ſight will keep the heart in cold blood from careleſs adventuring upon the commiſſion of ſin.* You muſt ſtil remember my purpoſe is not to diſpute of ſanctifying knowledg, or to give in evidence of that, for we are in this place to look at that light that is let in in this preparative work, and this firſt Branch of it, which how far it may go, or whether it can agree to an Hypocrite, I will not now diſpute, that only I wil infer from it, is beyond exception; That in *cold blood*, i. e. Take ſuch a man out of the hurry of a Temptation, when he is himſelf not drunk with ſome overbearing diſtemper, for then he knows not where he is, or what he doth, and therefore may adventure to do any thing, but when a ſinner is come to himſelf, and the ſight of his ſin as before diſputed, it wil ſuffer him *careleſly to adventure* upon the Commiſſion of that which appears ſuch in his own apprehenſion, even the greateſt evil of all. The dreadfulneſs then of this duty apprehended, wil drive the ſoul to a ſtand, and ſtop the ſinner in his proceeding, that he dare as well eat his

fleſh,

fleſh, and take a Lyon by the claw, and a Bear by the tooth, as to have his hand in that which is the heavieſt plague of all in his own Judgment. There is no man living, but as he hath ſomthing which he prizeth as the chief good, in which his ſoul takes content, ſo the loſs of that, or that which is contrary to that, he looks at as the moſt unſupportable evil that can betide him. That the Soldier ſhould take the lye or challenge, and have the contempt of cowardice put upon him, and ſit ſtil, and not ſeek to revenge the wrong as he conceives it, he cannot bear it. That the covetous yong man ſhould *ſel his poſſeſſions, and part with all to the poor*, it is ſuch an unſufferable loſs, he will rather part with Heaven, the very hearing of it makes his heart heavy, and *himſelf to go away ſorrowful*, Mat. 19. 22. Yea, that which Nature hath made dear to all, to ſee death before a man, and danger ſuch as wil undoubtedly hazard the loſs of life; how do we fear the thought of it fly the ſight, avoid the occaſion of it? didſt thou ſee thy ſins and the helliſh reſiſtance of thy heart againſt God to be a greater evil than al theſe? didſt thou really judg them ſuch, beleeve them (as the men of *Niniveh* did *Jonahs* threatning, *Jonah*, 3. 5.) to be ſuch? It's certain it would amaze thy heart, that thou wouldeſt be as loth to ruſh into evil, as thou wouldeſt be to run upon a Spears point, or caſt thy ſelf into the mouth of the Lyon to be torn in pieces. Take a rebellious ſinner beſet with the horror of his Conſcience, ſo that he ſees Hell gaping for him, and the Devils ready to ſeize upon that helliſh heart of his, how loaths he then the leaſt appearance of thoſe corruptions, the evil of which he ſees in the puniſhment only? how tender is he to avoid the occaſion of them? When the evil of thy puniſhment is now over and out of mind, didſt thou but know that reſiſtance and rebellion of thy heart againſt God, his Grace, his Spirit, his Truth aright, as greater than all thoſe evils, and is now preſent with thee, thou wouldſt be ſo far fearful not heedleſly to adventure upon

upon the practice of it. *When* Judas *ſaw whether his Covetouſneſs had brought him, he flung away his thirty pieces*, Matth. 27. 3. And it's certain, all the Scribes and Phariſees in the Synagogue, and all the money in the Country of *Judea*, could not have prevailed with him had they been then tendred to him; much more had he ſeen the reſtance had been a greater evil than the vengeance that did befal, *Acts*, 19. 16. 19. *When the evil ſpirits prevailed againſt the ſeven Sons of* Sceva, *fear fell on them all, and many of them had uſed curious Arts, brought their books together, and burnt them before them all.* When the hearts of theſe Converts were pricked, and they craved Counſel what they ſhould do, *Peter* amidſt many other Counſels which he ſuggeſted, ads this, verſe 40. *Save your ſelves from this crooked generation*; You that are in *Parthia*, *Meſopotamia*, *Phrigia*, *Galatia*, you are amongſt many profeſſed Enemies to the Lord Chriſt & his Truth, therefore ſave your ſelves from their Society, and verſe 44. *They came and abode together, and ſold their goods and parted them as every one had need.*

Hearken to this you diſobedient Children and rebellious Servants, who have the Commands of Parents and Maſters, Counſels of Servants and Neighbors dayly ſuggeſted and preſſed upon you; liſten to this you heedleſs Profeſſors, who have the Word and Precepts of God dayly publiſhed in your Ears, and proclaimed in your hearing, and you go away informed, convinced, and the heart cannot gainſay but it ought to ſtoop, your carriages ſhould not be wayward, your words ſharpiſh, your behaviors uncomely: and yet you dare, you do heedleſly, careleſly adventure at the next time and turn upon the ſame ſins; you may talk what others ſay by rote, and profeſs in words that ſin is the greateſt evil of al, but in truth you never ſaw ſin to this day, much leſs ſaw it to be the greateſt evil of al. A little evil, were it but the loſs of ſo much of thy blood by ſtripes, or the

loſs

loss of so much money, wert thou punished in thy purse for such wretchlessness, they would cause thee to set thy mind, and heart, and hand to thy work, the loss of thy life, and soul, and Heaven, and God, and al would prevail more with thee; but in truth thou never yet knewest what the loss of these meant, and therefore not what thy sin is that brings the loss of all.

Thus much for the sight of sin cleerly; come we now to enquire of the second, AND HERE MAKE WE PRVIY SEARCH WHO THEY BE THAT SEE SIN CONVICTINGLY, by the Evidence of *the former Doctrine, and that will be an Inditement against four sorts of Persons, whose Practices give in undeniable proof, that they fal short of this Dispensation of God aright, they never found this Work upon their minds.* I.

The first are such, *Who are unwilling to come within the Rule and discovery of the Truth, that will lay open a mans loathsom corruptions, which are yet beloved, and lodg too neer the heart.* If he might have his wil, he would not meet with that Truth that would meet with his Courses, whereby he gives his sensual Spirit exceeding great content; unwilling to hear that to be an evil, which he is unwilling to reform; loth that such and such either dispositions or carriages should be condemned as wicked, which he is loth to part withal; he loves not to have this or that to be a Rule, or a Duty, and yet he fears it wil prove so, and therefore desires not to hear of it, lest he should be forced to practice it; and therefore he is most at ease when he is least within the sight, and cal, and command of such Truths which he knows do so narrowly and deeply concern him: and therefore he deals in this case with the Dispensations of the Word, as men use to do that are in debt and danger of Law and Creditors; they fly the Country when they know the under Sheriff hath any Writ out against them, or else betake themselves to some Priviledg places, where 1.

they may be freed from the Arrest of the Officer. So their labor to be there where the Truth in reason is not likely to exercise any jurisdiction, they willingly desire to be without the reach of it, and therefore willing to live in such places under such Ministries where their Consciences may not be troubled, their hearts and waies searched, and they brought to yield subjection by an overpowering hand. And here sometimes it comes to this, and that by the confession of their own mouths, when God hath broke in upon their hearts, that they have been afraid to be in the company of such men that they suspected would either convince and cal to such practices, or yet to come to the Congregations while such Truths were in scanning and consideration: Or as a Formal Knight once professed (in the Country from whence we came) he would not come to the Assembly until the Minister had made an end of such a Text. Thus *Ahabs* Spirit was carried towards *Micaiah*, when al his Trencher Chaplains, the false Prophets, had dressed a Dish on purpose to fit his tooth and turn, had brought in a Verdict that they knew would please his humor, and content his carnal desire; *Jehosaphat* in simplicity of heart, that he might indeed in sincerity seek after the mind and counsel of God, enquires, *Is there here any Prophet of the Lord that we might enquire of him?* He answered, *There is none but one* Micaiah, *and I hate him, for he never prophesieth good, but evil to me*, 1 Kings, 22. 8. He did not suit his humor, nor please his pallat, therefore he was not willing to hear that from him, that happily he should be unwilling to do. So they in *Isaiahs* time, they would give the Prophet his Text, and tel him what Points he should handle also; *They said to the Seers, see not; and to the Prophets, prophesie not right things; prophesie smooth things*: Isai. 30. 10. And so dealt those false-hearted Hearers with our Savior, when he pressed Spiritual and searching Truths upon them, *they were not able to digest*

geſt them; this is a hard saying, who can hear it, and from that time saies the Text many of his Disciples went back, and walked no more with him, John, 6. 66. and hence it is persons of this temper are most pleased when their sins or duties are discovered in some general discourses, because they then suppose they may creep away in the croud, and their particular either conditions or corruptions will not be attached, and they and them brought to the tryal; but when it comes to meet with him in the narrow, and touch him in his particular, these persons begin to storm, *Acts*, 7. 51, 52. they heard *Stephen* quietly rip up the rebellious carriages of the Jews; but when he came home to their doors, and held the Candle to their Eyes, and gave in special Evidence to convince them also, they were not able to endure it: *Ye stiff-necked and hard-hearted as your Fathers, so do ye; they were Slayers of the Prophets, and you the betrayers and murderers of the just one; when they heard these things, they were cut to the heart, and gnashed upon him with their Teeth, &c.*

If yet the Truth will come in upon them, and the light wil shine in their faces that it cannot be avoided, if they cannot prevent the seeing of it, *then they fall to gainsaying*, they strive mightily to stop the passage of the Truth, and to darken the evidence of it, to take off the edg and force of that which they conceive wil fal most heavily upon them, and constrain them to alter their course, and lay down those distempers they are very loth to leave, *Acts*, 18. 6. *They opposed themselves.* They deal with the Truth as subtil Lawyers do with a good Cause, when the strength of it is such that they are not able to withstand, they labor to hide the Point of the Argument, and to hide that wherein the stress of the Cause lies, and fal hotly upon some bye business, or else deal most in those things which are most probable, but indeed do not touch the Point. So a Spirit that is not willing to be convinced, he wil endea- 2.

vor to decline the ſtrength of an Argument, and look leaſt to that where the ſtreſs and the weight of the Rule or Duty lies that moſt concerns him, or his courſe, when he ſees the ſtream and force of Reaſon coming in upon him, he wil hinder or interrupt the delivery of it, and turn it another way, or raiſe ſome blinds, and caſt in ſome cavils, like the putting out of the light, or if not hinder the obſervation, yet take off the attendance and conſideration of it, he wil get off from that as ſoon as may be, he will not ſtay there where the ſtrength of the conviction lies, but foiſt in many Objections, ſtart other Conſiderations, that ſo he may loſe the Argument, and himſelf loſe the power of the Truth that might prevail with him. *Thus* Elimas *the Sorcerer*, Acts, 13.10. when *Paul* and *Barnabas* had preached, and *he labored to turn away the Deputy from the Faith. Paul* thus ſpeaks to him, *O full of all ſubtilty* (he had a ſlight of hand to any wickedneſs) *why doſt thou crook the ſtrait waies of the Lord.* He caſt in many cavils, put in many ſuſpicions and pretences that he might not look at the ſimplicity of the Truth delivered. The word there uſed in the Original, implies a ſleight of hand as we cal it, when ſuch wily ſpirits can turn themſelves into al ſhapes, to turn by the evidence of the Truth; ſo many windings and turnings, ſo many wimblings of devices, ſo many outs and doubtings, that may bemiſt the manifeſt diſcovery of a Duty which ought to be done, or a ſin that ought to be avoided, and ſo in concluſion loſeth the Truth, and the benefit of it alſo, through Gods juſt Judgment, and their own juſt deſervings. So the Scribes dealt touching our Savior when he had cured the Eyes of the blind man, *John*, 9. they would have taken him off from the attendance to the work to have ſlighted the perſon of our Savior, *We know* (ſay they) *this man is a ſinner, &c.* as it's ſaid of a Fiſh called the *Sepia*, when the Fiſher-man comes to follow her, ſhe caſts forth a kind of black humor

with

with which ſhe darkeneth the water; and puts him to a loſs in his proceedings; whereas an honeſt heart that is willing to be convinced, he looks moſt at that where there is moſt light, and moſt ſtrength, and is deſirous to attend that which gives in greateſt Evidence to overcome the heart. So *Ely* ſpake to *Samuel*, 1 *Sam.* 3. 17. *hide nothing from me.* Job. 6. 24. *teach me and I will hold my tongue* he wil quierly hear al, and attend that moſt, which may carry the cauſe to his Conſcience.

3. If yet the evidence of the truth be ſuch that he cannot gainſay, his mouth is ſtopped and his reaſons are ſpent he hath nothing to oppoſe, *there is a third diſtemper* which is as bad if not worſe than the two former, *A reſtleſneß of ſpirit to raiſe new brabbles and quarrels againſt the determination of the truth, which formerly he could not reſiſt.* When he is caught and held in the ſtrength of Argument, is taken captive and priſoner, he would fain reſcue himſelf with a reſtleſs jangling; he ſees more, and can ſay more though no man elſe can ſee it, nor he make good what he pretends. He cannot anſwer yet wil not yield, cannot maintain his conceits yet wil not forſake them. As Lawyers they'l bring the cauſe about again, and have a freſh hearing in this and that Court; the reaſons are the ſame, and were anſwered before yet he brings them over again and juſt in the place where he was, his arguments are at an end. if his ſpirit were ſo, but there is more in it (he ſaies) and he cannot ſee through it, and yet cannot tell how to prove his own argument or anſwer anothers, theſe ſpirits are like quickſilver which yet no man hath attained any skil to fix, ſo the Rulers, Elders, and Scribes when they knew not how to daſh the Glory of the Goſpel, and the powerful diſpenſation thereof mark how reſtleſly the venome of their ſpirits tranſported them againſt reaſon, *Acts.* 4. 15. 16. 17. *they communed amongſt themſelves ſaying what ſhal we do to theſe men,*

for

for that indeed a notable Miracle hath been done by them is manifeſt to all men, and we cannot deny it, but let us ſtraightly charge them that they ſpeak no more in this name, when in reaſon they ſhould have inferred we cannot deny the Miracle and ſo not the truth, let us not deny the liberty to ſpeak, ſo they in *John* 9. 24. when it was apparent Chriſt had cured the man, wrought the Miracle, and ſo gained honour in the heart of the man, therefore they had fiſhed up and down to weaken that, and it would not do; It appeared he was blind, (to his parents) that Chriſt had cured him, ſo himſelf affirmed; then they come to this, give *God the praiſe we know this man is a ſinner*. But what is that to the purpoſe *or how know they that?* he anſwered *whether he be a ſinner or no I know not, one thing I know whereas I was blind he hath opened my eyes*; and this was to the purpoſe, *Then ſaid they what did he to thee? how opened he thine eyes, I have told you already &c.* they are upon the ſame hinges not ſtirred a haires breadth Here are no reaſons but only wreſtlings of ſtomack, we are *Moſes* Diſciples but this fellow we know not whence he is.

4. If it be ſo that al theſe deviſes againſt the truth ſerve not his turn *in the fourth place he ſets himſelf againſt the truth* he cares not for argument, but he wil ſtand againſt the truth, and then God in his juſt judgment leaves him, 2 *Theſ.* 2. 18. *he gave them up to ſtrong deluſions that they might believe lyes that they might be damned, becauſe they received not, but oppoſed the truth* thus it was with *Balaam Numb.* 24. 1 he went out not as formerly but reſolved to Curſe *Iſrael* whether God would or no, *and this is to hold down the truth in unrighteouſneſs*, *Rom.* 1. 18. I told you before that in Conviction, when the heart is throughly Convicted, it lies ſtil under the work of God, but here the heart oppoſes the word of God. *Exo.* 10. 28. ſaies *Pharaoh* to *Moſes* get thee out of my ſight, the day thou

ſeeſt

ſeeſt my face thou ſhalt die, *Moſes* ſaies, *I will ſee thy face no more*, but God ſends to him and kills his firſt born and afterwards drownes himſelf; It's certain that if the truth followes a man home to his beloved ſin, if he be a dog he wil ſnarl againſt it, and reſolve to keep his ſin. *Jer.* 44. 16. 17. as the proud men there ſaid, *as for the word of the Lord thou haſt ſpoken to us, we will not hearken unto thee*; and if a man goes thus far he is very neer to the ſin againſt the Holy Ghoſt, and if ever God bring him home to himſelf it is by ſome ſtrange judgments.

Use. 5. *Exhortation to provoke the deſires and quicken the endeavors of al that have heard or read the doctrin delivered & opened to lay out their labour & that unto the utmoſt of all their abilities never to give the Lord reſt, nor reſt unto their own ſouls, before they get this true ſight of ſin, if ever they hope to ſee the work of Gods Grace in their hearts here in this world, or to ſee the face of God in Glory, in that other world that is to come.* Bretheren let not Satan deceive you, nor ſuffer your ſelves ſo far to be deluded as to dream of another courſe or to deviſe a ſhorter cut to Grace and Glory, for its certain if you do, you wil fal ſhort of your hopes and Comforts and all. This is the way that God hath appointed and he wil bleſs, the order which he hath ſet in his infinite wiſdom and which he wil proſper. If you would find his bleſſing walk in his way, if you expect ſucceſs attend his order and direction which he hath left to bring us to his Chriſt, and ſo to life and happineſs. If you ſee not your ſins you are in hazard never to ſee good day while you live nor when you dye. Chriſt is ſaid *to ſtand at the dore and knock, and if any man* wil open unto him, he wil come in and ſupp with him, *Rev.* 3. 20. Saving Contrition is a ſhooting back the boults of our baſe luſts, a ſevering and unlocking the heart from the Soveraignty of ones noyſom Corruptions, that ſtop the paſſage and hinder the coming

ing of our Saviour; this clear and convicting sight of our sins, is as it were the lifting up of the latch, or letting in of the Key, the powerful dispensation of the truth and operation of his spirit whereby the knot and combination between sin and the soul is broken and severed, and the way made that the authority of the truth may come at the heart and work kindly upon it for good An error here in the entrance is hardly ever recovered to miss here is mervailous dangerous, it spoyles our whol proceeding in the great work of our calling and everlasting comfort as the naturalliſt and Physitian observe an error in the first concoction is never recovered in the second, for the Lord in his wisdom and the course of nature hath so ordayned, that each part doth that which is its proper and peculiar work but doth not rectify or redress that which was done amiss by another, and so the goodness of the nourishment is never recovered or the body strengthened or health so comfortably preserved herby as were to be desired. So it is in the entrance of this great work of preparation for Christ and our effectual bringing home unto him, never see sin aright, the soul cannot be affected with it in a right manner, never truly see the need of a Savior, never seek after him or come to him; this through sight of sin is as it were the setting open of the window whereby the light and good of the truth, and the loathsomness of sin is laid open unto the soul, and comes in a main upon the Conscience to prevayl with it whereas shut this window and stop this passage, the soul is cooped up in the dungeon of darkness and delusion, be the ordinances never so powerful the means never so effectual there is no coming into the heart, no hope to work upon it or to prevail with it for good; the evil of sin is not acknowledged, and therefore not prevented, that which his reason cannot see, a man cannot shun, the excellency and necessity of a Christ is not discerned and therefore not endeavoured after as were meet. It befalls

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the ſoul, ſmote with this ſpiritual blindneſs as with the Aſſyrian Hoſt when they came to ſurprize *Eliſha*, 2 Kings 18.19.20. *He prayed, Lord ſmite this people with blindneſs, & he did ſo and they ſaw nothing before they were in the midſt of their enemyes* ſo here, when the ſinner is miſguided by the dimneſs of his deluded mind he goes on in an evil way, and knowes not whither he goes, or where he is, before he be in the bottomleſs pit. Oh be wiſe and wary therefore that we err not here, leaſt we ruſh into ruine and that paſt all recovery. Expect then Gods bleſſing upon our endeavour but in Gods order, & attend his work in his own way. It is the aym of our Saviour in ſending and the office of the Holy Ghoſt in coming into the world when he intends to work effectually the ſaving good of his people, to intitle them to the pardon of their ſins, and to eſtabliſh their hearts under the government of his ſpirit. *John.* 16. 7. 8. *If I depart I wil ſend the Comforter, and when he is come he wil reprove*, he wil convince, and ſet down the world by undeniable conviction *of ſin of righteouſneß, of judgment, of righteouſneß*, that the law is ſatiſfied, juſtice anſwered, and that fully, becauſe he that was in priſon is now releaſed, and therefore the debt payd, *and he gone* to heaven, *to his Father*. Of *judgment* the power of his Kingdom & government erected and ſet up in the ſoules of his ſervants and children, *in that by death he overcame him that had the power of death that is the Devill*, and therefore he is judged and falls in his cauſe as having no right nor in reaſon can challenge no rule in the hearts of thoſe, for whom Chriſt hath ſatiſfied divine juſtice, and therefore are free from that authority that ſin and Satan had of them thereby. But before we can ſhare either in the righteouſneſs of Chriſt for our juſtification or the rule of his ſpirit in our Sanctification, the Holy Ghoſt muſt and doth *convince us of ſin*, that we have rejected and not entertained this Saviour. If we do not convictingly

ly see our sin in settling upon the root of our Corrupt rebellions and casting away the riches of Christs mercy & the rule of his Grace, its not possible that those spiritual benefits should ever be made ours. As ever therefore you desire to see and find the mercies of Christ sealed up unto your Consciences, in pardoning of sins and acceptation of your persons; As ever you would find the Kingdom of Satan cast down in your hearts, and the government of his Grace and spirit there set up; labor for this clear and convicting sight of sin, begin you where the Holy spirit begins that you may find his presence with you,& his effectual power and blessing to accompany your endeavours in that way. Catch not disorderly at pardon, look not for peace of Conscience or hope to see the government of Christs Grace set up in your souls before you come to see your sins by convicting evidence of the Holy Ghost. The holy spirit of Grace wil not cross his course to gratify our Corruption. That I may further set on the exhortation, I shal endeavour to do these two things.

First, *To propound some means to help in this work.*

Secondly, *Some motives to quicken you therein.*

The means are these that follow.

Means 1. First, *Labor we to see that unconceivable excellency of holiness that is in the Lord, and search we into the scriptures and the righteous laws there recorded for the direction of our daily course*, and that wil make us see the loathsomness of our own hearts and the vileness of our sins. As its said of darkness, it cannot be seen by it self but its light that discovers it self and darkness; Its as true of sin, it is not by it self to be discerned, for it is spiritual darkness; the light of Gods Holiness and wisdom which by sin are wronged, and the law which is transgressed these are both lights, *God is light and in him is no darkness*,, John. 1. 5. *The law is a light and the Commandement a lamp unto our feet*, Prov. 6. 23.

6. 23. And by the ſight of both theſe we come to have a ful diſcerning of ſin which is oppoſite to them both.

Our ignorance of God breeds the ignorance of our own hearts, and the hidden waies of wickedneſs, and the cunning conveyances of corrupt diſtempers which are there in *Pſal.* 14. 1. 2. *The fool hath ſaid in his heart there is no God*, and then it followes they are become abominable he makes bones of no ſins at al; for herein lies the ſpiritualneſs or ſpiritual evil of ſins and that hidden poyſon and malignity of the corruption of our natures, that they juſtle profeſſedly againſt the Almighty ſo far as he is pleaſed to communicate himſelf unto us in the waies of his Holineſs and goodneſs. Thus the blaſphemer is ſaid *to pierce God by his oaths*, *Levit.* 24. 11. and the wicked are ſaid to walk contrary to him, *Levit.* 26. *to reſiſt him, to weary him, to load him*, while then we ſee not him whom we do oppoſe by our ſins, no wonder that we neither ſee nor are ſenſible of the ſins, by which we do oppoſe him. Whereas could we grope after the Almighty as the Apoſtle profeſſeth we may, becauſe *he is not far from any of us*, nay *in him we live and move in every* ſpiritual action of our minds and hearts. So that did but a wicked man, or could he perceive that in every thought of his mind, motion of his wil, ſtirring of any affection, that he did juſtle with the infinite Holineſs and purity of the Lord, who meets with him in every action and motion of his mind and wil, It were able to ſink the ſoul of a ſinful creature, and make him ſit down confounded in the ſight of the loathſomneſs of his own wretched nature, as being wholly oppoſite to ſo infinite a good in all he is or doth; thus it was with *Job* when the Lord had ſchooled him out of the whirlwind, & diſcovered the ſurpaſſing excellency of his Glory to him, he puts him beyond al pleas of his own worth, *Job.* 40. 4. *Behold I am vile* yea more expreſly he gives this as the reaſon of the diſcovery of his own wretchedneſs, I

have heard of thee by the hearing of the Ear, but now mine eye ſees thee, wherefore I abhor my ſelf in duſt and aſhes, Job, 42. 4. So it was with the Corinth who was convinced by the preaching of the Word, he ſaw God before he ſaw the ſecret vileneſs of his own heart preſented to his view, 1 *Cor.* 14. 24. *God is in you of a truth.* Search we into the holy Law of God, and examine our hearts and lives thereby, and ſee how far they ſtand guilty of the breach thereof; but view the compaſs of the Law, and what is vertually contained therein; for though the words are few, yet the things are many that are comprehended in them: And eſpecially look not at the Letter, but at the Spiritual Senſe and Mind of the Almighty in each thing there required, that the whol heart muſt cloſe with God and his Will, as the chiefeſt good; look at, and lift up his Glory as his laſt end in every duty we do, and that we make a breach in al thoſe particulars in every ſin we do commit: our heart is not with him, nor make we choyce of him, ſet not up his Name, but ſeek our own baſe ends thereby, and ſerve our ſelves, and not him.

By this narrow ſearch, and dayly obſervation of our dayly courſe, we ſhal be able to ſee the frame of our hearts and carriages preſented to our view, and ſo diſcern to the ful, the loathſomneſs of thoſe noyſom luſts that leproſie-like overſpreads our whol man: Thus *James* adviſeth, *James*, 1. 25. that we *ſhould look our ſelves into the Law of Liberty*, that is a Criſtal and cleer *Glaſs*, and wil diſcover what is amiſs even to a mote, the ſmalleſt ſins and infirmities, and that unto their ful view. *Paul* a learned Phariſee, he ſaw more of ſin, and more of himſelf by the Law, than either he conceived, or ſuſpected to belong to him, *Rom.* 7. 7. 9. *I had not known that luſt had been ſin, but that the Law ſaith, Thou ſhalt not covet*: nor did he think himſelf bad, or his condition ſo miſerable, but *when the Law came*, that is, the light and diſcovery of the Law, he perceived

perceived *his ſin alive, but himſelf dead.*

When the Lord in any Ordinance by the Truth, ſhall diſcover our ſins, our Conſcience ſhall come in as a witneſs to accuſe, or as a Sergeant and Officer by Commiſſion from the Almighty to arreſt and condemn us for any evil, we ſhould attend both; to ſee Gods mind to the utmoſt therein, and then it's certain we ſhal ſee. We muſt beware that neither out of carnal fear, nor ſenſual ſecurity of our ſinful hearts, we be willing to lay aſide the evidence of the truth as content not to hearken to the Verdict of it, or deſirous not to liſten to the dictate of Conſcience, but to ſhake off the Conſideration of either, leſt we ſhould ſink down in diſcouragement. It's certain, Truth is terrible, and the Dictates of Conſcience are dreadful when they come with Commiſſion from the Almighty; yet true it is, walking humbly under Gods hand, we ſhould be ſo far from fearing the diſcovery of our ſins, that we ſhould be comforted in this, that they are diſcovered to us: and we ſhould compoſe our hearts in quietneſs with the right conſideration of the manner of Gods dealing in this kind, and commune with our ſelves on this manner: *It's a fearful thing indeed to fall into the hands of the Almighty, who is a conſuming fire*, but yet herein the faithfulneſs of the Lord is ſeen, he deals ſo with me as he doth with thoſe that he intends good unto; he makes *His* ſee their ſins, and that cleerly, before they ever ſee his pardon of them, or power againſt them: if he never convinceth, he never converts. He ſent his holy Spirit into the World for this purpoſe, to perform the work; this is the way to Grace and Chriſt, I bleſs his Name I am in the way. I wil hearken to the Evidence of the Truth that I may underſtand al that God intends, and liſten to the checks of Conſcience that I may know to the full the Nature of my ſin; When we have a little inkling either by an Ordinance, or Conſcience, take hold of the leaſt intimation, and leave it not until you come to the bottom, and perceive the utmoſt vileneſs

Means 2.

Convicts

vileneſs in ſuch a courſe. It was ſo with *David* who took hold of the reproof of the Prophet *Nathan*; and though he mentioned but one thing wherein the groſneſs and greatneſs of the evil appeared, yet hence he took occaſion to overlook his whol courſe, to conſider every circumſtance, and to ravel out all until he came to the bottom, he confeſſeth al the falſneſs of his heart which he uſed in the contrivement of that evil, and leaves not there until he come to the Root of al, the wretchedneſs of his Nature, that Original corruption in which he was born and bred, *Pſal.* 51. 5, 6. *Behold Lord, I was warmed in wickedneſs, and in ſin did my mother conceive me, but thou loveſt Truth in the inward parts*: but I would have colored over my vile carriage, and by falſe pretences I would have hidden the filthineſs of my ſins, by ſending for *Uriah*, and ſending him to his own houſe to have lien with his wife, that ſo he might have fathered the ſin without ſuſpicion. This was the guiſe and diſpoſition of *Eli*, 1 Sam. 3. 17. he enjoyns Samuel *not to hide any thing from him of all the things that the Lord had ſpoken*; he would hear al, and know the worſt of al: So it ought to be with every man, that in earneſt, deſires to know the evil of his ſin. If the Word diſcover, Conſcience accuſe for any ſin, take the firſt notice and inkling, ceaſe not to make ful enquiry, and ſee what wil become of it, ſearch unto the very bottom.

Means 3. *Labor to take all thoſe curſed Cavils, the wily ſhifts and devices which carnal Reaſon caſts in, to break the blow as it were, and to defeat, and put by the Authority of the Truth*: So that the edg and powerful Operation of an Ordinance is wholly blunted and hindred, that it prevails not with the heart, nor can the Judgment be ſet down by Evidence of Argument and Reaſon, which comes to be darkened by ſuch Cavils and devices. Here is then the great skil, and ought to be the chief care of a Chriſtian, *not to conſult with fleſh and blood*; at leaſt

to

to cleer the Coast of al such Carnal Reasonings, that the Evidence of the Truth may be entertained without gainsaying, and attain his proper powerful effect upon the mind and heart.

These Cavils and Shifts are commonly referred to Three Heads.

1 *To lighten the evil of sin, that it is not so hainous and dangerous a matter as Ministers seem to make it.*

2 *If it were so dangerous, yet the danger may easily be prevented.*

3 *If it cannot be prevented, yet it may be suffered without any such extream hazard, as many fear, and others would bear the world in hand.*

To remove these out of the way, that so the Work of Conviction may go on with more success, we shal shortly speak to all of them in the Order propounded.

It's incident to al men naturally to have a slight apprehension of their sin; partly they do not know it, partly they are loth to be troubled and disquieted with it; and therefore out of their own ignorance and security they would easily perswade themselves, it's not so hainous and dangerous, that so they may not fear so much to commit, nor care so much to reform them when once they are fallen, nor yet suffer themselves to be overborn with terror and discouragement, though they continue in them. This lessening of the hainousness and dangerousness of sin issues upon a four-fold Ground for the most part. 1.

The commonness of sin, makes men not start at the commission of it; that which so many do, and so ordinarily, and happily such who are for their parts and places of no mean esteem, they imagine and conclude they may safely do. We are sinners say they, and good now, are not all so? If it go ill with us, then God be merciful to many. We have our failings, we are not alone, we have many fellows, who lives without them? If we were *Shift*, 1.

were ſo groſs as ſuch, you had juſt reaſon to condemn us, and we to condemn and loath our ſelves, but being no other than the moſt are, I hope there is no great matter in it.

I Anſwer in three things:

Anſw. 1. 1 *The more common thy ſin, the more hainous it is, and the heavier thy Curſe will be from the Lord.* The more they be that oppoſe the Lord and his Truth, the more need of thy help, and the greater had been thy love to him and his cauſe now to ſtand by it, and the greater thy falſneſs and unfaithfulneſs to forſake both, and to joyn ſides with the wicked. See how unkindly he takes the ſuſpicion and appearance to be carried away in a common defection, *John*, 6. 66. When many went back and walked no more with Jeſus, if commonneſs might have given encouragement, the Diſciples had warrant enough to have carried them in the ſtream, yet ſee how ill the Lord takes the leaſt inclination or ſuſpicion that way, *Will ye alſo go away?* See how heavily the anger of the Lord breaks out againſt ſuch Apoſtats, *Judg.* 5. 3. *Curſe ye* Meroz *(ſaid the Angel of the Lord) yea, curſe ye* Meroz *bitterly, becauſe they went not out to help the Lord againſt the mighty.* When oppoſition grows fierce, and the numbers grow to be many, and the power mighty of ſuch as become Adverſaries to the Truth, he who then becomes careleſs of the Lord and his Cauſe, the Curſe of God comes out againſt ſuch in a peculiar manner, he aims at them by name; Curſe ye ſuch who go not out to help the Lord againſt the mighty pride, the mighty ſtubbornneſs, the mighty ſluggiſhneſs and unprofitableneſs, and baſe Earthly-mindedneſs which gets footing, and grows common in the places, and amongſt ſuch with whom we converſe.

Anſw. 2. 2 As it ſhews thy curſe to be heavy, *ſo thy eſtate to be miſerable, and thy ſoul as yet deſtitute of any ſaving work of Gods Grace.* Thou art in the road and broad way to deſtruction, and this is one evidence it's the common

mon track, *Broad is the gate, wide is the way that leads to deſtruction, and many there be that go in thereat,* Matth. 7. 13. It's eaſie to find, and as eaſie, yet certain thou ſhalt periſh in it. It's made a deſcription of a Child of wrath and ſuch who are dead in ſins and treſpaſſes, Eph. 2. 2. *Who walk according to the Courſe of this world according to the prince of the Aire, who rules in the hearts of the Children of diſobedience.* Doſt thou walk in the common road according to the courſe of the world? thou art in the kingdome of darkneſs, and art ruled by the Prince of darkneſs and ſhall go to everlaſting darkneſs. Dead Fiſhes Swim down the ſtream. Thou art a dead man if thou goeſt with the ſtream of the world.

Therefore the Apoſtle *James* gives it as an Evidence of true Religion and a man truly Religions *James.* 1. 27. *This is true Religion to keep a mans ſelf unſpotted of this preſent Evil world. If a man ſay he be Religious and yet Refrain not his tongue, the Religion of that man is vain,* If a man will lie and Rayl and Shift up and down becauſe others do ſo, truly the Religion of that man is vain, and ſo his hopes and comforts will be.

Anſw. 3. The Commonneſs of this ſin doth exceedingly aggravate it and make it out of meaſure ſinful, even of a poyſoning and ſpreading and infectious Nature, it's not confined within a mans own compas and conſcience, it's not a ſin in a mans ſelf but there be many ſins in this one, it becomes the Cauſe of ſin to many others. Many are provoked and encouraged to the practice of the like Evils by thy practice, Examples are of a conſtrayning Nature, *Peter diſſembles and many are* ſnatched aſide by his example to do as he did *Gal.* 2 Many are ſtrengthened and confirmed in their wickedneſs becauſe they have thy example to warrant them, they will certainly periſh. But their Blood will be required at thy hand: thou waſt the man that did lead them to an ungodly Courſe and didſt harden them therein. *And the Name*

of God and his truth will be blaſphemed amongſt the Heathen for thy ſake Rom. 2. 24. How can they but conclude that Religion allows ſuch an ungodly Courſe which men dare So Commonly to commit, and to Continue in without remorſe or reformation.

Shift 2. The Second ſhift whereby our carnal hearts would keep off the Evidence of Conviction, is this, *As the commonneſs ſeems to leſſen our corruption, ſo the naturalneſs is made pretence to excuſe it*: Here the plea is ready whereby men would challenge pity and connivance as their debt: It is my diſpoſition or conſtitution, I cannot mend it; it is my Nature, I cannot alter it. Al fleſh is frail, God knows whereof we be made, how feeble we be, and he doth not expect perfection at our hands, no man counts his coat the worſe becauſe there be ſome moats in it, or caſts away his Gold becauſe there is a flaw or mark in it: *It's my natural infirmity, and hath not each man his failings?* would you have us be Saints?

Anſw. *Saints? Yea, either Saints or Devils.* The Lord would have thee to be ſo. *This is the will of God, even your ſanctification*, 1 Theſ. 4. 3. the Law would have thee to be ſo, 1 *Peter*, 1. 15. *Be ye holy in all manner of Converſation*: thy Profeſſion would have thee to be ſo, *Let every one that cals upon the Name of the Lord depart from iniquity*, 2 Tim. 2. 19. *And he that hath this hope purgeth himſelf as he is pure*, 1 John, 3. 5. That generally, but to come a little neerer,

1. and to ſhew the vanity of this Shift, I Anſwer,

Firſt, *This excuſe that would cover one ſin, diſcovers another; and thy Plea doth give in undeniable evidence that all the means of Grace that ever thou haſt enjoyed, and God hath vouchſafed, hath never wrought upon thee*, nor prevailed with thee for good to this very day, nor haſt thou received benefit or profit therefrom; but al the pains that hath been taken with thee is like water ſpilt upon the ground. For that's the manner of the Lords proceeding with the ſoul of a ſinner, when he intends ſavingly and effectually to work upon him, he

changeth

changeth his Nature, gives him another heart, and as it was ſaid of *Saul* in a like caſe, 1 *Sam.* he makes him another man. It's the Propheſie of the power of the Goſpel, *The Leopard becomes as a Lamb, and the Lyon as a Kid*, Iſai. 11. 6. the ſavage, harſh, and untameable diſtempers, which like a fretting Leproſie, poſſeſſed the nature of ſinners, are taken away when the Lord comes to take poſſeſſion of them, or to prevail with them in the power of any Ordinance. It's the firſt ſtep in the profeſſion of the Goſpel: He that wil be Chriſts Diſciple muſt deny himſelf, he muſt be able to ſay as the blind man whom our Savior cured; *I was blind, but now I ſee*; *I was dead, but now I am alive*: I was of a proud, peeviſh, wayward, waſpiſh, contentious, froward, quarrelſom diſpoſition, could agree with no body, nor with my ſelf neither, but ſince the Lord hath met with me, and wrought upon me by his Word and Spirit, I am not I; I have another mind, and another heart, and another carriage and Converſation than formerly. *He that is in Chriſt, and Chriſt in him, he is a new Creature*, and hath a new Nature, he ſtrives moſt againſt that unto which he is moſt addicted by his own diſpoſition, he watcheth how to prevent that, he fears al the day long leſt he ſhould be ſurprized with it, fortifies moſt in the improvement of al means againſt that, confeſſeth that with moſt ſorrow and bitterneſs, ſeeks with moſt care and diligence to obtain help from Heaven to ſubdue that, and commonly gets the greateſt ground againſt the ſame.

Haſt thou then the ſame corrupt Nature? Conclude thou mayeſt and write upon it, thou never haſt prayed aright, heard aright, thou haſt never received a Sacrament aright unto this day, thou haſt never profited by any means thou haſt enjoyed, or duties thou haſt performed to this day.

Thy Diſeaſe and diſtempers are deſperate, and likely never to be cured, and thou recovered out of them: *Anſw.* 2.

when they come to be natural as it were, and yield to no Remedy; *Jer.* 13. 23. *Can the Black-more change his skin, and the Leopard his ſpots? no more can they learn to do well who are accuſtomed to do evil.* There be ſome ſpots of filth which are caſt upon our coats and fleſh, there is a ſooty blackineſs wherewith our garments and our skins are ſometimes ſullied withal by ſomthing from without, which may be clenſed and waſhed away with little labor in a ſhort time; but thoſe which grow out of Nature, as Moles and Wens in the Body, there is little hope that ever they ſhould be altered as long as Nature it ſelf continues. It is ſo with diſtempers, when ſome ſudden occaſions or temptations from without, taints and pollutes the ſoul, there is *Hope in Iſrael* that ſome Spiritual means, like healing Medicines ſeaſonably applied, may help and recover. But when men out of a corrupt inclination are cuſtomarily carried in the continuance of ſome diſtemper, it beomes like another Nature, he may loſe his life and ſoul, but is like never to loſe his luſt, that wil go to his Grave, and ſo to Hell with him. *Job*, 20. 11, 12. *When wickedneſs is ſweet in a mans mouth, when he hides it under his tongue, when he ſpares it, and forſakes it not, his bones are full of the ſins of his youth*; they have been bred and brought up with him, grown and continued and encreaſed dayly with them; he would not leave them, they wil not leave him, they ſhal lie down in the duſt with him, riſe with him to Judgment, and go to Hell with him in the end.

Anſw. 3. *Thy perſon comes moſt to be abhorred and loathed by the Almighty, for which thou vainly conceiveſt thou mayeſt be pitied.* We pity a man that drinks poyſon becauſe it's not his diſpoſition to be ſo, but the infection that befel him; but the Spider and the Toad we abhor the ſight, and not endure to touch them, becauſe they are of a poyſonful Nature. So it is with the Spiritual plague of thy Soul; even the deareſt of Gods Servants may

may be ſurprized with a pang of pride, overborn with a ſudden hurry of paſſion, and frowardneſs, and the Lord pities, and pardons, and paſſeth it by, and wil not lay it to their charge, becauſe it was their Diſeaſe, not their diſpoſition, their temptation and ſurprizal, not their purpoſe, the Lord looks at it ſo. *You have heard of the Patience of* Job, *James* 6. But when ſuch noyſom luſts become Natural, and that we *live in them*, as in our Element, when we have, and keep, and own an accurſed poyſonful Nature, it's that which the Lord deteſts; *The froward in ſpirit is an abomination to the Lord*, *Prov.* 3. 32. In the old Law it was obſerved, that when the Leproſie tainted the Skin, but did not ſpread, the Leaper was pronounced clean; but if it did fret into the fleſh, it was unclean; to teach us, that though we had leprous diſtempers that tainted and defiled our performances, yet if they did not fret into the fleſh, our affections taken aſide with them, the Lord looks at us as clean in his Chriſt, becauſe it was not we that in our hearts purpoſed the evil, but ſin that prevailed againſt our purpoſe; but if we hugged them in our boſom, laid them nigh unto our hearts, and took them as our Natures, we were loathſom in the ſight of God.

The third Shift whereby a carnal heart comes to lighten the hainouſneſs of his evil, and therefore looks not at it as ſo loathſom as he ſhould and it deſerves. *Becauſe he can put off the blame from himſelf* (as he conceives) *upon his Companions, who either by their inticements and perſwaſions, have deluded him, and led him into ſinful courſes, beyond his intendment and ſometimes contrary to his deſire: and therefore he concludes he may juſtly free himſelf from blame, and lay the blame upon them wholly.* It was the fault of ſuch & ſuch, I am free. Had not they counſelled it, I had never committed the ſin; had not they perſwaded me, I had never purpoſed it, it was not in my thoughts, but they allured, deluded, and drew me to it. Let them be charged with *Shift.* 3.

with the guilt, and bear the punishment, I hope I may be excused. This manner of sinful shifting of our faults unto another is that which all of us have inherited from our first Parents. It was their practice immediately after the fal, & We their Posterity have made it a president to our Posterity unto this day. when the Lord challenged Adam for his offence and breach of covenant, *why hast thou done this? he puts it off to the woman, the woman to the Serpent.* Gen. 3. 12. 13. 14. *The woman which thou gavest me* (Saies Adam) *she gave unto me, and I did eat.* the woman she takes the rebound and puts the ball behind her, *The Serpent beguiled me.* but al in vain, this could not free any of them from the punishmeut or excuse them from the fault.

Answ. To shew the feeblness of this fond pretence, I shal answer several things.

1. The Aggravation of the evil of this sin, in yielding to the corrupt Counsel of loose and bad companions, and the suffering of a mans self to be misled by their delusionsappears in this, that they *who are here in guilty they do in this their practice prefer the folly of man before the wisdom of God*, their falshood above his truth, serve their turn and base ends, maintain their honor, & that in an ungodly way, rather than the honor of the eternal God from whom they have received al they do possess to whom they owe themselves, and should improve al they have and are to his praise and yet *they do not only set up base men but even the lusts of men before the honor of the Almighty*, and profess so much by their practice, its not the command of God but the corrupt counsels of vile men shal carry us, not his promises though great and precious, but their perswasions shal prevayl with us, may suffer the name and honor of the Lord to lye in the dust, may trample it under their feet that they may promote their persons, and the credit of their proceed-

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ings though wretchedly wicked. And what greater indignity can be offered to the great God of heaven and earth, who wil require it at your hands, when your companions wil not open their mouths to excuſe you nor can defend you from his vengeance. the hainouſneſs of this conſpiracie againſt the Lord he himſelf acknowledgeth in *Eli's* indulgence yielding out of the eaſineſs of his ſpirit to his ſons in their prophane carriage in that he did not proceed with that rigour and ſeverity as the loathſomneſs of their carriage did juſtly cal for. The Lord doth plainly and peremptorily charge him with a double evil 1 *Sam.* 2. 29. 30. 31. *that they kicked at his Sacrifice* that is, caſt contempt upon his holy things, and *honored his Sons*, and that in their lewdneſs *above him*, when out of a feeble childiſhneſs he would ſuffer his ſons to abuſe Gods ordinances, and not adminiſter a ſharp reproof or execute a juſt and ſevere cenſure ſuitable to the nature of the fact upon them. he gave ſo far allowance to the contempt of Gods ordinances and was more willing to pleaſe them than God therefore the Lord denounceth his direful diſpleaſure againſt him, he repented him of all the good he had intended, and would purſue him and all his Poſterety to the utter confuſion of their faces, *becauſe thou haſt kicked againſt my ſacrifice, and haſt honored thy ſons above me, therefore the day ſhal come I wil cut off thy arme &c. For thoſe that honor me ſhal be honored, and thoſe that deſpiſe me ſhal be deſpiſed.* Thus the Lord dealt with *Jehoſaphat* when he inconſiderately joyned ſides with *Ahab.* 2. *Cron.* 18. 2. ſhouldeſt thou love thoſe that hate the Lord? therefore is wrath upon thee from before the Lord. Sodering with the ſociety of the wicked is to ſide it againſt the God of all the world: the Lord cannot bear it but his anger breaks out immediately againſt ſuch.

By your yielding to the counſel of the ungodly *you do* *Anſw.* 2.

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abet them in their wickedneſs, and appear as a ſecond in the field with them, ſtrengthen their hands and encourage their hearts, ſteel their faces and make them reſolutely bold, and impenitently impudent in their ungodly proceedings. they dare adventure to ſay and do what ever evil may ſerve their turnes, and maintain what they do without either fear or care, to hear or reform becauſe they have others to maintain them in what they do. As the ſcripture ſpeaks of *Abſolons* rebellion 2 *Sam.* 15. 12. *The conſpiracy grew ſtrong for the people encreaſed continually with Abſolon*, the company and encreaſe of his numbers added encouragment to his rebellious courſe. Whereas had the people forſaken him his project and proceeding muſt needs have fallen to the ground, and he been forced to have forſaken his rebellious courſe, and hence it was *Achitophels* policy & that accurſed counſel he gave to *Abſolon* to enter into his Fathers Concubines, in the view of the people, that he might ſettle the hearts of the people more ſure to him in that there was no hope of reconciliation and agreement betwixt him, and his Father and ſo eſtabliſh his own ſafety. Common Soldiers if their numbers encreaſe though they be but weak and unskilful yet give encouragement to the trayned band, and the Commanders themſelves, yea their very appearance in the field, though they ſtrike not a ſtroke, helps much in the Fight. So the Prophet in the former place chargeth this evil upon *Jehoſaphat* in ſiding with *Ahab* in his deſign, 2 *Chron.* 29. 2. *Shouldeſt thou help the ungodly?* he that yields to the Counſel of the ungodly, and joyns hands with them in their way and work, *he helps the ungodly*, and is guilty of their ſin, and blood. Thou that art reſolved to ſoldier with the Society of the ungodly, and ſo ſuit them in their way, to maintain what they ſay and do, let them ſay and do what they wil, thou helpeſt a falſe tongue to lye, a malicious heart to reproach and undermine, an unjuſt hand to oppreſs,

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for thou wilt defend what they do, let them do what they wil that is naught.

Thou that art thus deluded and taken aside with the invegleings of others, though the Lord looks at them as Leaders into evil, and so will reward them, *Yet know thou must, that thy condition is far worse, in some respects more dangerous than theirs, and thy plagues will prove more heavy*; so far art thou from hoping for any ease or pity to thy self, because thou art misled, that thy sin and judgment wil hereby be encreased. It's the sad doom of our Savior, and worthy of most serious consideration, *Matth.* 23. 15. *Wo be unto you Scribes and Pharisees, Hypocrites; for ye compass Sea and Land to make a Proselite*; that is, to make one of their Sect and humor, one of their hang-by's that must be pinned to their sleeves, melt into their Opinions, and imbrace their practice; when they have made him their own, their sworn Vassal, al of a string, that they can stir him and turn him as they wil, mark the issue; *They make him twice more the Child of the Devil than themselves.* That Perdition comes to be their Portion, and Hell for their Inheritance, they are the heirs of it, and they have a double portion there; their plagues twice more heavy, and therfore their sins must carry the same proportion, twice more vile than those that were their Leaders into that leudness. Brethren, what a dreadful thing is it for one to think of it, The Scribes & Pharisees who were cruel oppressors, inhumane exactors, *who devoured widdows Houses, false Hypocrites, blind guides, painted Tombs, Serpents, and a generation of Vipers, who cannot escape the damnation of Hell*, and one would think Hell it self had scarce any worse. Yet when they had miss-led some poor Sneaks, and deluded some ignorant silly people by their importunities, and painted appearances of Holiness, brought them to the bent of their bow, captivated them wholly to their Opinions and Practices, what a dreadful thing is it to think that these poor deluded 3.

ded Creatures should be *twice more the Children of Hell than such*, who to common apprehensions might seem to be the scum of Hell. Hear and fear, and let your hearts sink and shake within you, you poor misguided Creatures, take a scantling of your condition by the former example. Imagine you saw a proud Pharisee, a man of a false tongue full of turnings and windings, he cannot live without lying, he is froward in spirit, and seeks not *to pervert the straight waies of the Lord*, that he may please his own will, suit his own humor, bend the Rule to his mind, not his heart to the Rule; one of an uncontroulable Spirit that will contend with God and men if they cross him in a sinful course. Suppose thou sawest this man receive his Sentence at the day of Judgment, and sent down to the pit, *For without shall be lyars, &c.* Revel. 22. 15. *They who pervert the straight waies of the Lord are the Children of the Devil*, Acts 13. 10. *And such as sow contentions amongst brethren, and are contentious, and obey not the Truth, tribulation, and wrath, and anguish, shall be upon the soul of every one such*, Rom. 2. 8. He hath learned thee his Trade of Lying, miss-led thee into the like perverse, contentious courses, *How shalt thou escape the damnation of Hell?* Oh thou wilt reply; Lord, it was his counsel that cozened me, his perswasions and insinuations that drew me to those evils, I had never done them else: I hope therefore I may be pitied, though he be plagued; I may be excused, though the Curse fall upon him, who was the cause and Author of all: No, no, poor misguided creature, thou art utterly mistaken; He is the Child of the Devil, and hath received now his Inheritance, thou heareſt him yelling in the bottomless pit; he hath his load more than he can bear; but thou art twice more the child of Hell, this is able to sink thy heart with the very thought of it. Thy slavery is far greater, thy obstinacy more, and therefore thy recovery harder than his; he is a slave to his sins, thou art a

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ſlave to the man and ſin and all; he wil hear reaſon if it be propounded, thou knoweſt nothing, and therefore receiveſt nothing unleſs thou be allowed by thy Leader, the leſs hope that ever thou ſhouldſt be convinced or reformed. The Lord is forced to let in the flaſhes of the fierceſt of his fury into the faces of ſuch miſguided creatures, to bring them to the conſideration of him and themſelves, and to deal punctually for their conviction, *Pſal* 50. 18. *When thou ſaweſt a Thief, thou conſentedſt, and thou waſt partaker with Adulterers*, q. d. they perſwaded thee, and thou didſt imbrace their perſwaſion *Thou ſitteſt and ſpeakeſt againſt thy brother*; he points out the time, the place, the company, the crew, amongſt whom they ſate, *Theſe things thou haſt done, and I kept ſilence, and thou thoughteſt that I was altogether like thee*; *but I will reprove thee, and ſet thy ſins in order before thee. Oh conſider this, ye that forget God.* You forget, you miſguided ſinners, that God was preſent, and ſaw what you plotted, that God is Omniſcient, and knows what you intended, that he is the righteous Judg of all the World, and will bring the ſecret things of darkneſs, to light, and make known the hid Counſels of the heart. Therefore let me end with the Advice and Counſel of *Moſes*; do not think to excuſe your ſelves, becauſe deluded by your company, but leave counſel and company, ſhare not in their ſins and Societies, if you wil not ſhare in their plagues. *Numb.* 14. 26. *Depart I pray you, from the Tents of theſe wicked men, touch nothing of theirs*, their counſels and perſwaſions; and they found his Counſel good, and their own experience gave proof, *They fled and cried when the Earth opened, leſt the Earth ſwallow us up alſo.* So be not you deceived alſo, leſt you be damned alſo: ſtay not amongſt wicked company leſt you periſh among them.

Shift 4. A Fourth Shift which ſeems to leſſen mens ſins, and to take off the ſtrength of Conviction, and the danger of the evil, *is the ſtrength of ſuch provocations which*

(as they pretend) *constrain them againſt the heart and hair to the commiſſion of evil, and therefore might excuſe them in it.* Why ſay men under ſuch aſſaults, their ſpeeches were ſo harſh and uncomely, I had almoſt ſaid unchriſtian, and croſs to rule, their carriage ſo croſs and unreaſonable, beyond the compaſs of humanity, yea, croſs to common ſence, their provocations ſo great, ſo many that they were unſufferable, they would have angred a Saint. If there ſel any thing uncomly (as it's impoſſible but in reaſon it ſhould) the fault is in him that gave the provocation; a man in that caſe may ſeem to be freed from blame, ſuch unreaſonable paſſages would put an Angel beyond his patience, fleſh and blood cannot bear it.

Anſw. True fleſh and blood cannot bear it, therefore *fleſh and blood cannot pleaſe God, therefore fleſh and blood cannot inherit the Kingdom of God*; fleſh and blood cannot ſave you, therefore ſhould not rule you, if you wil hear the Rule of Chriſt, it's plain, 1 *Pet.* 3. 9. *We muſt not render evil for evil, railing for railing, and if any man deſire to ſee good daies, and to ſeek peace*; this is the way which God appoints and bleſſeth: If you wil ſee the practice of our Savior Chriſt, it's alſo plain and precedential, *He gave his cheeks to the Buffeters, and his back to the Smiters, and as a Lamb was dumb before the Shearer in all his ſufferings*; and he was more innocent than you, ſuffered more wrong, had more reaſon and Authority alſo, if it had been a Rule ſo to have righted himſelf: But he would not do ſo, 1 *Pet.* 2. 29. *When he was reviled, he reviled not again*; nay, the Text ſaies, he durſt not do ſo, and that when he dealt with the Devil, the Accuſer of the Brethren, for ſo many Interpreters underſtand the place, and I cannot ſee but it's fate and ſuitable; ſafe for the ſence, and ſuitable to the Context. *Jude*, 8. 9. reproving that ſin of reviling, verſe 8. he confutes and condemns it thus, *Yet Michael the Arch-Angel, when contending with the Devil,*

Devil, he disputed about the body of Moſes, *durſt not bring againſt him a railing accuſation.* This *Michael* who appeared now as the Meſſenger of the Covenant, and in the form of a Servant, and therefore conteſted with Satan, as in the daies of his fleſh when tempted. If Chriſt durſt not, how dares any man? If not to the Devil, how any to ſuch as are in Dignity?

But come we neerer to the Shift, and examine the vanity of it; and that wil appear in Two things:

1 *It's very Unreaſonable.*

2 *Very Diſhonorable, that others provocations ſhould prevail with us to break out unto any unſeemly practice.*

It is an unreaſonable thing, Becauſe another doth me wrong, that therefore I ſhould wrong the Lord, my ſoul, my place; It's not an evil in Truth, but an honor, and wil be a mans comfort, and bring a reward with it, to bear an injury, harſh dealing, and hard meaſure; *Bleſſed are ye when men perſecute you, and ſpeak all manner of evil againſt you, they bring great reward.* But to revile, and deal harſhly with others, becauſe ſo dealt withal, is to be injurious to God, to my profeſſion, to the peace and comfort of my own Conſcience: Becauſe a man cuts my finger, ſhould I go and ſtab my heart? men would look at it as a way of Frenzy: Becauſe men ſet themſelves againſt me, ſhould I ſet God againſt me alſo? This is the Apoſtles cure, 1 *Pet.* 3. 12. *The Eyes of the Lord are upon the Righteous, but the Face of the Lord is againſt them that do evil.* Nay, how croſs to common ſence is it, when thou thinkeſt the carriages of men are unreaſonable, their provocations unſufferable, yet thou wilt do the like, and ſo condemn thy ſelf by thine own doing. 1.

It's marvelous diſhonorable to God: We do not lift up his Name that is called upon by us, *and expreſs the vertues of him that hath called us to his marvelous Light,* and out of the world, that we might ſhine as Lights in a crooked 2.

crooked generation; what ſerves your ſtrength for but for a time of trial? you ſay fleſh and blood cannot bear, why good now? what ſerves your Grace for, but to do other and better than fleſh and blood can do? This kind of diſtemper overtook *Moſes* and it coſt him dear, and the Lord would not once vouchſafe to hear an excuſe or to abate him of the puniſhment, *Pſal.* 106. 31. 32. *It went ill with* Moſes *for their ſakes becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.* *Therefore* Moſes *himſelf* ſaid Deutr. 1. 37. *the Lord was angry with me for your ſakes, ſaying thou ſhalt not go into the Land,* nay Deutr. 3. 26. *the Lord would not hear him, ſaying, ſpeak no more to me of this matter.* This is a great diſhonor to God and grace, when we are overcome of evil, whereas we ought to *overcome evil with goodneſs.* Rom. 12. 21.

Shift 5. *Whereby men labor to put by the ſtroke of the truth, that either it ſhal not hit at leaſt not wound, either not touch them, or not trouble them, it is they* FORGET *their duty wholly and therefore did it not.* The throng of buſineſs preſſed in upon them, and that ſomthing unexpectedly, did diſtract them, that croud of occaſions coming in like a mighty ſea did ſo take up their thoughts & ſurpriſe and hurry them, they remember not what they ſhould do and therefore did not perform what they ought, it was the ſlip of a mans memory, no ſuch great matter, nor wil be ſo ſadly charged upon a man they hope, It were hard if it ſhould, It was but my forgetfulneſs. But? *forget thy duty man?* what couldeſt thou ſay more wherein thou mayeſt aggravate thy fault in a moſt heavy manner? Is not this the expreſs wil of God, that a man ſhould *do with all his might what his hand finds to do* Eccleſ. 9. 10. *That he ſhould abide in the calling unto which God hath called him,* 1 Cor. 7. 20. Is not this the great errand of a mans life, the end why we came into the world to do Gods wil? the only charge that is laid upon us by the Almighty, wee

Anſw.

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are not charged to be rich or honorable, to gain the profits and pleaſures of this world, there is not ſuch a text to be ſeen in the whol Bible; thou only liveſt to diſcharge thy duty, if thou forgetteſt that, thou forgetteſt why thou liveſt, and the very excuſe is a far greater ſin than that was which thou didſt ſeem to excuſe, and thy punishment wil be answerable when out of thine own mouth thou wilt be condemned. As it was ſaid to him in the ſtory, when the Prophet in his own perſon would diſcover the Kings careleſneſs, to him he diſguiſed himſelf as the King paſſed by, and ſo paſſed by him and ſaid; 1 *Kings*, 20. 39. *Thy ſervant went out into the midſt of the battel, and behold a man brought a man to me, ſaying, Keep this man, if by any means he be miſſing, then ſhal thy life be for his life, and as thy ſervant was buſie here and there, he was gone; and the King of Iſrael ſaid, ſo ſhal thy judgment, thy ſelf hath decided it.* Let me ſpeak to thee in a like manner, The Lord hath given thee his holy commands in charge, the Grace of God, the Goſpel of Grace which hath appeared and which bringeth Salvation teacheth men to deny *ungodly & unworldly luſts, & to live Godly & ſoberly in this preſent evil world, & to be Zealous of good works*, 2 Titus, 13. 14. *that we ſhould mortify the deeds of the fleſh, that we might live*, Rom. 8. 13. but if we walk after the fleſh we ſhal dy, theſe Evangelical commands thou art bound to obſerve, if by any means they be awanting thou looſeſt thy life, if thou looſeſt them; forget theſe, and God wil forget thee. Now thou returneſt thy excuſe, that while thou wert buſie here and there, buſie in planting, and building, buſie in plotting and contriving thine own carnal contents, thy heart buſie and eager in the purſuit of earthly occaſions and imployments, thy thoughts buſie in deviſing and acting meanes, in obſerving and improving opportunities, thy hand buſie in endeavouring to the utmoſt of thy power and skil to accompliſh theſe, either ſinful, or at the beſt earthly

earthly conveniences thou mindeſt theſe ſo much; the other was wholly out of thy mind; out of thy own mouth ſhalt thou be condemned, ſo ſhal thy judgment be thou heedleſs ſinful creature, thou haſt decided the matter, *they that forget God ſhal be turned to Hell.* Pſal. 9. 17 *They who mind earthly things their end is damnation*, Phil. 3. 21. God in mercy wil not mind thee, he wil not mind the prayers thou makeſt, he wil not mind thy complaints, thy neceſſities thou preſenteſt before him.

Anſw. Thus generally: For a particular anſwer I ſhal do two things.

1. *Shew who thoſe be that make this ſhift.*
2. *How this aggravates their ſin.*

1. *Who thoſe be that make this excuſe*, that each man may take his portion, that thoſe may not be burdened by miſtakes who deſire to burden themſelves, that we may not bruiſe the broken in ſpirit. There be two ſorts of forgetful perſons.

Firſt, *ſuch who in the ſence of their own feebleneß and brickleneß of memory are not able to keep the wholſom truths, thoſe heavenly treaſures which many times are commended to their care & obſervance*, but thoſe precious promiſes, precious comforts & directions, they ſlip away out of their weak memories like pure liquor out of a leaking veſſel, which makes them ſit down in ſilence, and their hearts ſink in diſcouragement loaded with the loathſomneſs and greatneſs of the evil, that they cannot tel how to bear it, nor yet to bear up their hearts under the weight of it, they conceive it ſo hainous, ſo dangerous a ſin; that which we cannot retain ſay they, how ſhal we have the uſe of it, how ſhal we anſwer the loſs of ſuch glorious truths, and the very weight of the evil ſhakes their very hopes many times. And you ſhal ever obſerve the favour the Lord ſhews to ſuch weak ones and the work of his grace in them, that though through the ſcantneſs and narrowneſs of their memories, they

they are not able to keep things in their order & to make report of them; yet ſo much as they have preſent uſe for they wil have that at hand. and ſuch truths which they ſhal have need of for after times they are never generally call'd to the practice of them, but they are call'd to their minds, Gods ſpirit brings them to remembrance *their hearts by faith received them and hold them* Mat. 13. 23. but the narrowneſs of their memory was like a houſe that had but ſcant roomes, kept them in a lumber together, but there they were, and therefore the ſpirit brings them forth. *John* 14. 26. *The comforter ſhall bring all things to your remembrance*, Theſe are not the perſons we now ſpeak unto, for they lighten and leſſen their evil by this meanes, theſe find it heavie and load their hearts with Godly ſorrow for it.

2. There is therefore another ſort, *whoſe wound of forgetfulneſs lyes not in the weakneſs of their memories, or ſcantneſs of abilities that they cannot retain the truths commended to them, and come within their charge, but ſuch who ſtuff their minds and memories ſo ful of earthly occaſions*, or attendance to ſome diſtemper that either they *keep out* or *crowd out* the rememberance of their duty and think becauſe it was not in their minds, therefore they have plea ſufficient if it be not in their practice, and thus their diſpoſition and ſpirit is worſe than their carriage and behavior, and this their excuſe it encreaſeth their ſin, in three things, or ads a three fold aggravation to it.

They give in undeniable evidence *that they do not only neglect the ſervice but that they have no love to it*; not only their endeavours are wanting but their hearts and faithfulneſs, are wanting alſo to the Lord and his work, love and faithfulneſs wil cauſe attendance and remembrance where ever it is. The man whoſe heart is endeared to the woman he loves, he dreams of her in the night, hath her in his eye & apprehenſion when he awakes, muſeth on her as he ſits at table, walks with her when I.

he travels and parles with her in each place where he comes. So it would be with thee, If thou remembrest little and makeſt that thy excuſe, its certain thou loveſt little, if thou mindeſt not, thou affecteſt not the Lord and his waies, *Pſal.* 119. 97. *Oh how I do love thy law, it is my meditation day and night* ſo the Saints Iſa. 26. 8. *The deſires of our hearts are towards thee, and the remembrance of thy name.* And therefore the Pſalmiſt again profeſſeth, *thy Commandements are ever with me.* The heart of the lover keeps company with the thing beloved. If thou mindeſt not to practice the duty its certain thou may eſt conclude thou never yet hadſt love to the Lord Jeſus and his ſervice.

2. This forgetfulneſs not minding that which is thy charge, *ſhewes thou never hadſt a high eſteem, never yet ſett'ſt a price upon the performance of the ways and will of God*, thou undervalueſt thy duties and lookeſt at them as things of little worth and therefore are out of ſight, and out of mind, refuſe things that are of mean account with us, we lay them by, caſt them into any blind corner, we judg them not worth the remembrance and therefore we beſtow not our memories upon them but if there be a pearl of price ſome ſpecial and rare jewel, each man cares where he laies it, and can eaſily find it and that in the dark. So it is when thou lookeſt at the Commands the Lord gives and the duties he requires as matters of no great conſequence, and therefore beſtoweſt not thy thoughts or remembrance about them, ſee how the prophet argues from this ground *Jer.* 2. 32. *Can a maid forget her ornaments, or a bride her attire, yet my people have forgotten me daies without number;* ſo where their eſteem is their memories are alſo. It's certain it's a baſe forgetful heart of the duties which are in daily practice and the diſcharge of his place, which ought to be his daily wear. A man ſhould *put on Chriſt*, his holineſs, meekneſs &c. *and adorn themſelves with a quiet and modeſt and peacable ſpirit.* yet

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these are not in his way nor his thoughts, It's certain thou carest not so much for Gods command as a frothy headed maid doth for a clout. Weigh then but in serious consideration, the wretchedness of thy pretence; shouldest thou hear a servant or a child excuse their idleness or disobedience to Master or Father on this manner, I hope you wil excuse my neglect, and pardon my disobedience, because I do not love your person, reverence or esteem your place or command, were not this to aggravate the evil no way to excuse it. Such is the sillines of this shift of thine, when thou wouldest make thy forgetfulness to lessen thy fault. Because thou dost not love the Lord nor reverence his holy law, this encreaseth the evil exceedingly.

3. *It argues a sensual sottish, Atheistical disposition of heart* to live without God and Christ, in our course yea to put off the apprehensions of Christians and men, these are joyned together *Ezek.* 23. 35. *Thou hast forgotten me and cast me behind thy back*, to live an outlaw upon earth, when we attend not, mind not a law by which wee live. Thy duty is plain which is required, the sin evident that is forbidden, thou neglectest the one and committest the other, and this is the ballom that heals and helps al; I did not once think of it. It was wholly out of thy mind, I did quite forget it; why then forget thou art a Christian, nay a man, forget there is a God, that there is a Heaven to reward thee a Hell to Torment thee, forget thou hast a soul to be saved or sins to be pardoned, or avoyded until thou feelest the plagues of them, which thou wilt never be able to forget nor yet to bear.

Shift, 6. Another Shift which keeps off the edg and power of a Conviction, *Is the deadly and destroying hazards they expect, and great extremities which they fear will unavoidably befal, if they should not dispense with some sins in such cases*: Hence it is their Arguments come on armed with such unanswerable Interrogations in their

apprehensions; Why? what would you have us do? *You little know the desperate streights unto which we are driven,* were you but in our places, we are perswaded you would not only pity us in what we have done, but would do the same things; Alas, would you have us begger our selves? undo our families? destroy our Liberties and Comforts? yea, hazard, nay lose our lives? herein we hope the Lord will allow us some dispensation or connivance: Thus they with one joynt consent, not only desired, but took it for granted they should also obtain their desire, which to them appeared so reasonable; *Luke*, 14. 18. the Guests began to excuse themselves; *One hath hired a Farm, and he must go and see it*; *Another a yoke of Oxen, and he must try them*; and therefore *I pray you have me excused*; *Another hath married a Wife, and he cannot come*, and therefore desires he may be excused, q. d. We conceive the case so equal and reasonable, we suppose we need not speak our selves, you will plead our excuse, which indeed pleads for it self: should not a man preserve his state, and therefore in a way of providence go visit his Farm? should he not attend his Calling? if he be called to follow the Plow, why should he not follow it?

Answ. For Answer, I shall shortly leave two or three Scriptures with thee: Is it not one Command of the Gospel, *That they that will live godly in Christ, must suffer persecution, and through many Tribulations we must enter into the Kingdom of Heaven*, 2 Tim. 3. 12. *He that will save his life shall lose it*, Matth. 16. 25. *He that loves Father or Mother more than me, is not worthy of me*, Matth. 10. 37. if thou art so far from yielding obedience to the Gospel, as to refuse the terms of it, canst thou be excused? To fear man more than God, to prefer thine own ease more than his Honor, canst thou be excusable? To attend the Comforts of this world with the loss of the peace of thy Conscience, to look

look after the preservation of thy life, and neglect the Salvation of thy soul; nor God, nor man, nor Angels, nor Devils, nor thine own Conscience will excuse thee.

The Seventh Shift and forgery whereby our Carnal Reason would abate and defeat the power of the Truth, and lessen the loathsomness of sin, is that which seems to them so reasonable, even to common sence, as that it admits no denial; and it's taken from THE HOLINESS AND SPIRITUALNESS OF THE LAW, unto which they are bound, and that overbearing strength of the body of sin, and original corruption, wherby they are wholly disenabled to the performance thereof; so that there is not only a difficulty, but even an impossibility to corrupt Nature, and to men in their Natural condition, to answer the exactness thereof; doth not the Text say that such *cannot cease from sin,* 2. Pet. 2. 14. *That which is born of the flesh, and comes from it, is flesh,* John, 3. 8, 9. Are not the words plain, *That the Prince of the Air rules in the hearts of the children of disobedience,* and that *he takes them captive at his will,* 2 Tim. 2. last. Nay, if the holy Apostle who had the Spirit of Grace, yet found his distempers bear up so hard, and make head against him, that they foiled him, and put him to the worse, and forced him to cry out as under captivity and thraldom, *I see another Law in my members carrying me captive; Oh wretched man, who shall deliver me,* Rom. 7. If he that had received the power of Grace against his sin, was yet so overborn, what can they be able to do that are yet in their natural condition (and have nothing but sin) as all the Sons of *Adam* are since the Fall? That as Mariners in a storm are forced by the rage of winds and weather to go whither they will carry them, not whither they should; men pity them for what they suffer, do not blame them for what they cannot do: So it is with the strength of distempers, which like a mighty stream, carry us uncon- *Shift 7.*

troulably to the commission of evil, and it's impossible for us to prevail against; alas, what can Nature do in such a case, if God wil not help? Is it equal that men be put upon impossibilities? or that they should be punished for that which cannot be avoided? *It's not in man to direct his own waies*, to subdue his own sins: we are nothing else but a lump of corruption, the Lord knows we do what we can, and we hope we shal not be condemned for what we cannot do.

Answ. I Answer, The Lord knows, and thy Conscience knows, and the world knows, thou speakest a horrible falsehood, or to use the Phrase of Scripture, *Thou lyest, and speakest not the Truth.* More particularly I answer Four things.

1. *Thou doest not what thou mayest and canst do.* The Lord hath left in thee the remainder of many natural abilities, hath lent thee the help of many common Gifts and Graces, which by Art and Education have grown to some ripeness, and thou hast found the strokes of his Spirit partly restraining of thee from evil, and constraining of thee to good; and thou neither hast, nor dost put forth actions and endeavors answerable in any measure. It was said of them, it's as true of thee, *Rom.* 1. 21. *When they knew God, they glorified him not as God.* The unprofitable Servant was not condemned so much because he had no Talent, but that when he had *received a Talent*, he idled away his time and Talent, *hid it in a napkin*, he traded not, gained not consequently, *Matth.* 25. 25. This is thy condition, thou art in his rank, thy sin the same, and thy sentence wil be the same; thou hast not one, but many Talents; hath not the Lord given thee a mind to conceive, and a memory to retain things? why canst not thou lay out these for the Lord and his Truth, as wel as to lavish out both in the pursuit of the world, and thine own lusts, and lying vanities? thou mayest read the Bible as wel as other vain Books, seek the communion of Saints, and thy legs would

would carry thee to them, as wel as to riotous company. Nay, thou art not only faulty in not doing what thou can'st, but even neglecting, yea opposing the practice of those Duties unto which thy judgment would carry thee, and Conscience constrain thee, *Rom.* 1. 18. thou holdest down the Truth in unrighteousness, when thy reason props it, thy Conscience provokes and calls, this thou shouldest, this thou oughtest to do, and yet thou neglectest it. Yea, let thine own Experience give in evidence in this behalf; thou lazyest away thy time in the waies of thy Calling, and the work of the Lord, reads not, meditates not, prayest not in private, recallest not the things heard, laborest not in thy place with meekness, but crooked carriages, peevish and froward speeches, rugged behaviors attend thee in thy dayly course: Answer me out of thine own heart; Would not so much money hire, such reward promised and performed, perswade thee to do such duties, or reform such sins? Would not the fear of some displeasure, at least the sharpness of some punishment, compel thee to reform outwardly; to find thy heart, and tongue, and mind, and force thee to pray, and read, and recal, make thee bite thy lip, and compose thy carriage, not to speak a cross word, or vent a passionate speech? Thou wretch, doth twenty pound, or a whipping post give thee any Grace, thou hadst therefore ability, which thou never didst improve as thou mightest.

Secondly, Be thy weakness what it will be, or inability, that is not the worst; but that which ads to the heap of the hainousness of thy evil, and the height of it, *Thou art not yet* WILLING *to be made* ABLE, to receive the grace which the Lord in the Gospel hath prepared and now tenders, and would give thee, wert thou but willing he should *Rev.* 22. 17. *Oh every one that will let him come to the waters*, for the Gospel doth not require that a man should beleeve by his own power, nor yet condemn him because he doth not, but that he will not

not encline his Ear, and ſuffer the power of the Truth to take place with him, and prevail with him for good. *Chriſt comes to his own*, and he comes with Grace and Life, *but they receive him not*, John, 1. 10, 11. yea, our Savior profeſſed it to them, *Ye will not come to me that you might have life*, John, 5. 40. *And light is come into the world, but men love darkneſs rather than light*, John, 3. 19. men love their diſtempers, hug and harbor their luſts, they are weary of the Word that would reveal and remove their corruptions, *Rom.* 8. 7. *The wiſdom of the fleſh is enmity againſt God, it is not ſubject to the Law, nor can be*: It hath not any Spiritual good, it will not bear the power of the Truth that would pluck away our corruptions, and take place in us Do not plead ſo much therefore thou art not able, but go to the bottom, thou wouldeſt not be made able thou would'ſt have thy proud heart, and not be made humble; thou wouldſt have thy looſe heart, and not be purged: when thou art in Hell, and art tormented with theſe, and for theſe, know thou haſt thy will, and therefore why doſt thou complain?

Nay, it is thy diſpoſition to withdraw thy ſelf from thoſe means, and not to give attendance, and leave thy ſelf under the ſtroke of the Word that would take away thy unwillingneſs, *John*, 3. 20. *He that doth evil, hates the Light, and comes not to the Light, he went away ſorrowful*, Matth. 19. 22. *And after that time, many of his Diſciples went away from him, and walked no more with him*, becauſe his words were ſpiritual and piercing, which they could neither hear nor bear.

Not attending for redreſs and help againſt the frowardneſs and perverſneſs of thy heart, it's a juſt and righteous thing with God to ſtake thee down under all thoſe diſtempers, that thou mayeſt be deluded with them, hardened in them, and damned for ever for them, and thou haſt no more than thou haſt righteouſly deſerved, 2 *Theſſ.* 2. 10, 11. *Becauſe they did not entertain the*

Truth

Truth in the love of it, therefore he gave them up to the activity of Error, that they might beleeve lyes; and it's the beſt Reaſon that ever yet appeared to my apprehenſion, why the Woman who in Reaſon could not but know the Serpent could not ſpeak, yet would and did talk with it: But ſhe had begun before not to love the Truth, being ſet *to till the Garden, and to keep it*, Gen. 2. that is, to keep the wild beaſts out of it; ſhe did not ſo, therefore God gave her up to be deluded by the Serpent: the like may be ſaid of *Balaams* conference with his Aſs; in reaſon he ſhould have fled from his Aſs, not have fallen in conference with him; but when men delight not to *have God in knowledg*, no marvel that he delivers them up *to a reprobate ſence*, Rom. 1. *vers* 28

What ever difficulty and impoſſibility attends thy weakneſs, thou art the cauſe of it, and therefore muſt bear al the evil that is a conſequent of it. The Debtor that hath borrowed a Sum of money, at the day of payment, if he ſhal return this Anſwer, That the money he borrowed he hath drunk away, whored or played it away; ſo that having ſpent his Stock, it's now impoſſible he ſhould ſatisfie his Creditor. Doth he not deſerve to be puniſhed, not only for his not payment, but for his prodigality which brought that upon him? 3.

The Eight Cavil, whereby our carnal hearts would ſhift off the Authority and evidence of the Truth, as that it ſhal not be able to ſet down the Conſcience by an overpowring Conviction, is, *That the ſins themſelves are* SLIGHT, *of ſmal conſequence, not worthy any ſuch ſerious conſideration, much leſs any trouble of heart, that ſhould drive a man to a ſtand, and cauſe him to ſit down in ſilence and ſorrow, as under juſt condemnation*: Alas, they were but ſome ſudden words, and they were gone and paſt, and if there were no worſe I wis, the world were at a good paſs; or they were but the preſent and inward ſtirrings of the heart, and the *Shift* 8.

flaſhy thoughts of my mind, no body knew but my ſelf, neither did nor could they hurt any body but my ſelf, and are not thoughts free? Or laſtly, were it a failing in practice, it was but in a petty thing, a very trifle not worth the while to ſpend time to take notice of it; ſome windy words, flaſhy and ſudden thoughts, petty failings, and they are ſo far from troubling the heart, as that they touch it not; ſo far from ſitting down convinced of the evil of theſe, as might break the heart, as that they ſee no weight, nor juſt cauſe at al to burden it, they go away as *Sampſon* with the Gates of *Gaza*, and felt them not.

Anſw. We ſhal therefore take the Severals into ſpecial conſideration, and ſee what hainouſneſs there is in theſe ſins, when they are weighed in the Ballance of the Sanctuary: And we ſhal begin with *Words*, and examine what is the weight of the evil that is in them; and that wil appear in many Particulars.

1. *Look at them in their own Nature abſolutely, thy words have ſuch weight that they are able to ſink thy ſoul into the bottomleſs pit*, and to paſs ſentence of life and death upon thee; for ſo our Savior, *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned*, Matth. 12. 37. This is one part of the Indicement upon which the Judgment is exeeuted at the great day by our Savior, *When he ſhall come with ten thouſand thouſands Miniſtring unto him; to execute Judgment upon all, and to convince all that are ungodly amongſt them, of all their ungodly deeds, and of all their hard ſpeeches, which they have ſpoken againſt him*, Jude, 14. 15. Thoſe harſh Expreſſions, the unkind language, curriſh, rugged, and cutting Speeches, whereby they would daunt and kil the hearts of the Saints; the ſecret ſcorns, and contempts, and reproaches, whereby they have toſſed the names of the Saints in their Meetings, Merriments, and upon their Ale-benches; happily there is no man beſides thy mates that hears

hears thee, no witneſs can accuſe thee, no Judg that can paſs Sentence: The Lord Jeſus he comes for this end, and thou art the man, and thy ſpeeches are the matter of thy Inditement; of theſe he wil convince thee, and for theſe execute Judgment upon thee at that great day, he wil make thee ſit down in ſilence, he wil ſtop that wicked mouth of thine, thou ſhalt not have a word to ſpeak for thy ſelf then: this is the Charge that the Lord puts in againſt ſuch wretched Hypocrites, who think to carry al things covertly and cunningly that no man may lay hold of them; the Lord puls them out by the pole, *Pſal.* 50. 19. *Thou giveſt thy mouth to evil, and thy tongue frameth deceit*: It is his Trade, his lips are the forge of falſ-hood, his mouth is as it were the mint of lying reproaches, of back-biting, he ſits at it, keeps his ſhop, it's the ſale and ware that is vented upon al occaſions, when his Companions, as his Chapmen, come to buy: So the Text, *Thou ſateſt and ſpakeſt againſt thine own mother's ſon, &c. theſe things thou haſt done*, the Lord keeps theſe words upon Record, and ſets them in order at the day of Judgment, *Oh conſider this*, you do not now conſider, the Lord doth, *and he will tear you in pieces*, as you have torn the names of his Servants by your taunts and reproaches; and in truth it's no marvel, for thy language and cuſtomary ſpeech gives a taſt of the temper of thy ſoul and ſpiritual condition, and is a ſad evidence of thy corrupt and graceleſs eſtate, *James* 1. 16. *If any ſeem to be Religious, and bridleth not his tongue, the Religion of that man is vain*; his language looſe and froathy, his words peeviſh and frampful, froward and ſcornful, the Religion of that man is not worth a ruſh, his prayers are vain, his hearing vain, his profeſſion he wil never do good with it, never receive good or benefit from it: As we ſay of Money, the ſound of it ſhews whether it be pure or baſe, true or counterfeit, it ſounds like Braſs or Copper, it's certainly counterfeit, it hath not the ſound of ſilver, or as

we ſay of Bels, the ring of them diſcovers whether they be of baſe matter, or of right bel-metal; ſo here, a mans ſpeech is the diſcoverer of a mans Spirit. *If his heart be the Inditer of a good matter, the tongue will be as the pen of a ready Writer*, Pſal. 45. 1. Thoſe words that come from Grace in the ſpeaker, wil adminiſter Grace to the hearers; empty words do ſhew an empty heart. Thou art one of thoſe, and thy ſpeech bewraies thee, ſaid they to *Peter*: A jeering and ſcoffing tongue is a note of an Iſmaelite; by that *Iſmael* was diſcovered to be of the fleſh, *Gal.* 4. In a word, as a ſtinking breath argues a corrupt Stomach and rotten Lungs; ſo it is with baſe and vain language, it argues a corrupt and rotten heart: As light therefore as thou conceiveſt theſe vain and windy words of thine, thou wilt one day find the load of them ſo heavy, that they wil be like a Mill-ſtone to ſink thee down into irrecoverable deſtruction, ſo that thy life and death lies in thy words as little as thou makeſt of them.

Look at them with reſpect to OTHERS, caſt them into the Ballance of Compariſon and Conſideration, with the evil of others, and thereby the greatneſs of their evil wil more evidently appear: I anſwer therfore in the ſecond place, The evil of thy words is in ſome regard, I ſay, *in ſome regard*, worſe than the evil of thy heart; though that be the Store-houſe and Treaſury of noyſom diſtempers, and the Ware-houſe which furniſheth a mans whol courſe, yet corrupt language ads a deeper dye, and makes thoſe evils of the heart more loathſom: As there is more ſtore of Commodities in the Ware-houſe, yet the falſe light of the Shop makes them ſo much the worſe, becauſe it makes them not appear as they are; words darkens much of the Truth that is in the heart, which would make againſt ſin, and covers and colers over that which is evil, that it might not appear to be ſuch, that the heart purpoſeth and concludes certainly it wil have it, becauſe it likes it: yet could a man.

man but hear the privy Verdict which knowledg and conſcience gives, 1. He ſhould ſee them conſenting to the Truth: 2. Condemning the wil of ſin. Reaſon tels the heart, this is the way and the will of God, and you ſhould not reject it; this is your Duty, and Gods Command, you periſh for it if you do oppoſe; here Truth appears as wel as diſtempers. But when the Cauſe comes to be ſcanned and pleaded outwardly by words, the tongue hides the verdict of knowledg and conſcience, ſuffers not their teſtimony, or the Truth once to come to light. But the corruption that the heart would have, it pleads for it under the color and pretence of that which is Lawful and allowable; So much light and knowledg as would diſcover the ſin that is ſuppreſſed. The evil that was there ſuppreſſed, that is by color of cunning and falſe words, varniſhed over, and pleaded for under pretence of that which is good and Lawful. So that here is a double evil more in our words than in our hearts.

1. A Silencing of the Truth, when the teſtimony of Judgment and Conſcience muſt not come to light.

2. Coloring of the loathſomneſs of ſin that it might not appear like it ſelf, by the paint and varniſh of lying words. Thus ſome tranſlate that of *James*, and though it be not the ful meaning, yet I ſee not but it is part of the meaning; *The tongue is a world of evil*, James, 3. 6. *is an ornament of evil*, when lying language puts fair colors and pretences upon foul and unlawful practices. So the paint of words hides the foul viſage of ſin. Thus you ſhal obſerve in the Scribes and Phariſees, *Acts*, 4. 16, 17. *It's manifeſt to all, and cannot be denied; yet that it ſpread no further, let us ſtreightly threaten them that they ſpeak no more in this name.* If their Conſciences might have been heard to ſpeak, they would have teſtefied that the wonder is great, and argues the Finger of God, and the worth of the men, and that it ſhould be publiſhed, and God honored;

nored; but their tongue turnes it another way, this man is but an Impoſtor, his name muſt not be had in regard, his perſon in reſpect, ſo it was with them they would have forced the blind man to have ſpoken againſt our Savior *John* 9. 24. *This man is a ſinner give Glory to God,* and ſo endeavored to have him deny the truth of the miracle, which in their own hearts they did undoubtedly acknowledge; ſo it was with the falſe witneſſes packed by *Jezabel*, let Conſcience be examined and ſuffered to give in evidence and you ſee the truth, Did *Nabal blaſpheme God and the King?* no, is he *worthy to dy*? no, Is it not treachery for any to plot and pretend this? It is ſo, ſaies Conſcience there is no truth at all but treacherie; but their falſe tongues hide the truth, and put an appearance of truth upon that which is falſe.

2. *Somtimes a man out of an ignorant cuſtom or neglect holds forth more evil in his words, than he either conceives or attends in his own apprehenſion*, this is uſual amongſt Children converſing with naughty and leud company, they ſpeak the evil words they hear frequently with their mates when they know not what they ſpeak, or what the words imply that they ſpeak. It may poſſibly be conceived that many of thoſe children who cryed to *Eliſha come down thou bald pate*, 2 *Kings* 2. 23. ſpake what was commonly ſaid amongſt their Parents, not knowing the evil of the words they ſpake.

3. *All the while the evil is Confined and concealed in the cloſet of the heart it's not dangerous, nor yet infectious to any, but only to the ſoul of the party that harbours it.* But when the wickedneſs of the heart walks abroad in our words, and communication it conveyes a taint and pollution with it; And herein lyes a greater evil: in our words than in our hearts in point of infection, the heart is like a dunghil of noyſom abominations, but our ſpeech and words let out the ſteem of it, which is able to annoy al that are in preſence or paſs

paſs by with the ſtench of it.

Compare the evil of our words with our practice alſo, & it wil appear that in many particulars the ſcales wil be caſt this way, and the loothſomneſs of the evil wil ly here. 3.

Our words are as it were the panders and provokers, more univerſally to al kinds of evil than our practice can be; There be many ſins that come not within the compaſs of our practice as errours, falſe opinions, and thoſe that do they come not within our power or poſſibility for the while. But there is no error ſo groſs, no deluſion ſo loathſom but our ſpeech can vent and broach it. No practice ſo vile but by our words and communication we can preſent it together with al the occaſion to the heart to draw forth thoſe ſinful inclinations there, to linger after and to ſeek for opportunity to commit it 1 *Cor.* 15. 33. *Evil words corrupt good manners* and the Apoſtle ſpecifies none but implies a taint and pollution of al, the ſting of the Serpent we know ſpreads over the whol body, taints al the blood at an inſtant, ſo there is the *poyſon of Aſps that is under the lips of the ungodly*, So the Apoſtle James 3. 6. *the tongue amongſt the members defiles the whol body*, Conference and Communication affects the whol man, ſtirs up the heart to effect, the head to plot, the eye to look, the hand to work &c. Speech drives the chollerick man into a paſſion the melancholick man into diſcontent, the looſe and vain perſon to be tranſported with his luſts, and uncleanneſs. Therfore the ſame Apoſtle compares it to a fire verſ. 5. *Behold how great a matter a little fire kindleth* a ſpark of fire ſets a whol houſe a whol town on a flame, before one be aware. 1.

As words taint more univerſally *ſo they are of greater force and prevail more powerfully draw more effectually to the commiſſion of evil*, the ſin is committed and the commiſſion leaves a ſcandalous example behind it, and that as it were paſſively and in ſilence preſents itſelf 2.

to

to the memory of him that attends it. but our words *do not paſſively preſent a thing to the view of another, but awaken him and work upon*, and actively, and prevailingly cal out any inclination to an evil, and that with inſtance and overbearing importunity. Examples only offer the bait if the heart wil nibble and take it but words & perſwaſions take hold upon a man, and wil have no nay before they obtain their intent, ſo the Adulterous woman *Prov.* 7. 21. *with much fair ſpeech ſhe cauſed him to yield, with the flattering of her lips ſhe forced him*, ſo Judg. 16. 16. *Dalilah* layd ſiege and made battery at the heart of *Sampſon*, at laſt wearied him out and wrought him to her own wil and his ruine, an evil example is like the preſenting of an army before a place and ſummoning of it, but ſpech is like a conſtant beleaguring of a City which wil force it to ſurrender and therefore I have ever judged it more dangerous to live with a perſon of an il language than of an evil life, becauſe a mans practice wil be but ſeldom and occaſional and mainly an enticement to ſome one kind of evil, but ſpeech purſues a man with variety of enticements words are arrowes, and he that ſhoots a whol quiver wil hardly miſs but wound with ſome or other at the laſt.

3. *The evil of the tongue is a kind of reſtleß unweariable untameable wickedneß*, the practice of ſin is ſuch that ſomtimes a mans years permit not the purſuit of it, or the time ſuits not, or the place fits not, or a mans ability and ſtrength makes unapt and wholly unable to take it up, ſo nature deſires eaſe and reſt, and the commiſſion of ſin is at an end, the Thief muſt leave his trade of robbing, the Drunkard his company, the Adulterer his luſts, when age and ſickneſs comes in upon him and their able ſtrength is now ſpent. But the evil of the tongue begins with a man in his tender years, when the child knowes not the miſtery of ſin nor yet hath ability to practice it, yet he can prate and talk of it. this

grows

grows up with him to his riper years, and when his ſtrength and nature decayes and a man grows towards his grave yet the evil of his tongue grows lively and active; and when a wretch is able to do nothing yet then is he able to read lectures of villany, and wickedneſs which he hath learned in his life and practiced in the leudneſs of his carriage from his youth. As it is with old Huntſmen when their legs fail that they cannot follow the game, yet they wil ſit and hear the cry and lewr after the hounds, when they can do little elſe. So here, This I take to be the meaning of that of *James* which exerciſeth the apprehenſions of interpreters, and its mervailous hard to find the ful mind of God therin, *James.* 3. 6. *It ſets on fire the whol courſe of nature and it ſelf is ſet on fire of Hel. i. e.* by the helliſh deluſions and temptations of Satan.

Two things I ſuppoſe are eſpecially implied in the text.

1. The violence and untameableneſs of this evil cannot be ſtopped, it carries al before it; not onely propounds a temptation unto evil, but counſels, yea commands; if not that, entreats; if that take not place, purſues al theſe, perſeveres to importune, til the importunity kindles in the heart like a mighty flame which cannot be quenched. So when *Demetrius* had preſſed his companions with ſuch prevailing arguments of profit Sirs, you know that by this trade we have our liveing preſently they were al upon a flame, and the voyce prevayled by the ſpace of two hours, *Great is Diana of the Epheſians. Acts.* 19. 28. when they heard thoſe ſayings ſo they were kindled and carried away with *Herods* ſpeech, *the voyce of God, and not of man Acts.* 12. 22.

2. This untameable evil of the tongue hath not his dates and periods, his ſpring and fal as it were, *but ſets on fire the whol courſe of nature, i. e.* grows up with us from our beginnings, and goes along with us in our daily

courſe until we ly down in our graves. When children can know nothing nor learn to do nothing, yet they wil eaſily take in naughty words and tattle them when they know not what they talk. In a word this is the ful meaning, ſo near as I can gueſs, whereas the feebleneſs of our childhood unfits us for the knowing and practicing of ſome evil, our riper years frees us from ſome, as childiſh ſports and vanities, decrepit age utterly diſenables us to moſt, the untameable evil of our tongues, ſends in a veyn and currant of wickedneſs, through our whol courſe, the folly and feebleneſs of our child-hood unfits us not for this, or our riper years frees us not, but ſuch count it as ſuitable to their condition, our decrepit age hinders us not, but the vanity of the tongue caſts a venom through al, nor is a man wearied with ſuch wickedneſs as that he craves end or eaſe, but is as freſh at night as he was in the morning, in his youth as he was in his childhood, in his decaying age as he was in his riper yeers. This helliſh fire finds fewel and matter to nouriſh it in a mans whol courſe, therefore it's ſayd *it's ſet on fire of Hell.* Becauſe our natures are eaſily tainted with this poyſon and takes it in almoſt unawares, you cannot keep children from learning the language eſpecially thats nought which they hear, nor can you force them to leave it or forget it, they grow up to ripenes and readineſs in it without either care or pains, *Joſeph* ſwears, the Court oath, and the children ſpeak half Aſhdod and half Hebrew.

4. That thou mayeſt ſee how far thou art deceived in ſlighting the evil of thy words, *know if there be any evil in the world it is in manner and meaſure in them* James 3. 6. *the tongue is a world of evil,* an Univerſity, an Univerſality of al wickedneſs in it, and its an Ornament of al evil beſides, (the word wil carry both, and I would include both) what ever evil is on earth amongſt men, in Hell amongſt Devils and the damned, what ever wickedneſs the manners of al Countries have invented

the

the Condition of al men have practiſed, or the hearts and heads of men contrived the tongue ſhares in al these. It's the chief ſecretary to al eſtates of ſin and ſinners, the Interpreter of mens minds & Tranſlator of theſe evils betwixt man and man. In a word, what ever evil is in the heart or mind of a mans ſelf, the tongue hath vented it, what ſoever hath been done by others, ſeen or obſerved, the tongue hath related, reported it. It's that which wil cover al the foulneſs, excuſe or leſſen the loathſomneſs of the moſt vile evils, hath varniſhed and decked over the moſt deteſtable practices with ſome pretences of liberty or indifferency hath been the Lawyer which hath undertook to plead the caſes of the vileſt waies of evil that ever were.

Having ſeen the vileneſs of ſinful words; *Now let us proceed to conſider of our* THOUGHTS, *the firſt ſtirrings of the diſtempers of our hearts that ſuddenly and preſently vaniſh away, men imagine there cannot be ſuch evil in them, nor are they to charge themſelves ſo deeply for them as Miniſters would bear them in hand.* No man ſay they can ſee or know the thoughts of our hearts, & therfore they cannot be offenſive or ſcandalous to any and therefore its not poſſible they ſhould be diſcouraged from doing any good they deſire or intend, or provoked to the practice of any evil that may be dangerous to themſelves or diſhonourable to the Lord. beſides they appear not ſo ſoon to our apprehenſions but they paſs away in an inſtant, and are as though they had never been, and what great evil is in the, and why ſhould the ſoul be ſo deeply affected with them and the ſinner be forced to feel ſo great ſorrow for them? this is to make them worſe than they are, and our ſelves more miſerable than we ſhould be. 2.

The evil of thy thoughts and ſtirrings of the diſtempers of thy heart are hidden and ſpiritual, and they paſs away before thou canſt perceive them, much leſs judg of them aright, but didſt thou but ſee them as they *Anſw.*

are, and upon thorough ſearch couldſt truly find out the bottom of that baſeneſs and filth that is there, they would appear exceeding loathſom and hainous to thine own apprehenſion, as he ſaid, *the ſin of the ſoul, is the ſoul of ſin.* The ſin of the body, is the body and carkaſs of corruption; that is, in the ſinful motions of the ſoul, of the mind and heart, there is the life, poyſon, and power of corruption, putting forth it ſelf in the utmoſt activity of the venom and malignity of it. The Actions of the Body are tainted with the pollution of ſin by conſent, as the diſtempers of the mind and heart appear in them, and are acted by them; the body is as it were an acceſſary in the evil and wickedneſs; the mind is the principal, that contrives all, uſeth only the body as an Inſtrument to vent its own venom and wickedneſs by.

More eſpecially ſee the hainouſneſs of the evil of thy Thoughts and Heart, in the Particulars following.

I. First, *In regard of God. The ſinful poyſon of thy thoughts, doth eſtrange thee from God, carry thee in profeſſed oppoſition againſt him; ſo that the ſinner comes by this means to reſiſt the Almighty, as it were to his very face.*

Let me open both theſe in a few words.

1. *Thy inordinate thoughts takes thee off from yielding attendance to the Lord, that thou falleſt off from him, and the guidance of his wiſdom in the Rule, before thou falleſt into any ſin:* Here came in the firſt breach between God and the ſoul, and by this the breach is continued and encreaſed dayly in our departings from him. *This I know* (ſaith the wiſe man) *that God made man right, but he ſought out many inventions,* or *findings,* Eccleſ. 7. laſt. He was made for God, and ſhould have eyed him directly, and kept himſelf under the operative diſpenſation of his ſpiritual Government, in which he would not have been a wanting to him, but he would

would have carried him to his end, and kept him ſo in happineſs, that is, carried him to himſelf, and kept him with himſelf for ever. *But he found out findings*; ſo the words. When he ſhould have looked to the wil of God as the Compaſs only appointed to ſtere his courſe by, he ſhould have looked to the Law which the Lord had found out as the line and level of his life, which would not have failed to have led him to his Duty, and quickened him in it. He was not content with the Rule and way that God had found out, but he finds out an Invention out of the vanity of his mutable mind, locks to that, and is wholly led aſide by that from the Lord. So that when he ſhould go from Rule to Rule, for the guidance of his dayly courſe, he goes from one vanity to another, from one vain thought to another, from one device to another; as they ſaid, *let us deviſe Devices*. As in a wel ordered Army, break the Rank in one place, and ye bring ruin and confuſion upon the whol: Here was the right order in which we were made, and we ſhould have kept Rank and File; the mind and judgment ſhould only have attended God; the Will attend our Judgment, the Affections wait on the Will, the Actions iſſue as the execution of al. Here Satan routed *Adam*, brake this Rank upon the firſt onſet, takes off the Mind from attending the Covenant, Command, and Direction of the Lord, *The day thou eateſt thereof, thou ſhalt ſurely die*, and liſtens to the deluſions and forgery of Satan, *Ye ſhall not die at all*; and ſo fals into the commiſſion of the ſin, which brought condemnation upon him and his whol poſterity; and as the breach came in thus between God and the ſoul, ſo it's dayly made greater by this means. As a man once having miſſed his way, the further he wanders, the further he goes from the right way. Such is the ravelling of our own imaginations, we loſe our ſelves the longer we continue in them. After we are overborn with the hurry of our thoughts, we are at a loſs with our ſelves, forget God, his

his Promiſes, our Directions and Comforts, cannot tel where to find our hearts. This the Apoſtle gives as the fountain and firſt cauſe of thoſe overflowing evils, and fearful back-ſlidings from God, *Epheſ.* 4. 17. *The Gentiles walk in the vanity of their minds, and ſo become ſtrangers from the life of God.* Thus *David* by the ſinful devices of his own mind departs ſo far from God, that he cannot find any evidence of his Love, or ſence and feeling of his favor; he plots the commiſſion of the ſin, then the covering of it, therefore ſends for *Uriah*, would have ſent him to his houſe; when that took not, but reſolves the contrary, then he plots his drunkenneſs that he might forget his reſolution; when that ſucceeds not, he ſends him back to the Army, and delivered him up to the hand of the Enemy in the iſſue. So by inordinate attendance to unruly thoughts, the ſinner is taken aſide ſo ſtrangely from the Lord, and ſo overwhelmed with the guilt and pollution of ſin, that partly he dare not, and many times is ſo bewildred and eſtranged, that he knows not how to recover himſelf, and come home to God.

2. *The evil of our thoughts carries the ſoul in profeſſed oppoſition againſt God*; for it is by the Spiritual Operations and Actions of our minds that we meet with the Lord, and have a kind of intercourſe with the Almighty, who is a Spirit. For al outward things are for the body, the body for the ſoul, the ſoul is nextly for God, and therefore meets as really with him in the Actions of Underſtanding, as the Eye meets with the Light in Seeing; which no other Creature can do, nor no action of a bodily Creature doth. Our Sences in their ſinful and inordinate ſwervings, when they become means and in-lets of evil from their objects, they meet with the Creature firſtly, and there make the jar: It's the beauty of the Object that ſtirs up to luſt by the Eye, the daintineſs of the Diet that provokes to intemperance by the taſt, the harſh and unkind language that provokes

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to wrath and impatience by the Ear: But the Mind and Underſtanding toucheth the Lord directly, meets with his Rule, and with God acting in the way of his Government there, and when it goes off from the Rule as before, and attends its own vanity and folly, it juſtles with the Almighty, ſtands in open defyance and reſiſtance againſt him. This alſo appeared in *Adams* ſin out of the folly of his own deluded thoughts, he would have unthroned the Almighty, and hoped by Satans Counſels to ſet himſelf in the room of God: *Ye ſhall be as gods, knowing good and evil*, Gen. 3. and he ſaw it to be good to get knowledg, and ſo purchaſe a Deity to himſelf, and ſo put it to tryal: thus the wicked openly profeſs, *They ſay to the Almighty, depart from us, we deſire not the knowledg of thy waies*, Job, 21. when they deſire not to have the wiſdom of God rule in their minds, but ſet up their own fooliſh imaginations, they ſay then to God, depart from us; they ſhake off the Authority of the Truth, and with that the Soveraignty of the Lord himſelf and his Government: Hence the Apoſtle, *Colloſ.* 1. 21. *They were Enemies*, and where lay that enmity? *in their minds*, in their *thoughts, in their Diſcourſe*, in the exerciſe of the largeſt act of their Underſtandings, wherein the uſe of the whol faculty appears, and this enmity appears in the fruit of it, which wil undoubtedly follow, namely, *evil works*. Hence *Rom.* 8. 7. the wiſdom of the fleſh is ſaid to be enmity againſt God; not an enemy to him that would ſomtimes crois and oppoſe him, but *Enmity*, the whol being and working of it is carried in conſtant oppoſition againſt the Law. And upon this ground it is when the Apoſtle *Peter* would ſhew *Simon Magus* the hainouſneſs of his ſin, he ſtaies not in the outward expreſſion, but cals him directly to conſider the thoughts of his heart, where that blaſphemous language was nimted, and from whence it proceeded. When *Simon* ſaw that by laying on of the hands of the Apoſtles, the holy Ghoſt

Ghoſt was given, he perceived how he might get a booty, and therefore he fel to bargain, tries the Market, what ſhal I give? &c. The Apoſtle carried with a zealous indignation againſt ſo vile a demand, which caſt ſo much contempt and contumely upon the holy Spirit, and the gift thereof, anſwers with a holy diſdain, and denounceth a Curſe. *Thy money periſh with thee*, q. d. thou art in a periſhing condition, and this money of thine which thou conceiveſt wil further thy proceedings, wil periſh alſo; yet he ads a caution for his recovery: *Oh pray, if it be poſſible, that the thought of thy heart may be forgiven*, Acts, 8. 22, 23. q. d. Thy ſin is ſo hainous, ſo execrable, ſo deteſtable, it's almoſt paſt al poſſibility of pardon, it's not in the tongue which uttered the word, nor in the hand which offered the money, nor yet ſo much in thine eye that ſaw the work done, for all theſe met not ſo directly, ſo immediately with the Lord. The words were propounded to the Apoſtles, the money ſhould have been payed to them; but Oh, it was the helliſh villany of his mind and apprehenſion which did ſo baſely eſteem of the gifts of Gods Spirit, as if they might be valued or purchaſed with money. He did ſo conceive, as if the holy Spirit of Grace ſhould Lackey after his luſts, and be at the beck and command of ſuch a proud rebellious wretch, as that it ſhould be diſpoſed and diſpenſed according to his will and humor. This was in his mind and thought, and this made it ſo hainous an evil, that the Apoſtle put it to a may be, *if it be poſſible*; ſo that the helliſh evil of our imaginations, and curſed contrivements of our thoughts, may put a man almoſt beyond poſſibility of pardon: So in the ſin againſt the holy Ghoſt, it's ſaid, our Savior *ſaw their thoughts*, Mat. 12. ver. 25. thoſe gave in evidence of the direfulneſs and inconceivable hainouſneſs of thoſe contumelious ſpeeches againſt our Savior, when they ſaid, *He caſteth out Devils by Belzebub the Prince of Devils*; It is not ſaid he heard their words, though blaſphemous, but

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he ſaw their thoughts, they iſſued out of their apprehenſions, their thoughts being calm and quiet, it was not ſome baſe pang or paſſion; but when they had no provocation, their own thoughts carried them againſt the evidence of all Truth, meerly out of the venom of their own hearts. This was unpardonable blaſphemy; and in truth there is no Creature but a reaſonable Creature that can cloſe not with the Creature only, but with God in his Rule, that can ſin, nor is there any ſin properly but where the mind and heart is an Ingredient in it. So the raviſhed Maid, though her body was abuſed, yet her perſon was not charged as guilty of ſin, nor ſhe polluted therewith, becauſe her judgment was not there aſſenting, nor her heart yielding thereunto.

Look at thoughts in regard of al the other evils of our lives which are acted, and appear in our dayly courſe, we may thence come to take a gueſs at the greatneſs of the evil of our thoughts, *for it will appear they are the cauſes of all other evils, and therefore it cannot but be concluded there is more and worſe evil in them than in all the reſt.* A mans imaginations are the forge of villany, where it's al framed, the Ware-houſe of wickedneſs, the Magazine of al miſchief and iniquity, whence the ſinner is furniſhed to the commiſſion of al evil, in his ordinary courſe; the Sea of abominations, which overflows into al the Senſes, and they are polluted into all the parts of the body, and they are defiled and carried aſide with many noyſom corruptions, *Matth.* 15. 19. *Out of the heart comes murders, adulteries, thefts*; there is the neſt where al theſe noyſom vermine are bred, *Matth.* 12. 34. *Out of the abundance of the heart the tongue ſpeaks*, and the hand works: If there be pride and ſnappiſhneſs in a mans ſpeech, ſtubbornneſs in a courſe, covetouſneſs in a mans Converſation, there is abundance of al theſe, and more than theſe within. The Imagination of our mind is the great Wheel that carries al with it; That loathſom and execrable wickedneſs, 2.

worſe than which the Sun never ſaw, the Earth never bore (that unpardonable ſin excepted) the killing of the Lord Jeſus the Lord of Life, the ſeed of it was, *a thought caſt by Satan into the heart of* Judas, *John*, 13. 3. it was warmed with a covetous diſpoſition, and ſo brought forth that hideous treachery, the betraying of the Lord Jeſus.

If blaſphemy be evil in the tongue that utters it, is it not worſe in the heart that indites it? Wickedneſs in our actions and ſpeeches, are but the brats and brood of our minds and hearts, there they were conceived and faſhioned in al the parts and proportions of wickedneſs as in the womb, a mans practice doth but like the Midwife, bring them into the world, into open view, it makes the evil appear, but evil in the very hainouſneſs was there before: Nay, the Mind hath not a hand in the plotting only of al theſe evils, but it puts forth a ſpecial power in the execution of the works, which otherwiſe would be at a ſtand. The mind doth not only conceive, but it travels for deliverance, and brings it forth into action; that is the meaning of the place which carries both depth of difficulty and excellency in it, *Iſai.* 5.18. *There is a Generation which draw iniquity with cords of vanity, and ſin as it were with Cart-ropes.* We wil open two things here.

1. What theſe Cords and Cart-ropes are.
2. How they draw.

Firſt, Cords are, Counſels, falſe pleas, forged and plauſible pretences, which are ordered and contrived as though they were twiſted together as a Cord, ſtrongly to perſwade and prevail, and they are *Cords of vanity*, which the vanity and miſguided apprehenſion of carnal reaſon hath twiſted. *Cart-ropes* have the ſame ſence, only with this aggravation, it implies more ſtrength and ſubtilty; the moſt ſedulous contrivements, the moſt ſubtil and reſtleſs undermînings of colorable excuſes that may take off al the ſtrength of argument that oppoſe the

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way, or inconvenience that might hinder the work, ſo that they carry al before them; Thus God is ſaid *to cut the Cords of the wicked*, Pſal. 129. 4. when they drew their Plow over the backs of the righteous.

To draw iniquity, is by the ſtrength of cunning contrivements, the greateſt ſubtilty of the moſt fained pretences that carnal Reaſon can coin; by theſe I ſay prevailingly to perſwade, and carry even without fear or oppoſition to the practice of ſin, that is to draw, &c. that look when the Load is at a ſtand, and the Cart at a ſtall, they ſet more force to it, and draw it out notwithſtanding al difficulty and reſiſtance to the contrary: So here. Thus the unjuſt Steward, *Luke*, 16. 3, 4. he ſaid within himſelf, I am reſolved what to do: Thus the Harlot when the yong man ſeemed not willing to liſten to her firſt Allurements, but came on heavily, ſhe put to her Cart-rope, and plucked him by force, *Prov.* 7. 14. 21. See the contrivings of her carnal reaſonings as the twiſtings of ſo many Cords to make even a Cart-rope, to hale him with a kind of violence to this villany: Arguments ſhe uſeth to perſwade him, impediments ſhe removes that may hinder him: Her Arguments are ſubtil, and ſecretly contrived, ſhe pretends (which is not common amongſt Harlots) her Profeſſion, yea, ſerious practice of Religion, *ſhe had Peace-offerings with her*, that is, the remainders of them, and ſo proviſion, and that in a plentiful manner for her ſupport; and that which was more, then *ſhe had offered her free-will Offerings*, that of purpoſe ſhe came to meet him, that God in providence had put the opportunity into her hands, *Lo, I have found thee*, and that al conveniences and contents are fitted at home: As touching any inconvenience that might be ſuſpected or feared, that coaſt is cleer, *the good man is not at home*; and thus ſhe forceth him with falſe pretences. So the Prophet declares the prevailing power of carnal Reaſonings, that they carry a man uncontroulably in his courſe that he cannot be

ſtopped, *Iſai.* 50. laſt. Hence it is the wiſe man paſſeth Sentence of a mans eſtate by the common rode of his thoughts. As the mind is, the man is; as the frame and conſtant ſtirring of the heart, ſo is his eſtate and condition; *Prov.* 12. 2. *A good man obtaineth favor of the Lord, but a man of wicked devices will be condemn,* becauſe ſuch a man is an ungodly man, who muſt not look to find favor with him, or acceptance from him.

3. Again, *Look we at the large extent of this ſpiritual wickedneſs of the mind, which cannot be bounded; the unavoidableneſs of it, it cannot be prevented; and in both we ſhall ſee, and be forced to confeſs the aggravation of this evil*: There is a compaſs wherein a mans words and actions may be confined, a man cannot vent the venom of his words, or expreſs his poyſonous and wretched practices amongſt all men, not amongſt many, many times; but there are no limits nor bounds to be ſet to the thoughts of a mans mind, or the luſts and deſires of the heart. Were a man never ſo ful of malice and hatred, he cannot murder many; happily he dare not adventure upon one, but yet his mind can plot, and his heart deſire, and both privily aſſent and approve the the deſtruction of many millions, yea, moſt of the world at one clap: as the Tyrant that wiſhed that al in *Rome* had but one neck, that he might cut it off at a blow. Herein is the extent of the murder of the mind; this may be multiplied and acted every hour of the day, and each minute of an hour. The Adulterous mate hath not liberty, and it may be not poſſibility to ſatisfie his luſt by commiſſion of it with one whom his heart is carried after, yet he can luſt after her, and many thouſands more, and the thoughts of the mind can inwardly conceit the villany, and give aſſent to it; and this is the Adultery of the heart, this may be acted and continued each moment of the day. So that there is an endleſs, boundleſs kind of infinitneſs in this evil of the mind, it meets

meets with an infinite God, and ſo ſwerves in an infinite manner from him.

Again in an ordinary courſe, and look at the power of the Creature, it cannot be ſtopped nor hindred, we may gag the tongue, manacle the hands, fetter the feet, and ſo prevent their actions, yet in al places, at al times upon al occaſions in al companies, let all men do what they can, the thoughts will be working, and the affections of the heart ſtirring after ſuch evils as they be addicted to.

4. *As the evils of our whol courſe have their riſe and cauſe from our thoughts; ſo are they nouriſhed alſo hereby*: Our imaginations are the womb where wickedneſs is conceived; So are they alſo the breaſts and dugs where they are maintained and nurſed up, the ſinews of the ſtrength of our diſtempers lie in the luſtings of our mind and heart; when the ſoul ſucks the ſweet of a diſtemper by dayly meditation, lies at the dug as it were, *draws out the Spirits* and Quinteſſence of any noyſom luſts and temptations, by dayly attendance, beſtowing his mind and thoughts thereupon; whence the ſoul comes to be incorporated into a luſt, and wholly under the ſtrength and power of it, So that though the evil is not outward and ſcandalous, yet it becomes more hainous in the ſight of God: as it is in diſtillations, the ſpirits of Wine, and ſome drops of Chymical Oyl, are of more force than a great part of the ſubſtance taken in the groſsneſs of its Nature, and do more cheer and quicken, and comfort in a cordial manner: So it is in the ſoul, by the dayly muſing and acting of our thoughts, upon the occaſion of any corruption preſented; our Meditation is the diſtillation which draws out the Spirits of pride or paſſion, or luſts, and becomes marvelouſly confirmed in theſe, and tranſported by theſe to our ſpiritual prejudice, they grow ſtrong in us, and we under the power of them; thus *Jonah* while he ſits down in a muddy diſtemper and attends the vanity of his own thoughts,

thoughts, he ꝺrows drunk with his paſſion, ſo that he neither knows God nor himſelf; not only doing that which is naught, but he wil defend that which he doth, *I do well to be angry unto the death*, ſaies he. Hence it is the Apoſtle ſuggeſts that Caution, *Rom.* 13. laſt, *Make no proviſion for the fleſh*; the Meditation and muſing of our minds, is the plentiful proviſion we make for the welcoming and maintaining of any diſtemper: when we let our thoughts looſe to view the compaſs of any harſh carriage, and injurious dealing, we make proviſion for anger and revenge, and the heart comes to be carried with violence of wrath and rage; Thus and thus he dealt with me, ſo unkindly, ſo injuriouſly, and that to my diſparagement in the preſence of ſuch; and this ſets him al on a flame: when we pore upon our infirmities and weakneſſes we provide for diſcouragements, and we ſit and ſink down under them, and ſo ſtrengthen thoſe corruptions, that otherwiſe have received their deaths wounds, and would be weakened and waſt away. As it is with old decayed Bodies which are ſubject to fainting fits, and are ever and anon ſwooning away, the powring in of ſome Cordial Water wil fetch them up again, and ad new ſtrength and cheer. The *Fleſh* here, is original corruption; the *old Man*, which in the Saints is dying away, and decaying dayly, but our Meditation puts as it were *Aqua vitæ* into the old mans mouth, adds vigor afreſh, and ſomtimes makes it with violence to prevail.

5. Laſtly, while the ſwarmes of vain imaginations keep through-fare in our minds and the noyſom ſteems of ſinful affections are riſing, boyling, and bubling in our boſomes, *there is little expectation that the power of any meanes ſhould come in upon the ſoul or prevayl with it for good*, the croud of imaginations ſtop the paſſage ſo that there is no comming to ſpeech with the ſoul, the hurries of heare to tranſport it and take up the whol ſtrength of it, that it can neither attend nor ſtay upon any

any thing beſides, 2 *Cor.* 10. 4. therefore called *the ſtrong hould*, where Satan intrencheth, and fortifyeth himſelf againſt al the means of Grace that may caſt him out, for while the ſtream of the thoughts are turned another way, the ear hears nothing, the underſtanding minds nothing, the heart embraceth nothing, there is no place or room there, and thence it is, as our Saviour ſpeaks, *the word cannot take place in them*, John. 8. 37. therefore the prophets advice to Jeruſalem when he would have her cleanſed and ſaved, he directs her to diſlodge her vain thoughts, *waſh thy heart O thou Jeruſalem that mayeſt be ſaved, how long ſhal vain thoughts lodg within thee Jer.* 4. 14. thoſe vain thoughts are thoſe carnal reaſonings whereby the ſinner would put bye the authority of the truth, that ſo the ſinner might neither ſee the loathſomneſs of his ſin, nor the danger of his eſtate, or the neceſſity to recover himſelf out of it, and if theſe thoughts lodg in him there wil be no entertainment for the power of any ordinance or counſel that wil take place with him, nor reproof awe, nor exhortation perſwade, he caſts out and keeps off any thoughts of any neceſſity to be waſhed, and ſo to be ſaved. If then by thoſe vain thoughts thy heart is eſtranged from God, and carryed in oppoſition, againſt him, If they be the cauſe of al ſins committed and continued in, if the hindrance of al means that might procure our God, then is their evil exceeding hainous and therefore we ſhould ſo judg it and ſo be effected with it.

Wee come now to ſpeak of a third particular alleadged to excuſe ſin and to ſhew the ſlight eſteem the ſoul hath of it, viz. *ſuppoſe the failing was in practice, yet becauſe the matter or thing wherin the offence was committed was but* SMALL, *men look at it as a petty buſineſs, a very trifle, not worthy the taking notice of*, and therefore account it as an argument of folly and childiſh weakneſs to be troubled with ſo ſlight a thing, or to 3.

have

have the heart deeply affected with it more than the matter deſerves, and a man in reaſon ſhould. It was but taking of a penny or ſhilling too much, putting off a cracked Commodity without ſuſpicion by ſlight of hand; lazying out a mans time, ever ſeem to be doing and yet do little; out-bid a man in a bargain by a wile, and he never the wiſer; theſe are but tricks of wit matters of no conſequence, and what needs Conſcience be troubled for theſe? a man is never the worſe for them why ſhould he judg the worſe of himſelf or his condition? ſuch moats in a mans coat make it never a whit the more unſeemly, ſuch poore petty things in a mans carriage, makes it never a whit the more uncomfortable, As the eye of man happily diſcerns not theſe things, the Law cannot reach them nor the magiſtrate puniſh them, why ſhould any man puniſh himſelf or be a torment and rack to his Conſcience for them? The things are little and petty.

Anſw. *The leſs the things are more hainous thy fault is, and the greater thy guilt* as it thus appears. *The leſs* LOVE *thou ſheweſt to the Lord if thou wilt* BREAK *with him for a trifle*, Sets the honour of his great name, Obedience to his holy Law, contentment to his good ſpirit at ſo low a rate, as that thou wilt dare to juſtle injuriouſly againſt al theſe for a very ſhadow, which in thine own account is as much as juſt nothing, where there is truth and ſtrength of Love the hardeſt things ſeem light and things of the greateſt worth little; *As Jacob ſerved ſeven years for Rachel, and it ſeemed ſhort and time little becauſe he loved her*, Gen. 29. 20. *Aſk me what thou wilt for dowry ſayd* Shecher, Hamors *ſon and I will give it, only give me the mayd* Gen. 34. 12.

Amongſt men in ordinary converſe which lyes within the compaſs of humanity he never prizeth a mans friendſhip or favor who fayles him in common curteſies, and deny their deſires, or refuſe to gratify them in things

of

of no great worth. I thought I might have commanded a greater matter at your hands than ſo; but when I ſee you ſtick with me for ſuch a trifle, there is little love when ſo little a matter can hinder the work of it. A gracious heart wil part with all for Chriſt, and thou wilt part with Chriſt and his mercy rather than part with a little profit or pleaſure, nay, with a beggerly luſt that thy heart takes delight in: The Apoſtle cals it, *The labor of Love*, 1 Theſ. 1. 3. Love is laborious, laies out it ſelf to give content to that which is beloved. *Ye are my friends, if ye do whatſoever I command you*, John, 15. Thou doſt nothing for the Lord, and thy love is very little, or elſe that which is, is nothing worth in Gods account: Look at the practice of *Judas* ſo helliſh and deteſtable as not to be named nor remembred amongſt men; and the loathſomneſs that lay in the bottom was this, That he ſold the Lord Jeſus *for thirty pieces of ſilver*; *a goodly price*, ſaies the Propher, *Zach.* 11. 12. Turn but the Tables, judg thy practice by this pattern, thou ſets the Goſpel of Chriſt, and the Government of the Spirit of Chriſt at a far lower rate, even the thirtieth part of the price that he ſet, yea, ſel him to ſatisfie a baſe luſt or humor of thine own heart. It was a juſt reproach whereby *Abſalon* checked the falſneſs of *Huſhai*, who forſook *David* as he conceived in his diſtreſs, and followed his Enemy into the Camp: *Is this thy love to thy friend?* to leave him thus in the lurch, and do nothing for him in the day of diſtreſs. The reproof was ſharp and juſt, ſo far as reaſon could reach: but it fals far more juſtly, far more heavily upon thee; Is this thy love to the Name of the Lord Jeſus that thou ſhould'ſt ſlight it? to his Law, that thou ſhouldſt deſpiſe it, diſobey it? is this thy love to his Spirit, that thou ſhouldſt grieve it? and that for a trifle, for a twopence, for a booty, for a bargain, which wil make thee a beggar when thou haſt got al thou canſt gain by it; and that when there is no allurement worth the looking after

that might entice thee, no danger or difficulty that might hinder thee in thy duty and receiving a bleſſing and comfort therefrom.

2. *The leſs the thing is, the leſs care and conſcience thou expreſſeſt for the good of thine own ſoul.* When thou wilt run the hazard of everla ſting happineſs for the gaining of a little profit, ſo many pence in the ſhilling, ſo many ſhillings in the pound; nay, but the giving ſatisfaction to a lazy, ſinful, ſenſual humor. Alas poor Creature, hadſt thou no more for thy ſoul but pence and ſhillings, a little lazineſs for thy life and happineſs, and Salvation, doſt thou value thy ſoul of no greater worth? Our Savior in the Goſpel ſets a higher price upon it, *Matth.* 16. 25. 26. *What will it profit a man, if he ſhould win the whol world, and loſe his own ſoul, or what ſhall he give in exchange for his ſoul?* q. d. A man ſhould be a loſer by the gain, and a begger by the bargain if he had all. And yet deluded Creature thou wilt ſel thy comfort, the peace of thy conſcience, the ſalvation of thy ſoul for a thing of naught. The whol world is vanity, nothing, and leſs than nothing, and thou wilt part with thy happineſs for that which is far leſs than that which is leſs than nothing. When *Naaman* came to the Prophet to be cured of the Leproſie of his body, and ſo to ſave his Natural life, and he was directed and enjoyned by the Prophet to waſh ſeven times in Jordan; he began to take it in diſtaſt as a courſe that was too mean and baſe for his comfort and Cure, *Are not* (ſaies he) *the Waters of* Pharpar *and* Damaſcus *better than the Waters of* Jordan? His Servants ſeaſonably and wiſely check the careleſsneſs of his own ſafety and recovery; *Had the Prophet commanded thee ſome great thing, would'ſt thou not have done it? How much more when he ſaith, waſh and be clean?* 2 Kings, 5. 12, 13. The greateſt labor ſhould have been undertaken to preſerve thy life, what careleſsneſs is this to neglect the leaſt that may procure thy ſafety? It's ſo here,

here, our ſick, ſinful, leprous and polluted ſouls, lies now at hazard ready to periſh; had the Lord enjoyned us to the heavieſt task, things of greateſt danger and difficulty to be done and ſuffered for the ſafeguard of our ſouls, would we not, ſhould we not have done them? parted with a limb for our lives, our lives for our ſouls? and ſhal we not be willing to part with the paring of our nails, theſe poor, empty, lying vanities, for our everlaſting happineſs? what Athieſtical careleſsneſs is this? that men ſhould live as if they had no ſouls to be ſaved, nor ſins to be pardoned, not care to do the leaſt thing that might procure their everlaſting good, and greateſt welfare.

3. *The leſs the things be in which thou giveſt thy ſelf liberty to tranſgreſs without any touch or trouble, the greater the wickedneſs of thy heart.* For ſuch a kind of courſe *argues undeniably that thy ſoul is fully poſſeſſed with the ſourſe of corruption, when it runs out at every chink, runs over upon every occaſion, and is carried to the commiſſion of evil.* And a man is put beyond al color of reaſon that may excuſe, or any pretence that might leſſen it before God or men: It argues the Veins are full of blood when the body bleeds in ſeveral parts without provocation; It's certain the channel is full, and the ſtream ſtrong, when it fils each creek, and goes ſpeedily and ſwiftly when there is no gale ſtirring. So it's certain, it argues ſtrength of diſtemper, and ſourſe of ſinful corruption in the ſoul, when the heart is carried to the commiſſion of evil upon each trifling occaſion that is preſented. The leſs the thing is that might draw thee, the greater the corruption of thy heart, that like a mighty ſtream tranſports thee to the practice; ſo that there is no reaſon to be rendred, but only the wretchedneſs of thy own Spirit, why thou falleſt into ſuch an evil. When the Lord charged the Iſraelites with the conſideration of his kindneſſes, and their departings from him, *Judg.* 2. 2. he thus preſſeth them, *Why have ye*

done this? So when this queſtion ſhal be put to thee, Why art thou lazy in thy place? careleſs of a command, ſo eaſie to be done, ſo dayly before thine eye that thou canſt not but attend it? Why doſt thou outreach in thy dealings, cheat in thy ſellings? Why there is nothing to be alleadged but the poyſonous impoſtumes of corruption that break out of thy heart, when there is no temptation without to provoke a man, no bait to entice him, no fear of evil on the one ſide to force him to ſin, to avoid danger; there is no weight of worth in any profit or pleaſure by thine own confeſſion, that might juſtly ſtir thee, or take thee aſide to go againſt Juſtice, Command, Conſcience, thy own Comforts and all: There is nothing but the power of thine own luſts, the perverſneſs of thine own will, the ſtrength and diſtemper of thine own affections, that leads and hurries thee to the Commiſſion of ſuch ſins. It was the evidence of the leudneſs of Iſraels whoredom that did proſtitute her ſelf to al Lovers without gift, *Ezek.* 16. 30. *How weak is thine heart?* The ſtrength of her ſinful inclinations was ſuch, that ſhe did not ſtay til temptation came and ſurprized her, but ſhe ſought temptations before they came, and did proſtitute her ſelf to every occaſion with eagerneſs. This alſo was the guiſe of them *who tranſgreſſed for a morſel of bread.* As it is in the ballance, when a dram or a grain wil fetch up the ſcales, it argues it fully loaded with the weight that carries it ſtrongly that way. When thine own mouth confeſſeth the things are of no conſequence, nor worthy conſideration, no ſweet of pleaſures that might delight, there is no price of any commodity that might carry any weight with thy wil and affections to caſt them that way. It's an argument undeniable, and beyond gainſaying, thy heart is loaded with luſts and corruptions, that ſo eaſily caſt the ballance that way, even the leaſt dram, the leaſt inkling of any occaſion that comes in that ſcale. The leſs the occaſion, the more and

ſtronger

ſtronger thy corruption, and ſuch as cannot be excuſed, therfore it's uſually moſt ſeverely plagued by the Lord, becauſe there is more ſinfulneſs in an action where there is leſs provocation, and more heart and affection to it. As it was in the Offerings of thoſe that caſt into the Corban; *the Widdow that caſt in two mites*, the Text ſaies by our Saviors Verdict, *ſhe caſt in more than they all*, Luk. 21. 3. becauſe there was more heart there, more unfained bounty and liberality, though the money and gift was leſs: So it is here; There are moſt noyſom corruptions in thy heart, vented upon the leaſt occaſion; the thing thou coveteſt it may be is but two mites, a penny or twopence in the ſhilling more than is juſt, when mens neceſſities force them to ſeek ſupply. But there's a ſink of immoderate covetouſneſs in thy heart, that againſt command and conſcience, knowledg and comfort, thou wilt tranſgreſs for a trifle. The leſs the thing is, the eaſier the command of a Governor; the more helliſh thy careleſsneſs and perverſneſs that wil not attend it, when it is before thy face, and may be performed without any trouble at all. And this is the cauſe why the Lord moſt commonly doth moſt ſeverely puniſh ſuch a practice, becauſe there was more heart, and ſo more poyſon in the ſin, when there was leſs occaſion to commit it. So it was in *Lots* wife, *Gen.* 19. 26. *She looked back from behind him, and ſhe became a Pillar of Salt.* It was but a caſt of her countenance, a look of her eye, one would have thought it had been but a little matter; the thing was little and eaſie, and therefore more eaſily it might have been diſcharged, therefore the covetous deſire was exceeding ſtrong, and the provocation exceeding great, and the puniſhment ſharp and remarkable when the Command is plain and expreſs, the Duty ſo open before us that it cannot but be diſcerned, eaſie and familiar to be diſcharged. It's a mighty current of corruption and deſperate impudencie, to ſin in the face of a command, and under the

eye

eye and check of Conſcience, therefore our ſaviour leaves a ſtarre as it were, a memorandum upon that part of the ſtorie *Remember Lotts Wife*, beware how you go againſt an expreſs charge in ſervices which may eaſily be accompliſhed, *Luke.* 7. 32. The like you may ſee *Numb.* 15. 31. 32. *in the man that gathered ſticks upon the Sabboth*, look we at the thing it ſelf, what can any man imagine of leſs moment, and ſmaller conſequence, to gather a few ſticks, he was alone, he entiſed no man to the like evil, and it ſhould ſeem not in ſo open a place, for they found him, but if you look into the foregoing verſe its a ſpecial inſtance of one that ſhould ſin preſumptuouſly, there is moſt of the venom and poyſon of a mans heart in ſuch a practice.

Wee have now done with the firſt ſort of thoſe pretences wherby our carnal reaſon would beat back the evidence of the truth, and caſt in ſome foggs and miſts ſome forged cavills, which might cloud and eclipſe the the ful diſcovery of the authority of the truth, that ſo the filth of ſin might never be diſcerned, nor the heart conſequently affected therewith as it ſhould and here Satan uſeth al the ſubtilty and policy that lyes within the compaſs of his power. For he knows ful wel if he daſh the work of the truth in the very entrance and beginning of it, he wil then keep it from ever coming to perfection. *If the ſtrong man can keep his dore ſhut, he muſt needs keep all his ſubſtance and his houſe ſafe alſo*, and herein anſwerable lyes the primitive and chief work of *the Holy Ghoſt* he is ſent of purpoſe *to convince the world of ſin*, to ſilence al fleſh and to captivate every thought; and therefore we have labored to chaſe away thoſe miſts, to diſpel thoſe clouds and fogges, which darkned the ſhining of the truth of the Goſpel; when the ſinner cannot but ſee the evil and danger of ſin, which is now ſo evident it cannot be denied.

the ſecond ſort of Cavils

The ſecond ſort of cavils is here. *He cannot but confeſs the danger, yet he vainly hopes he can prevent it and*

and that further quiets him and encourageth him in his ſinful courſe, the hope of eſcape; The pretences of carnal reaſon in this kind are four: *Either God will not regard it*; or if he do, *Yet he will not require it, and call to an account*; or if that, *He can ſatisfy for it*; or if none of theſe, *The Lord wil not be rigorous but he wil abate it.*

Al theſe pleas iſſue from the Atheiſm, of the heart of the ſons of men, wherby they neither know God nor themſelves; we ſhal perſue them in their places and order, but briefly.

Such is the deluded folly of mens minds, that they confine the Almighty to their compaſs, *and therefore* 1.
Sottiſhly conceive that the Lord is ſo attent to the great affayres of heaven and the place of his holineſs, and the Glory of his own name, that he looks not after the things here below nor regards the carriages of the ſons of men, that creep up and down like ſo many poor Ants upon the face of the Earth. So that either *the Lord hath covered himſelf in thick clouds*, and retired himſelf to the Throne of his Glory that he cannot ſee or elſe he attends matters of greater moment and Conſequence to order in his infinit wiſdom, and therefore layes theſe aſide without any regard. And if once this forgery finds entertainment it ſets open a gap to any kind of prophaneneſs, makes men careleſs and fearleſs what they do becauſe God regards not what is don, 2 *Pet.* 3. 1. 2. *So thoſe ſcorners which walk after their own luſts, ſaying where is the promiſe of his coming, for ſince the Fathers fell a ſleep all things continue as they were from the beginning of the creation*, Do yee not ſee how men provoke God and proſper? and hath it not been ſo in all ages, the wicked & ungodly continue in ſinful courſes & yet ſucceed according to their own content. It was ſo in the former ages, it went beſt with the worſt men, it is ſo in this, and wil be ſo to the end. the Lord lookes not after the mean occaſions of men upon earth

after I mean finds

finds himself employment in the affayres of Heaven; it matters not what the desert of our sins be, we shal never feel what they do deserve; so those rulers, *Amos* 7. *they put away the evil day far from them, and then they cause the seat of violence to come near*, Psal. 73. 10. 11. those blasphemers *who set their mouths against Heaven and their tongue walks through the midst of the Earth, & they say how doth God know this? and is there knowledg in the most high?* Upon this ground it is that they let loose themselves in the fearless pursuit of their loathsom abominations, then said he unto me (*the Angel of the Lord of Hosts*) *the iniquity of the house of Israel and Judah is exceeding great, the land is ful of blood, and the city ful of perverseness*; *For they say the Lord hath forsaken the earth the Lord seeth not* Ezek. 9. 9. For since here we must learn to chase out and keep out such imaginations, by setting up the light of the truth in our minds and listening wholly thereunto. So the psalmist shewes the cause, and applyes the cure, *Psal.* 94. 8. *Understand ye brutish among the people and ye fools when wil ye be wise. He that plantd the ear shal not he hear; he that formed the eye shal not he see?* Yea the Lord professeth to take notice of these mens wayes in an especial manner, & to make privie search after them, *Zeph.* 1. 12. *he wil search* Jerusalem *with candles and visit such as sit upon their lees and say who sees us*, you shal find he knows both good and evil and he wil work both as a reward to such as deserve. This *Job* felt by experience *Job*, 14. 16. *For now thou numbrest my steps, dost thou not watch our my sins, my transgression is sealed up in a bag.* and thou shalt find it so, the Lord wil follow thee step by step; and track and trace thee in all thy wandrings and keeps an account of al thy sins sealed up as it were in bags.

2. *But if the Lord doth see and observe al our evils yet he is patient and wil pass them by, and put up those many*

many provocations, being pitiful and compaſſionate to poor creatures, knowing they be but duſt.

Anſw. True it is the Lord out of his long ſufferance, wil bear long with the baſe dealings of the ſons of men, yet out of the purity and holineſs of his nature he cannot but bring them to account and trial for al the ſwervings of their lives, *Pſal.* 50. 18. Thus the ſecure ſinner counted the Lords patience a kind of connivence, and allowance of him in ungodly wayes *I held my tongue and thou thoughteſt wickedly that I was ſuch a one as thy ſelf, that God could wink* at wickedneſs, look aſide at the ſlips and ſwervings of the ungodly, and ſuffer them to go away with it; but al in vain, *For I wil reprove thee, and ſet thy ſins in order before thee, conſider this yee that forget God*: ſo likewiſe in Eccleſ. 11. 9. *rejoyce O yong man in thy youth and let thy heart chear thee in the wayes of thy youth, & walk in the ſight of thine eyes but know thou that for all theſe things thou ſhalt come to judgment*, the Lord wil arreſt thee for the wrong done to his holineſs, and follow the ſuit againſt thy ſoul for al thy injurious dealings, and he himſelf wil come in againſt thee as a ſwift witneſs; *If thy Conſcience condemn thee God himſelf is greater than thy Conſcience and he knowes al things, and wil bring to light the hidden things of darkneſs & will make manifeſt the counſels of the heart.* When al thoſe dunghil ſtains of Adulterous luſts, and malicious, envious and covetous deſires, ſhal be layd open to the view of the ſun, al thoſe ſwarmes of fooliſh and wicked imaginations, ſhal be then diſcovered, its better therefore that thou ſhouldſt ſee them now, in the day of Grace: better thou ſhouldſt have them now diſcovered to thy Conſcience for thy humiliation, then at the day of judgment for thy confuſion.

3. *But if the Lord will require all, then I hope I may uſe means to ſatisfy for al*, when my day beginns to decline, and my Sun to ſet, and my glaſs is run, when

I am dropping down to the grave, and groaning upon my ſick bed. I wil then betake my ſelf to my prayers & tears and repentance for my ſins, I wil ſorrow for my ſins, ſeek unto God for mercy, I wil repent and reform the evil of my wayes, and the Lord wil remove the Plague of them.

Anſw. In thy declining daies wilt thou do this? Oh deluded creature, who knows but this day or before thou haſt read over this book the Lord may take away thy ſoul, who knows whether thou ſhalt have time to ſeek, or a heart to ſeek, or God wil accept of thee when thou ſeekeſt.

1. *Whether a time or no.* Whether the date of Gods bounty, the day of Grace and period of Gods patience, be come to an end. When thou haſt abuſed ſo many opportunities, whether ever he wil give thee leave or time once to look out for mercy, when thy tongue ſhal be faultring in thy mouth & thy eyes fallen in thy head, thy heart ſink and dy within thy boſom, not able to ſigh out one deſire, and the Lord ſnatch thee out of the land of the living before thou canſt ſee or conſider whither thou art going *Luke.* 19. 41. 42. *If thou hadſt known at leaſt in this thy day, the things that belong to thy peace but now they are hidden from thine eyes,* the things of their peace were before their eyes, and yet were hid from their eyes *Rev.* 2. 21. 23. *I gave her day to repent, but ſhee repented not, therefore I wil caſt her in to a bed and kill her children with death.* ſhee had no more dayes of repentance but of ruine, ſhee was caſt into a bed of ſorrow and had not time to pour out her prayers.

2. If thou haſt time, *who knows that God will give thee a heart, to ſeek for mercy or ſue for Grace;* It's true God may help thee, but it's as true God may harden thee, he may humble thee and he may deſert thee, and it's moſt likely he wil, thou which haſt refuſed to hear, he wil refuſe to help, *Ezek.* 24. 13. *I would have purged thee and thou wouldeſt not be purged thou ſhalt never be*

be purged more, Jer. 51. 9. *we would have cured* Babilon *but ſhe would not be cured, leave her then*, leave them to the blindneſs of their mind that would not be enlightened, leave them to the hardneſs of their hearts that would not be converted; *He wil not alwaies ſtrive* who hath ſtood ſo long and knocked ſo often, thou ſhalt ſee him no more quickening, awing, affecting of thee.

Or if thou haſt a heart to ſeek in thy manner, *who knows whether God will accept it or no?* Thou wouldeſt not regard his entreaties and perſwaſions, and he wil not reſpect thy prayers and cryes, *Prov.* 1. 28. *Then ſhall they call but I will not anſwer they ſhall ſeek me early but they ſhall not find me*; Hebr. 12. 17. Eſau *found no place of repentance though he ſought it carefully with tears*; nay he may ſend thee as he did the *Iſraelits* to the Idols of thy heart, *Jer.* 2. 28. *But where are thy gods that thou haſt made? let them ariſe and ſave thee.*

But Laſtly *if I cannot ſatisfy for my evills, yet out of his bounty and mercy he may abate me of the Plagues* the mercies of God are great, and his compaſſions large, and thus the mercies of God who were provided to bring men from their corruptions to repentance, through the abuſe of carnal hearts become means to make them ſecure in their dregs, *Deuter.* 29. 19. when al the plagues were threatned, yet they bleſs themſelves and ſay, I ſhal have peace though I walk in the imaginations of my evil heart. So they in Iſaiah. made a Covenant with death and Hell.

The ſin againſt mercy is one of the greateſt ſins that ever thou committeſt. Thou turneſt the grace of God into wantonneſs, *Jude* 4. and ſuch are ordained of ould unto condemnation; thou deſpiſeſt mercy and abuſeſt it, thou ſhalt therefore be condemned by mercy not ſaved by it. God muſt not be juſt and ſo not God, if he ſave thee without ſatisfaction to his juſtice, The Lord cannot wrong himſelf to relieve thee, diſhonor himſelf

to deliver thee, *Exod.* 34. 7. *He will by no means Celar the guilty*, Its one of his names and himſelf, *and he cannot deny himſelf*, and if his juſtice be not ſatisfyed thy plagues cannot be abated.

The third ſort of Cavil.

If a carnal man ſees he cannot prevent the danger of ſin, then he ſayes I will bear it, if I be damned I will ſuffer it as I may if it come to the hardeſt. Let me have my ſins though the Devil have my ſoul, let me have the ſweet of the pleaſures of ſin in this world though I never ſee the face of God in Glory, this is a moſt forlorn and divelliſh reſolution.

Anſw.

But doſt thou know what thou ſayeſt? true thou ſhalt bear thy damnation, but thou art never able to bear it without breaking under it, being helpleſs and hopeleſs forever. O woe to thee that ever thou wert born! O poor creature! If I ſhould ceaſe ſpeaking and al of us joyn together in weeping and lamenting thy condition it were the beſt courſe; It is impoſſible thou ſhouldeſt ever bear Gods wrath. Let theſe three things be conſidered.

1. *Judg the Lion by the Paw, judg the torments of Hel by ſome little beginnings of it, and the dregs of Gods vengeance by ſome little ſips of it*, and judg how unable thou art to bear the whol, by thy inability to bear a little of it in this life, In terror of Conſcience as the wiſe man ſaies, *A wounded ſpirit who can bear?* When God layes the flaſhes of hell fire upon thy ſoul thou canſt not endure it. Whatſoever a man can inflict upon a poor wretch may be born, but when the Almighty comes in battel array againſt a poor ſoul how can he undergo it? Wittneſs the Saints that felt it, as alſo the wicked themſelves who have had ſome beginnings of hell in their Conſciences; when the Lord hath let in horror into the ſoul of a poor ſinner, how is he tranſported with an inſupportable burthen, *When it is day he wiſheth it were night, and when it is night, he wiſheth it were day*, all the freinds in the world cannot comfort him, nay many

have

have ſought to hang themſelves, to do any thing rather than to ſuffer a little of the vengeance of the Almighty, and one man is roaring and yelling, as if he were now in Hell already and admits of no comfort; if the drops be ſo heavy, what wil the whol Sea of Gods Vengeance be? If he cannot bear the one, how can he bear the other?

2. *Conſider thine own ſtrength, and compare it with all the ſtrength of the Creatures*; and ſo if all the Creatures be not able to bear the wrath of *the Almighty*, as *Job* ſaies, *Job*, 6. 12. *Is my ſtrength the ſtrength of ſtones, or is my fleſh as braſs, that muſt bear thy wrath?* as if he had ſaid, it muſt be a ſtone or braſs that muſt bear thy wrath. Though thou wert as ſtrong as braſs or ſtones, thou could'ſt not bear it: when the mountains tremble at the wrath of the Lord, ſhal a poor worm or bubble and ſhadow endure it?

Conceive thus much, If al the Diſeaſes in the world did ſeize upon one man, and if all the torments that all the Tyrants in the world could deviſe, were caſt upon him; and if all the Creatures in Heaven and Earth did conſpire the deſtruction of this man, and if all the Devils in Hell did labor to inflict puniſhment upon him, you would think this man to be in a miſerable caſe, and yet al this is but a beam of Gods Indignation. If the beams of his wrath be ſo hot, what is the full Sun of his Wrath, when it ſhal ſeize upon the ſoul of a ſinful creature in ful meaſure?

3. Nay, If yet thou thinkeſt to lift up thy ſelf above all Creatures, and to bear more than they all, *Then ſet before thine eyes the ſufferings of our Lord Jeſus Chriſt, he that creates the Heavens, and upholds the whol frame thereof*; when the wrath of God came upon him only as a *Surety*, he cries out with his Eyes ful of tears, and his heart ful of ſorrow, and the Heavens ful of lamentation, *My God, my God, why haſt thou forſaken me?* Matth. 27. 46. Oh thou poor creature, if thou haſt the

the heart of a man, gird up the loyns of thy mind, and see what thou canst do: Dost thou think to bear that which the Lord Jesus could not bear without so much sorrow? yet he did endure it without any sin or weakness. He had three sips of the Cup, and every one of them did sink his soul; and art thou, a poor sinful wretch, able to bear the wrath of God for ever?

Means 4. *Yield unto the Evidence of the Truth thus cleered, beyond all opposition and gainsaying*, and sit down in silence under the Authority of it, and let it settle upon thy soul; neither question it any more, nor hear any thing against it, when it hath been heard formerly so fully scanned and determined upon such undeniable grounds. Shut the door against the appearance of any sinful shifts, admit no conference with carnal reason any further; Say, that coast is cleer, that case is concluded; my corrupt heart hath had a ful hearing.

All the Cavils and devices that ever the policy of Hel could coyn, or the falsness and deceitfulness of my own heart could forge or frame, have been alleadged, followed, and pressed to the utmost, they have been answered and confuted, and the definitive sentence is past against mine own soul, by the ful consent of my own apprehension; I yield the day, I confess the case, I hold up my hand and plead guilty: These are my sins, they are so hainous, so dangerous, I could never have conceived, I could never beleeve it before, but now I yield and confess it freely; these are the abominations that I have committed, it's Hel that I have deserved; I am an undone man, a poor forlorn damned creature; this is my misery, I cannot prevent it, nor can I bear it, I do not now question it: Awake with this in the morning, sit down with this at the Table, walk with this al the day long, and let this Truth rest with thee, when thou betakest thy self to rest, and it wil over-power and affect thy heart: So *Job* when his heart came off kindly in a

godly

godly remorſe for his tranſgreſſions, he ſuffers the loathſomneſs of his condition to lodg and ſtay with him, he lies under it, and looks at nothing elſe, *Job*, 7. 20. *What ſhall I do unto thee, O thou preſerver of men, I have ſinned*; q. d. I have no Arguments to alleadge, no excuſes to make, I can ſay nothing, nor do nothing in mine own defence; only I muſt ſay I have ſinned, thou art the preſerver of men, and unleſs thou ſuccor me, I muſt periſh, I cannot preſerve my ſelf: If the Corroſive be never ſo keen, the Salve never ſo ſearching and operative, yea, though it were applied to the rawneſs of the Sore, the very proper place for it's work, if ye ſtirr it continually, now take it off, then lay it on; it wil never work effectually, nor throughly, or kindly heal the wound; but you muſt bind it on, let it ſtay upon the place by the ſpace of ſo many hours, then you ſhal find the proper and powerful operation thereof. So it is with the Soveraign and convicting Truths of Chriſt, when all Cavils have been anſwered, and all the pleas which a mans ſelf-deceiving heart hath put in, have been removed; ſo that the Truth finds paſſage to the Conſcience, and is applied aright unto the ſoul; unleſs it ſettle there by a ſilent ſubjection unto the ſtrength of it, and admit no further queſtioning nor debating when the cauſe is determined by undeniable evidence, it never works kindly, nor prevails ſo effectually as otherwiſe it would. It's Satans policy and practice he dayly attends; When Scriptures are ſo pregnant, and Arguments come in with ſuch ſtrength that no carnal pretences can ſtand before them, though he retires for the preſent, and ſeems to leave the cauſe; yet upon the next occaſion, when any advantage is preſented, he brings about the buſineſs again, and follows the temptation afreſh, and puts in ſome pretence, while he queſtions the Truth he hinders the operation of it for the while, while we are parlying and diſputing what we ſhould do, we omit ſo long to do what we ought, and unfit our ſelves to do

what

what we intend and are reſolved of formerly. Therefore when al cavils have been ſilenced, let not theſe brablers appear again, nor ſuffer them to renew their ſuits and ſhifts any more, but caſt them out of conſideration (as we do uſe to caſt bils and barreters out of the Court when the cauſes have been heard) ſettle the heart under the ſentence of the Truth, and let it ſit down there; Hear nothing againſt the determination of the Word, but out of the Word; and then it's certain that determination wil never alter before thy condition alter. Give thy ſoul for gone really according to the righteous Judgment of the Truth, and ſtop al paſſages that no carnal reaſon may come to the ſpeech of thy ſoul, or pretend any way of reſcue, and you wil preſently perceive, it wil break kindly under the blow, or elſe look out for relief elſwhere. Go aſide then and parley with thy Spirit, and ſay, The Word upon ſerious ſearch and examination hath determined it, my Conſcience confeſſeth it, and I now ſee the loathſomneſs of my ſin, and wretchedneſs of my ſelf and condition, I go up and down the world as a condemned creature whoſe doom is paſt, and look dayly for the day and hour of execution, that death conſume my daies, my body drop down to the duſt, and my ſinful, proud, polluted ſoul be dragged down into Hel amongſt the Devils; to avoid it, is impoſſible; to bear it, is intollerable; wo to my ſoul that thus I have ſinned, and who ſhal, who can deliver from this ſin, and this death? Talk not, trouble not me with diſpute what my ſin and my condition is, but Oh, help me out of it, if it may be. And it's certain, if thy ſoul abide here, it wil ſink under unſupportable ſorrow, and ſoak it ſelf in it, for this wil take away the ſight and ſweetneſs of any thing that may refreſh and ſupport the wounded ſoul, becauſe he wil ſee his ſins in the bitterneſs and venom of them, where ever he is, and what ever he doth, and as that which poyſons al the beſt of the comforts of this life. He ſees his ſin in his proſperity, which is but the

the fatting of him for the ſlaughter. He ſees his ſin in his honor, he is advanced the higher that his downfall may be the more miſerable. God fils his belly with his hid Treaſures of this world, that he may treaſure up wrath againſt the day of wrath. As it is with Mettal, if it paſs through the fire only, it hardly warms it; but if it lie under the blowing of the fire, it wil melt it. When we take away carnal ſhifts, and bring the ſoul to the ſight of ſin, we put it into the fire, but that only warms it a little; but when it ſits down under the Sentence, it's then under the Furnace, and that wil melt it. Thus *our iniquities are ſaid to lay hold of a man*, Pſal. 40. 12. When we are under the Sentence which the Word paſſeth upon our ſin, we are then under the reach of our ſins, and they then *lay hold of us*, and that wil cau e that we ſhal *not be able to look up*.

Means 5. *All thoſe Truths* that we ſhal hear publickly diſpenſed out of the word, or we ſhal privately read in it, which concerns our corruption of which we ſtand guilty, or that condition into which we are brought by reaſon of our ſin; *We muſt take them home to our ſelves, as the ſpecial portion the Lord hath appointed unto us in particular, and we muſt make particular application of them in a peculiar manner unto our ſelves*; for by this means there is more light without, whereby our ſins and eſtates are more fully diſcovered, more *Eye-ſalve* and Spiritual ſight conveyed to our minds, whereby the eye of our underſtanding is more cleerly enlightened to ſee our ſins, and our miſery in them. He that joyns many fires together, they wil not only warm him, but ſcorch him if he ſtand neer them. So it is with the Word which is a fire, the joynt Teſtimony of ſo many Scriptures, or ſo many whol ſom Admonitions taken and applied neer, as thoſe which attend our Particular, they wil not only warm and affect the heart a little ſlightly, but ſcorch a mans Conſcience with the terror, as wel as

cleer a mans apprehension with the light; that is one thing in the 1 *Cor.* 14. 24. The simple Ideot when he comes before God in the Assembly, and the Word is published and seconded; the Text saies, *he is judged of all, and condemned of all, and so the thoughts of his heart are made manifest, and he falls down*, and saies, these sins are mine, I have committed them; all these plagues, and threatnings and judgments are mine, I have deserved the Lord should lay them upon me; all this guilt belongs to me, how shall I answer it, or be able to undergo it? All these thus taken home by Spiritual application, become as so many weights added to the burden, which makes it unsupportable. Look as it is in Chyrurgery, it's not enough to have the Salve, and apply it, yea, and bind it also; but it must be afresh renewed, and so quickened, and then it wil work afresh, and marvelous forcibly. So it is when by our own conviction, and the dispensation of the Ministry, the light of our apprehension is made more cleer by the instruction of the Word, the strength of our own conviction established by the conviction of the Word, we apply afresh, follow them, and fasten them afresh upon our souls, and that makes them prevail more effectually than before, like a fresh gale, it makes us go faster on the way we intended.

Means. 6. *Make and keep the evil of sin really present in thine apprehension*; and that's the last way to see the vileness of it, and find the venom of it in its greatest efficacy. It was the Observation of the Natural Phylosophers, and Experience and Reason gives in approbation of the course; the neerer we bring an Object of evil to our view, the more it affects and stirs the heart of him that beholds, when they would terrifie a Malefactor, and wrest out a confession of Truth, they present the gibbets and instruments of Death that be prepared, set him upon the Rack, make him ascend the Ladder, that the neerness of the evil now approaching may strike terror,

and

and faſten fear and dread upon his Soul; deal thou ſo with thine own heart for thy ſpiritual good. See the evil of ſin in the execution of it upon others, and ſet them before thine eyes, and act it alſo upon thy ſelf by a through conſideration of thine own courſe.

Set the evil of ſin before thine Eyes in the execution of it upon others. This was the advice the Lord gives to the rebellious and unbeleeving Jews when he would have them ſenſible of the danger of their own tranſgreſſions, he ſends them to ſee the ruine that ſin hath made, the havock it hath wrought in the places of greateſt renown, perſons of greateſt reſpect for their profeſſion and account before God and men, *Jer.* 7. 12. *Go now unto my place, which was in* Shiloh, *where I ſet my Name at the firſt, and ſee what I have done to it, for the wickedneß of my people Iſrael.* Though that was the place of my Worſhip, wherein my Name and Honor was great, and therefore might in reaſon be preſerved; they the people of my choyce and peculiar ones, and therefore might expect pity and commiſeration, yet were deſtroyed and laid waſt without remedy, and recovery. *So will I do to this houſe which is called by my Name, in which you truſt, and unto the place which I gave unto you and your Fathers, as I have done unto* Shiloh. So alſo when he would make them ſee the loathſomneſs of their unnatural departing away from him to other gods, he ſends them to other Nations, that they may convince and condemn them for their courſe, ſo contrary to reaſon, and the very carriage of the Heathen, *Jer.* 2. 10. *Paß over to the Iſles of* Kittim, *and ſend unto* Kedar, *&c.* Not that they ſhould make a Journey thither by their bodily preſence, but ſend their thoughts afar off, and in ſerious conſideration preſent thoſe evils really to their own view, ſee what ſin hath done to others, and be perſwaded it wil bring the like evil upon their own ſouls. Let me ſo ſpeak to thee, and do thou ſo practice. Go thou hard-hearted ſinner to the red Sea, and hear there 1.

Pharaoh belching out his blaſphemy againſt the Lord, *Who is Jehovah? I know not Jehovah, nor will I let Iſrael go*: See there the Wheels of his Chariots taken off, and he and his Egyptians crying and flying, *Let us fly from the face of Iſrael, for the Lord fighteth for them.* See them drowning and dying, and their dead Carkaſſes caſt upon the ſhore. This is the hideous and direful deſtruction that hardneſs of heart hath wrought. Go thou rebellious ſinner into the Wilderneſs into the Tents of *Corah*, *Dathan*, and *Abiram*. See them riſing up againſt the Lord and his Officers, and reproaching their perſons and proceedings, *Ye take too much upon you ye ſons of* Levi, *ſeeing all the Congregation are holy*, *Numb.* 16. 4. Stay but a while, and ſee them *ſtanding in their Tent doors, they and theirs, and ſee preſently the Earth opening and ſwallowing up them, and all that appertained unto them*; they went down alive to the pit, roaring to Hel: And hear all Iſrael flying at the cry of them, *leſt the Earth ſwallow us up alſo.* See the others that offered Incenſe burning in the fire; and ſee what rebellion againſt God his Officers and Ordinances works. Go thou proud hearted wretch to *Babylon*, ſee *Nebuchadnezzar* walking and vaunting himſelf upon the top of the Turret; anon wildering amongſt the Beaſts of the field; and from thence paſs on to the Pallace of *Herod*: See him ſet upon his Throne venting his venom againſt the dear Servants of the Lord, and the people crying, *The voyce of God, and not of man*, Acts, 12. 22. he taking the Honor to himſelf in his heart, and not giving it to God: Follow him thence into his Chamber, and ſee him breathing out his heart upon the bed of ſorrow, the Lice eating out his Bowels. Go thou covetous Earthly-minded Creature to Jeruſalem unto *Judas*; hear him there plotting and bargaining with the Scribes and Phariſees, telling the Lord Jeſus, the Lord of Life for thirty pieces of Silver; ſee him counting and pocketting his Money, and ſo betraying his Maſter:

Maſter: follow him thence into the High-Prieſts Hall, ſee his pale face, his ghaſtly looks, and ſhaking hands; hear him yelling out of the horror of his heart, *I have ſinned*, Matth. 27. 3, 4. See him flinging his money away; and follow him thence, and behold him putting the halter about his neck, ſighing out, the blood of Jeſus, the innocent blood, the blood of Jeſus; let me not be, rather than be thus miſerable and with that he flings himſelf head-long, and his bowels guſh out, and his ſoul departs out of his body, and the Devils they lay hold upon it: Send thy thoughts poſt to Hell after him; hear him there curſing the day that ever he was born, the head that plotted it, the heart that deſired it, the Scribes and Phariſees that conſented, and gave it, and the tongue that ſaid, Hail Maſter. Behold what deſperate evils covetouſneſs wil drive a man unto, and what unfferable deſolation it draws with it.

2. *So act upon thy ſelf by preſent conſideration*; As thou ſeeſt the execution of the evil upon others danger and death when they are at hand and in preſent expectation they put men upon real expreſſions, when they ſee thoy muſt dy, and they muſt come to anſwer, ſins wil appear as they are, and they muſt ſuffer what they do deſerve, there is no ſhift then, their hearts and hopes ſhake and ſink; act therefore thine own death and thine own judgment, and bring in a real account of thy Condition by daily and real conſideration, dye daily, and drag thy heart to the tryal of Gods tribunal, ſee what thou canſt make of it now, that thou mayeſt know what to expect then; Go apart, and keep Aſſiſes or at leaſt Seſſions with thy ſelf I ſee my ſins and my condition, let me ſee how I can give an account for them and how I can anſwer to the Lord and his Law, or how I can bear that which follows; Firſt or laſt I muſt come to trial, let me train up my ſelf before-hand to it. Suppoſe then, I heard the laſt trumpe blow, *Ariſe ye dead and come to judgment*, ſuppoſe I ſaw Chriſt coming in

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the clouds with thouſands, ſuppoſe I beheld the thrones ſet and the Lord Jeſus ſummoning al fleſh; when the bookes ſhal be opened, and al hidden things brought to light, when the wicked ſhal not be able to lift up their heads but cal to the Mountains to cover them, they are not able to abide the tryal, and therefore cannot endure the terror of the lamb; thou canſt not but ſay thoſe are thy ſins of which thou never yet repentedſt, that thy curſe and condemnation is ſuch as thou art not able to avoid, thou canſt not anſwer for the one, nor bear the other; Therefore bring it up to this concluſion let me not reſt in this condition now that the word and my Conſcience tells me I ſhal never find comfort therein at that day.

Let me now draw towards a concluſion by ſetting on the exhortation with two or three Motives.

Motive I. *And firſt conſider the danger of the miſtake herein,* to miſſe here is to miſcarry forever in the great work of our converſion, without any poſſibility of recovery or redreſs; If God never let a man ſee his evil its certain he never recovers him out of it. When he will prepare a people for deſtruction and cut out a people on purpoſe for confuſion, and make them ripe for plagues he takes this courſe, *Iſa.* 6. go thy waies *and make the eyes of this people dim and their ears heavie that in ſeeing they may ſee and not perceive, hearing they may hear and not underſtand, leaſt they ſhould be converted and I ſhould heal them,* keep them there and they be ſafe enough from ever receiving any ſaving good. So our Saviour *Math.*6.21.22. *The light of the Body is the eye if the light within thee be darkneſs how great is that darkneſs* the whol converſation is ſo; a wound here is never recovered there is no hope of any good coming to a ſoul that up in blindnes it's made a character, a brand that God ſeets upon ſuch as be reprobates *Math.*13.13. *to you it is given to know the myſteries of the kingdom, but to them in Parables that ſeeing they might ſee and not underſtand.*

derſtand If there be but one gate to come into the way miſs that & you miſs the way ſo here, therefore when men are but one ſtep betewen them and deſtruction they are thus diſcovered *Math.* 24. 37 *they eat, they drank, they married and knew nothing untill the flood came and deſtroyed them al,* As in a town where there is but one entrance or paſſage, block up that there is no coming in, no going our, and therefore no poſſibility of relief. They go not out to ſeek any, none come in to bring any thing, ſo here when the mind is blinded, there is no poſſibility of the coming in of any good or for thee to receive any, the paſſage of Grace and of mercy is wholy blocked up, therefore our Saviour is ſaid to come to bleſs every one of you by turning of you from your ſins, therefore you muſt ſee them before you turn from them, no ſeeing, no turning, no bleſſing. *Act.* 3. 26.

2. A reaſon

It is the eaſieſt way of al other; It eaſeth a man of that laſt reckoning, and arrerages to come; a ſeaſonable and timely diſcovery of ſin makes a man foreſee occaſions of evil and prevent them, it ſets up a fear in the heart and ſtops a man that he dare not adventure to commit them. *He that walks in darkneſs knowes not whither he goes* and therefore muſt needs go to ruin, he lyes open to al evil that comes, he diſcerns it not, he wil do any evil be it never ſo loathſom, he perceives no ſuch evil, he takes ſour for ſweet, poyſon for cordials and preſervatiues, & ſwallowes down any thing though death be in it, *John* 16. 2. *they ſhal think they do God good ſervice when they ſlay you*; and ſayes *Paul I was a perſecuter blaſphemous and injurious and through ignorance I did all this* 1. *Tim.* 1. 13. The kingdom of Satan is the kingdom of darkneſs; while he keeps men in ignorance & hoodwinked he can carry them whither he wil; when the light of the Goſpel is once ſet up his juridiction fals to the ground, nor can he prevail as before; It was a good womans ſpeech earneſtly deſireing that her children might be inſtructed and catechiſed that there

their reckoning might be leſs and their account more eaſy than hers, having lived in ignorance, children under Parents, and Servants trayned up under good maſters that ſhew them the evils of their wayes and keeps them &affrights from them,they come on ſo eaſily to Chriſt,& are carryed ſo gently that they know not what terror means, timely conviction keeps them from *the pollutions of the world.*

3. Laſtly *it is the ſafeſt and ſureſt way.* See our ſins we muſt firſt or laſt either here to our humiliation or herafter to our confuſion; and we had better ſee them by the light of the Goſpel while we are within ſight of ercy that we may be relieved, than to ſee them by the ames of Hell when there is no remedy. *If the eye be ght the whol body is ful of light* Math. 6. 22. *If we would judg our ſelves we ſhal not be judged of the Lord* 1. Cor 11. 31. Who would not now be convinced that he may then be acquitted ſee his ſins now for his humiliation,that he may never have them then laid to his charge, *Jer.*50.20. *In thoſe dayes and at that time ſaith the Lord the iniquity of Iſrael ſhall be ſought for, and there ſhal be none, and the ſins of Judah, and they ſhal not be found, for I wil pardon their iniquities and wil remember their ſins no more.* How ſhould this encourage thee to ſeek out for thy ſins now, to ſearch thy heart and to look into thy life, when as indeed if thou doſt ſo ſee thy ſins as to ſorrow for them and by this ſight and ſorrow thou be driven to a ſaviour, thy ſins may be ſought for but they ſhal be found no more.

When they heard this.

The deſcription of contrition ſtood of two parts wherby the nature of the work was eſpecially diſcoverd.

Partly

Partly in the { *Causes of it,* { *Sight of sin,* / *Sorrow for sin.* }
{ *Effects of it,* { *Detestation of sin.* / *Sequestration from sin.* }

Concerning the sight of sin so far as it serves our turn in a true conviction of it, in that they stood here as accused by *Peter* and condemned in their own Consciences as guilty of no less than the blood of Jesus, we have already spoken.

The second thing in the text to be considered is the means how this was wrought. And these are two.

The first, *is a particular Application of their special corruption*, the Apostle doth not hover in the general and shoot at rovers, but comes close to them, chargeth them expressly in a special manner, and lets fly in the very faces of them, *this Jesus whom yee have crucified*, he names not, he blames not any other, he layes not *Judas* was a wretch that betrayed him, the souldiers cruel that took him, *Pilate* base and fearful and unjust that condemned him, no this is the *Jesus and you are the men that have committed this villany*, A person could not be more innocent, a practice more bloody, you are men that stand guilty of this horrible abomination of *Crucifying the Lord of Glory*. The Doctrine from hence is this.

A plain and particular Application of special sins by the Ministry of the word is a special means to bring the soul to a sight of, and sorrow for them. Doct.

Plain Application and powerful conviction go to-

gether. *Let the houſe of Iſrael know that God hath made him Lord and Chriſt whom ye have crucifyed*; you are the men I mean, this is your ſin I mention. Thus our ſaviour the great Prophet of His Church, who ſpake as never man ſpake and beſt knew how to deal with deceitful hearts, he layeth his finger upon the ſore, and mark how he pincheth with particulars, as his ordinary manner of diſpenſation was to the Churches; *Rev.* 3. 2. *I know thy works, thou haſt a name to be alive but thou art dead.* Hay thou art hypocritical, and I know what I ſay, and I tell thee openly what I know, thou haſt a form of profeſſion but thou haſt no heart nor life nor power of religion in thy courſe; He that could not erre in what he did teach, he teacheth what Miniſters ſhould do in their diſpénſation; And there was nothing more uſual with our Saviour, then to point out particular ſins and ſinners; *Woe be to you Scribes, Phariſees, Hypocrites.* Math. 23. and therefore he doth not cloſly and covertly as it were give a kind of intimation, afar off what he would, and leaves men to pick and ſearch out his meaning; but tells them their own in Engliſh as we ſay: plucks them out by the pole goes not behind the dore to tel men their faults, but gives in teſtimony againſt their ſin and that to their teeth; *Luke.* 16. 15. when the Phariſees in an impudent manner, began to mock at him, he lets fly poynt blanck, *You are they that juſtefy your ſelves but the Lord knows your hearts*; Yea it was the charge he gives to al his prophets, when they were to deal with the Jewes and to dipenſe his counſels unto them, *Hoſ.* 2. 1. 2. *Plead with your Mother plead, tell her ſhe is not my Wife.* [Plead] is a Law term, cal her by name, ſummon her into the court of Conſcience, follow the ſuit againſt her Lay the charge and plead the Acton againſt her particular ſins. Thus *Stephen Acts.* 7. 51. *Yee ſtiff-necked and hard hearted, yee have alwayes reſiſted the holy Ghoſt, as your Fathers did ſo do yee.* So

the

the Apoſtle frequently *Acts*, 4. 10. 11. *be it known to you and to all the people of Iſrael, that in the name of Jeſus &c. whom ye have crucifyed, This is the ſtone refuſed by you builders*, you are the men, and this is your evil.

The Reaſons ſhall be touched in a word.

The place and duty of a Miniſter requires this, who hath a ſpecial charge, and therefore ſhould have a particular care to foreſee, and ſo to prevent the particular and ſpecial evils, which he perceives to blemiſh the Chriſtian courſe, and endanger the ſpiritual comforts of the people under his guidance and of whoſe ſafety he muſt give an account; and this wil not be done unleſs a man ſingle out the perſons and ſet home their ſins in ſpecial. The ſteward is not only to know the ſeveral conditions of the perſons in the family but to provide a portion ſuitable for each, if ever the ſafety of the whol be provided for; and the cordials for the weak, milk for the little ones, and ſtronger meat for thoſe who are of able ſtrength; the Skil of the Phyſitian & the onely way to cure a ſettled and inward diſtemper as the dropſy or falling ſickneſs, is not to give the patient an ordinary purge, a common receit; that every Quack-ſalver wil do and do no good at al; But he muſt have that wiſdom to hit the humor, and to provide ingredients that wil ſuit the temper of the party and the particular nature of the diſeaſe; So it is the part of a skilful Miniſter to hit the humor of the heart of a ſinner, to make a receipt on purpoſe to meet with the particular diſtemper ſuch as wil worke upon, or ſluggiſhneſs pride hypocriſie, perverſneſs and as the medicine doth upon the ſpleen or choller, and ſo the Lord to the Prophet *Ezek.* 16. 2. *Cauſe the houſe of Iſrael to know their abominations*; The Sedulous ſhepheard who indeed would provide for the wellfare of his ſheep, its not enough that by common ſurvey he caſts his eye upon them, but he muſt pen them, and handle them, ſearch them and dreſs them

Reaſon, 1.

them, according to their ſeveral ayls, and ſuch Maladies unto which they are ſubject. So a faithful Miniſter muſt deal with poor ſinners, as with the Sheep commended to his care and cuſtody; he muſt find them in their particular evils, and follow them with application of ſpecial helps.

Reaſ. 2. *The neceſſity of ſinners requires this*: For this manner of the delivery of the Truth, it awakens and ſtirs up the mind and heart of the Hearer to a more ſerious attention to that which is ſpoken, and ſettles the heart upon a more through conſideration of himſelf and his waies; unto both which the ſoul of a ſinner rocked as it were aſleep in the ſecurity of a ſinful courſe, is loth to come; not willing to hear any thing that would trouble him in his ſins, and very ready to lay aſide the conſideration of that he hears in that behalf. Whereas particular application provokes to the practice of both, cals a man by name as it were, that he muſt come to his Anſwer; he cannot avoid it, it wil not ſuffer him to make an eſcape before he give in his Anſwer: This flings in the light ſo ful into mens faces that it forceth them to look about them. General Truths generally do little good. That which is ſpoken to all, is ſpoken to none at al. No man heeds more than needs he muſt to ſuch things he hath little heart unto, or takes little delight in. An Inditement or Attachment without a name, read, publiſhed, and proclaimed in the face of the World, no man is either troubled at it, or reclaimed by it; but when the name is recorded, and the man challenged, it makes him bethink himſelf how to get a Surety, or pay the debt, or prevent the danger. So is it with a general reproof, no man will own it, and therefore no man reforms by it, or is forced to ſeek out. Thus *Nicodemus* never left cavilling before the Lord came home to his own perſon, and touched him to the quick, *John*, 3. 10. *Art thou a Maſter in Iſrael, and knoweſt thou not theſe things?* See and be aſhamed; a Maſter not to know that which a Scholler

Scholler might and ſhould. It's not enough that we be ſtirring in the houſe, and people be up, but we muſt knock at mens doors, bring a Candle to their bed-ſides, and pinch the ſluggard, and then if he have any life he wil ſtir. While the Miniſters of the Lord are preaching and publiſhing the Mind and Counſel of God in the Aſſemblies, there is ſome ſtirring in Gods houſe, but yet the ſecure perſon ſits and ſleeps on the ſtool as the ſluggard in his bed, unleſs ſome ſpecial Application pinch him to the quick: then he begins to look up, and ask who is there? So it was with *David*, *thou art the man* did prevail more with him than al *the Parable*, 2 Sam. 12. As the noiſe of a piece afar off makes the Fowl liſten, but one ſcattered ſhot that fals upon the wing or leg makes them cry and ſtir. All the common diſcourſe came not neer *David*, but *thou art the man*; three words like three ſmal ſhot awakened him with a witneſs.

The Nature of the Word calls for this manner of diſpenſation as that which ſuits and ſerves beſt for the end and work of it. Reaſ. 3. It makes it hit ſooner, and pierce more deeply and prevailingly into the heart: The ſpeech of the Miniſter and his words are like darts and arrows, the right and particular applying them is the level carriage of them to the heart, and ſo they hit unavoidably, and faſten ſtrongly thereupon. General diſcourſes are like arrows ſhot a cock-height at al adventures without aim, and ſo without ſucceſs or ſpecial profit, or powerful work upon the hearer; men come and go away not touched, not troubled, not affected with any thing. The word is compared to a *Sword*, the Explication is like the drawing of it. So the Truth in the naked Nature and vertue of it comes to be di covered; but the floriſhing of the Sword wil never do the deed. But he that handles it ſuitable to the end and work of it, he muſt follow the blow if he purpoſe to force his Enemy either to fly or yield. So it is with the Truth: down-right blows

blows puts ſomtimes the moſt cunning Fencer paſt his Sence; ſo theſe cunning Hypocrites beyond all their Shifts. See how the Woman of *Samaria*, *John*, 4. 18, 19. Put off our Savior with fond Cavils, ſawcy and contemptuous Speeches, until our Savior met with her in particular, *Go call thy Husband*, ſhe anſwers, *I have no Husband*; our Savior comes within her, *Thou haſt had five Husbands, and he whom now thou haſt is not thine Husband, in that thou ſayeſt right*, thou poor ſinful Adultereſs; then ſhe fel before our Savior. It is in a mans Spiritual as it is with a mans outward eſtate. The Bond lies forfeited, and the careleſs Debtor or Bankerupt he looks not out to pay. He hears the news of a Writ out for him, but ſees none to arreſt, and therefore he grows fearleſs. But when the Sergeant arreſts him, and drags him to priſon, you wil not provide for your debt to pay, provide then to go to priſon, that makes him begin to ſend to friends, to gather up his debts, ſel his Commodities, crave Baile and Surety. So it is with careleſs prodigal ſinners which ſuffer their ſouls and ſalvations to lie forfeit, and yet look not out, until ſome particular word meet and make an arreſt upon the ſoul, and the Miniſter by his Commiſſion like the Sergeant ſeizeth upon him, you wil not forſake your ſins, you muſt therefore periſh in your ſins. He then begins to bethink himſelf what to do.

Uſe, 1. *We here ſee the reaſon why there is ſo little good done by the Miniſtry of the Word upon the hearts of ungodly men*: Many Hypocrites lie skulking under the covers of deceit, and are not diſcovered; many proud hearts not humbled, but go on in their ſturdy diſtempers; many ſleepers ſit and ſnort in their ſecurity, and go hoodwinked down to deſtruction, and ſee nothing before they ſink into the pit. We do not knock at mens doors, we do not bring the light to their bed-ſides, we do not pinch them indeed with ſharp and particular reproofs, and thoſe ſet on to purpoſe; we do not put them be-

yond

yond their fence, we do not keep them under the arreſt of ſome conviction, ſo that they cannot make an eſcape; but each carnal reaſon reſcues them from the hold of ſome common Truths that happily are delivered. Oh we level not, we hit not, we apply not the Word ſo home, ſo particularly as the occaſions, conditions, corruptions of men require; and therefore it prevails not with that power, finds not that ſucceſs which otherwiſe it might. Common Reproofs are like the confuſed noiſe in the Ship when the Marriners were rowing *Jonah* to the ſhore, notwithſtanding all which, *Jonah* lies and ſleeps under-hatches: But when they go down to him, and laid hold upon him, and awakened him with a witneſs, *Ariſe thou ſluggard, and call upon thy God, leſt we all periſh*, Jonah, 1. 5. He then began to bethink himſelf where he was, and what he had done; and then remembred that though he had feared and ſerved the God of Heaven, yet by his rebellion he had departed away from him. So here, all the while we take up mens minds, and exerciſe their Ears and thoughts with ſome hovering Diſcourſes, and common words of courſe, *We are all ſinners, In many things we offend all, All fleſh is frail*; but I hope better things of you, I hope there is none ſuch amongſt you.

Thoſe daubing diſcourſes and roving reproofes, toothleſs, powerleſs diſpenſations, like arrowes ſhot a cock-height, they touch not, trouble not, and in the iſſue profit no man at all. They come proud and ſtubborn and perverſe and careleſs, they ſit ſo and returne ſo, day after day and year after year. But you ſhould ſhake up a ſinner, go down under the hatches to *Jonah* ſet upon the hearts of men in particular *Awake thou ſluggard*. Thou a maſter of a family and teacheſt not, inſtructeſt not thoſe that are under thee? Thou a ſervant yet ſtubborn and perverſe, and ſubmits not to thoſe that are ſet over thee in the Lord? Art thou a Wife and doſt not reverence and obey with fear him whom

whom God hath made thy head and guide? Art thou a member of a Christian Congregation, and hast the name of Christ called upon thee, and art thou treacherous to the Covenant of Christ, oppose the government and spirit of Christ, and despise the ordinances of the Lord Jesus? Awake you careless masters and rebellious servants, perverse wives, treacherous and faithless members; Know that your Religion is vain and your selves also while these distempers rest in your bosom; call upon your own hearts for Humiliation and repentance, and unto God for mercy that you perish not. Thus when *Peter* was recovered out of his fal, and had the blood of Christ running warm in his veynes, and the power of the spirit of the Lord now setting on the right hand of the Father filling his heart with love to his Saviour and zeal for his glory; see how sharply he applies the keenest reproofes to cut the Consciences of al to whom he speaketh without fear or partiality, *Acts.* 4. 10. 11. Be it known to you, *Oh ye rulers and all yee people of Israel, that by the name of Jesus of Nazareth whom yee have crucified, you have slayn the just and inocent one and desired a murderer to be given to you &c.* and see the success, *God added daily to the Church such as should be saved.* It's *Cartwrights* expression, when our saviour sent out *the sons of thunder then Satan fel like lightening from Heaven*, the right levelling the ordinances of Christ wil undoubtedly make battery in the kingdom of Satan; sharp reproofs make sound Christians. It's a course which God commends in scripture, and hath not fayled to bless. *Judges* 2. 4. When the Angel pleaded the inditement so punctually so plainly against the people, their hearts brake al in pieces under such blowes, *they lift up their voyces and wept*, they left cavilling and replying, and fell to weeping bitterly.

Use, 2. *Here see the reason why the best preaching finds the least and worst acceptance at the hands of rebellious sinners,*

ſinners, that which works, and troubles moſt, that they moſt diſtaſt, that which gives the leaſt quiet to them, to that they give the leaſt reſpect and liking. like children they love raw fruit which wil breed worms and ſickneſs, rather then worme-ſeed though that would prevent both. So men love raw and windy diſcourſes to pleaſe ſinful humors, and corrupt hearts, rather than ſome bitter and particular reproofs which would make them ſound in the Faith. *Ahab* wil nouriſh *four hundred falſe Prophets at his Table*, feed them with Dainties, and make choyce proviſion for them, that they may feed his humor, and ſpeak good things to him; when he is not able to abide the ſight, ſcarce to hear the name of *Micaiah* the Prophet of the Lord, who would ſpeak the Counſel of the Lord without fear and partiality, 1 *Kings*, 22. So they in *Iſai.* 30. 10. *They ſay to the Seers, ſee not; and to the Prophets, propheſie not unto us right things; propheſie ſmooth things*: ſuch as might ſuit their ſenſual Appetites, and would down without chewing. And it's ſtrange to ſee when ſuch men have told a grave tale, and vented a heartleſs, toothleſs diſcourſe, neither pith nor power in it; I ſay, it's ſtrange to ſee what admiration and eſteem ſuch carnal hearts wil ſet upon ſuch perſons and expreſſions; great their parts, prudence, and diſcretion: Oh how ſweet and ſeaſonable their diſcourſe, how glad to hear, and how unwearable to attend ſuch: And al the while they may ſit and ſleep in their ſinful condition, and neither have their Conſciences awakened, nor their corruption diſcovered. Squeamiſh Stomachs had rather take Sugar-ſops a whol week together than a bitter Potion one day. This is the Diſeaſe which *Paul* complains of as incident to the laſt Age of the World; and therefore adviſeth his Scholler *Timothy*, 2 Tim. 4. 2, 3. *To be inſtant in ſeaſon, out of ſeaſon, convince, rebuke, exhort, for the time will come that men will not endure ſound Doctrine; but according to*

their proper luſts, having itching Ears, will heap to themſelves Teachers: itching Ears muſt be ſcratched, not boxed.

Uſe 3. Information: *It's not only in the Liberty, but it's the Duty of a Miniſter, according as the Text ſuits, and the condition of the Hearers anſwer, to aim at the ſins of the perſons and people to whom he ſpeaks.* Particular application implies a ſpecial intendment of the parties, 1 *Kings*, 21. 20. When *Ahab* met *Elijah*, he ſalutes him on this manner, *Haſt thou found me, O mine Enemy?* He anſwers him, *I have found thee*, q. d. It was my duty to do ſo, and therefore I have endeavored it, and according to my deſire and endeavor I have accompliſhed it, I came on purpoſe. *Ezek.* 33. 8. *If the Watch-man do not warn the wicked from his way, that wicked man ſhall die in his iniquity; but his blood will I require at his hand.* The neceſſity of the people, the nature of the work which he intends, and the charge of his place which lies upon him, cals for this at the hands of a Miniſter. Will not common Sence conceive it reaſonable, that the Phyſitian diſcover the Nature of the Diſeaſe that troubles the Patient, and put in ſuch Ingredients as may purge the particular Humor; it's the choyceſt skil he can uſe, and the chiefeſt good he can do; and therefore he ſhould intend it and endeavor it in a ſpecial manner: Would you not have the Commander in the Field ſearch the particular diſorder in the Camp, and purſue the reformation of it in each ſpecial paſſage thereof. Herein the Faithful Execution of his place appears.

This I ſpeak the rather to cruſh that vain Cavil of captious Spirits; Why did not the Miniſter mean me, intend me? if the Word meet with their corruptions, and begin to ranſack and ſearch the feſtered ſores of their guilty Conſciences?

I Anſwer four things:

1. If thy heart miſgive thee that thou art guilty, he did mean

mean thee, he ſhould mean thee. If thy heart condemn thee, know that God is greater than thy Conſcience, and knows more than he can expreſs, or thou perceive in thy ſelf.

However it is, He had thee in his intendment in what he ſaid; If thou wert faulty, to reform the evil; if not faulty, to forewarn thee: For a faithful Miniſter ſhould intend the good of all in al it delivers, and they ſhould receive it. 2.

If happily thou be freed from the outward practice of the evil, yet thou haſt the ſpawn of it in thy ſoul, and that which wil provoke thee unto it, and that corrupt part hath given approbation to the evil; thou haſt not ſet thy ſelf ſo much againſt the evil, and that hath made thee ſo far ſhare in the evil, and ſo *juſtly* ſubject to ſhare in the reproof. Thus the Apoſtle chargeth the Jew, *Rom.* 2. 1. When the Jew would plead his Innocency from ſuch evils of the Gentiles, becauſe he is ready to condemn and judg them in that behalf, ſaies the Apoſtle, *Thou therefore that judgeſt another, thou condemneſt thy ſelf, for thou thy ſelf doſt the ſame things*; but it might have been replyed, We do not, we are not whiſperers, back-biters, guilty of fornication, malice, covetouſneſs, &c. Interpreters anſwer, that the Apoſtles meaning is, Though they committed not ſuch evils, yet the corruption of their Nature ſuited with them, and ſo ſhared in them, and therefore *juſtly* liable to the like Cenſure of the Law more or leſs. 3.

He meant what he ſaid, and what his words meant, *If there be any evil in them, bear witneſs of the evil*, John, 18. 23. and it's juſt a man ſhould bear his blame. Would'ſt thou fiſh more out of a mans meaning than thou canſt find in his words? I fear thou meaneſt to be a Caviller. It's a certain Argument of a captious and contentious diſpoſition, and commonly of a man that carries a galled Conſcience, that ſeeks waies and means to make a fault when he cannot find one. 4.

Uſe 4. *It's a word of Exhortation, 1. To Miniſters, 2. To People. To Miniſters, what they ſhould do: To the People, what they ſhould deſire.*

I. To the Miniſters: *They have a pattern here for their Practice.* If we wil be faithful to our Places, and the Work commended to our Care, faithful to the ſouls of the People; if we would further the Work of the Lord, and the Word, and ſee the fruit of our labors to the conviction and converſion of ſuch as belong unto Gods Council: This is Gods way in which we muſt walk if we purpoſe to find Gods bleſſing, that others may reap the profit, and we the comfort of our pains at the great Day of our Account; we muſt by particular Application make men ſee their ſins, if ever we hope they ſhal ſee the Salvation of the Lord.

Directions. How to ſtere our courſe in this ſo tickle a Channel, and ſo tender a Work, theſe following *Directions* will not be unſeaſonable.

I. Firſt, *We muſt learn to bottom our Application upon the bleſſed Word of the Lord rightly apprehended, and opened plainly by undeniable Evidence.* Then our Application wil come with uncontroulable power to the Conſcience, when it comes guarded with Authority and demonſtration of the Truth; and men cannot but give way to thoſe Reproofs, when they cannot gainſay the evidence of Gods mind and Counſel therein. That however carnal hearts wil ſecretly be weary of them, yet they wil not dare openly to oppoſe them, becauſe they perceive that they muſt oppoſe the Counſel of God plainly diſpenſed therein, and in their own Conſcience alſo. Therefore I have ever judged it moſt ſeaſonable, if I would purſue a ſinful courſe breaking out, not by the by to pull it into a diſcourſe, but to take a Text on purpoſe, wherein it is plainly condemned. That the people may hear God in his Word ſpeaking before we ſpeak; this is to ſhew our Commiſſion before we do Execution, and this wil ſtop mens mouths. Ne-

ver

ver balk any thing that is in the Text, never wreſt any thing out of the Text that is not there, for that ſavors too much of a mans own ſpirit or paſſion, or private ends, al which muſt be avoided as much as Hell. *If any man ſpeak, let him ſpeak as the Oracles of God*, 1 Pet. 4. 11. not our fancies, or paſſions, or conceits, but let Gods Oracles be heard only.

2. It's lawful for a Miniſter ſo to caſt the mould, and carry the frame of his Application that the guilty parties may conceive it, and their Conſciences find and feel it, that they be the parties that the Lord points out, and intends of purpoſe to indite and purſue, *Matth.* 21. 41. 45. Thus our Savior laies out the corrupt carriages of the Scribes and Phariſees, and paints them out ſo lively that they felt him, and were forced to give in evidence of their own condemnation againſt themſelves; as in verſe 41. They ſay, *he will miſerably deſtroy thoſe wicked men*; and verſe 45. *When the chief Prieſts heard this, they perceived that he ſpake of them.*

3. In caſe either ſome falſe Opinions are ſpreading, or ſome corrupt and ſinful practices are like to grow and leven and that ſpeedily and dangerouſly, It's lawful in way of caution and prevention to diſcover mens ſins and errors in their own words, that others may avoyd them the better, and they be aſhamed of them the more Thus *Peter* diſcovers the faults and wretched behaviour of the Jewes to our ſaviour in their own words. *Acts.* 3. 14. *you denyed that holy and juſt one and deſired a murderer to be granted to you: Not him but Barabbas.* 1. Cor. 15. 22. *How ſay ſome among you, that there is no reſurrection?* Nay its lawful to name ſpecial perſons in an evil, if there may thereby be ſpecial warning given to others from falling. So *Paul* to *Timothy* 2. *Tim.* 1. 15. *of whom is* Phygellus *and* Hermogenes it's *Calvins* note upon the place, they were more famous, and therefore their Apoſtacy might be a means to draw others, therefore he gives warning concerning them.

them. If any man ſay this is to ſhame men, I anſwer their ſins ſhould be made ſhameful,& they ſhould take ſhame for them, that they may ſorrow for them and forſake them.

4. Let our Application go ſo wel guarded and fenſed againſt al exceptions and cavils that a ſinner may not be able to reſcue himſelf or make an eſcape by carnal reaſon. As *Acts.* 6. 10. *It's ſaid they were not able to reſiſt the wiſdome and the ſpirit by which he ſpake.* Math. 22. 34. our ſaviour Chriſt *put the Sadducees to ſilence.*

5. Let it be done with pity and tender compaſſion to mens ſouls, though with zeal and indignation againſt their ſins. 2. *Tim.* 2. 24. 25. *the ſervant of the Lord muſt be patient and gentle towards al in meekneß inſtructing thoſe that oppoſe themſelves.* As a Chirurgeon may be moſt compaſſionate when he cutts moſt deep even to fetch up the core, and therefore the Apoſtle adds both to Titus, *ſhew all meekneß to all men*, and therefore to the Cretians and yet *rebukes them ſharply. Titus.* 1. 13. He that is truly meek, and pities the ſouls of men moſt he wil ſhew leaſt pity to their ſins, all ſharpneſs of rebuke and yet al meekneſs of ſpirit do wel accord.

ſecond part of exhortation

The exhortation to the people is that as ever you deſire to ſee your ſins and have your hearts brought to ſorrow for them, you muſt deſire it and delight in it, that you may have the light brought home to your ſouls in way of particular applycation to your own ſins, there is no means ſo effectual as this, therefore deſire God that your miniſters may take ſuch paines that they may ſpeak to your Conſciences.

1. Take three conſiderations here.

Weigh ſadly that when the Miniſter ſpeaks in way of Applycation ſo as to diſcover thy ſins, he doth no more than he may, nay no more than he ſhould in point of Conſcience, his life lyes at ſtake if he ſhould not deal plainly and faithfully. and therefore know its unreaſonable

reasonable for thee to quarrel with the Minister, or with that he speaks when he hath the word for his warrant in what he does.

Look at the good of the dispensation of an ordinace and overlook the tartness of it. As some would not see but drink of the Physick minding the wholsomness and bearing with the unpleasantness of it for the present. As it's wearisom to the Surgeon to be raking in the sore, so it is to the Minister, but it is for thy good, and therfore though it be painful and cross to thy carnal affection yet thou shouldest take contentment in such a dispensation of the word as is such an effectual means of thy good. 2.

When thou findest thy heart skittish, consider that an under quiet taking in sharp reproof its a sound argument of the sincerity of thy heart and truth of thy love to God and his word. When a man beginns to be shaken in his Comforts, and a sharp and keen reproof comes home to a man, to force him to see and be humbled & reform his evil wayes, if he can willingly receive and yield himself to such a reproof it's a sign his heart is sincere in the sight of God when he saies as they did *Zach.* 13. 6. *these are the wounds I received in the house of my friends.* 3.

When they heard this.

We heard before that application and special discovery of our particular corruptions, what force it had to break the heart. We have here yet a Second means couched in the manner of the speech expressed in the Text. The word is read in the Participle, and carries a kind of indefinite endeavor with it, a bent of mind about that which was heard. *In hearing they heard it*, and when the Sermon was over, & they had received the message of the Lord delivered by the Apostle, when they (happily) were departed, yet that word departed not out of

of their Ears and hearts. They heard it over again, they muſed upon it, it ſtuck by them, their thoughts recoiled afreſh upon the conſideration thereof, it preſſed heavy upon their hearts; Conviction brings the ſin, Application laies it, Meditation ſettles it upon the heart, that it ſinks under it as unſupportable.

Hence then the Doctrine is,

Doct. *Through Meditation of ſins applied, is a ſpecial means to break the heart of a ſinner.*

As men that are ſtoned and preſſed to death, while the ſtones are few that are caſt, and the weight not great, may be they are troubled and wounded in ſome meaſure but their bones are not broken nor yet their lives hazarded, but while they ſtil continue flinging and adding to the number and weight, their bones break and their lives fayl under the overbearing preſſure that is put upon them. A ſerious thought and right apprehenſion and application of a ſin, toucheth and troubleth the ſinner; but daily meditation flings in one terror after another, and followes the ſoul with freſh conſideration of yet more ſin, and yet more evil, and that more hainious and yet more dangerous beyond al pprehenſion and imagination; ſo that a ſinner is ſtoned to death as it were and breaks under the burthen of it. Thus the repenting Church *Lam.* 3. 19. 20. *In remembring mine affliction, the wormewood and the gall my ſoul hath them ſtill in remembrance and is humbled in me,* in remembring I remembred, they were daily muſing and continually poring and that made them pierce inwardly; look as it is in the body it is ſo in the ſoul; meat minced if never chewed and digeſted, it never nouriſheth; A potion prepared and given if not retayned and kept in the ſtomack it never purgeth or worketh kindly for cure, So here in the ſoul, Applycation carves out a fit potion of truth to the ſinner, but Meditation

tation is that which digeſts it and makes good blood of it. Applycation compounds the potion, a particular reproof which is keen in the working brings it home, but meditation retaynes it, that ſo it may work kindly & put forth the proper powerful effect for the looſening of thoſe loathſom luſts; which are like noyſom and corrupt humours, which threaten the death and ruin of the ſoul. This is one thing which is undoubtedly implyed in that place by the conſent of al interpreters that I know *Pſal.* 77. 10. While the prophet was taking up his thoughts with attendance to his own diſtempers and ſinful provocations, and the Lords departure from him by reaſon of the ſame, he ſits down almoſt overwhelmed with the direful apprehenſion thereof, *I ſaid this is my death, but I wil remember the changes of the right hand of the moſt high*, this poring upon his own ſins and miſeries was his death, therefore he turns the tables and turns his thoughts another way and that was the cure of thoſe diſcomforts, even the remembrance of the former, the former expreſſions of Gods favour and faithfulneſs its alſo one part of the meaning of that text, *Pſal.* 40. 12. *My ſins have taken ſuch hold of me that I cannot look up*, when we lay hold upon them by ſerious meditation then they lay hold upon us, and when our minds attend not but ſlip aſide from the ſerious conſideration of them then they ſlip away from us.

For explication we ſhal.

1 Shew what this meditation is.
2 Apply the general Doctrine to the particular occaſion, and ſee how this helps forward this work. Then,
3 We ſhal make uſe.

What Meditation is

For the first. *Meditation is a serious intention of the mind whereby wee come to search out the truth, and settle it effectually upon the heart.*

1. *An intention of the mind*; when one puts forth the strength of their understanding about the work in hand, takes it as an especial task whereabout the heart should be taken up and that which wil require the whol man, and that to the bent of the best ability he hath, so the word is used *Jos.* 1. 8. *thou shalt not suffer the word to depart out of thy mind, but thou shalt meditate therein day and night*, when either the word would depart away or our corruptions would drive it away, meditation layes hold upon it and wil not let it go, but exerciseth the strength of the attention of his thoughts about it, makes a buisines of it as that about which he might do his best, and yet fals short of what he should do in it. So *David* when he would discover where the stream and overflowing strength of his affections vented themselves, he points at this practice as that which employes the mind to the ful. *Psal* 119. 197. *Oh how I love thy law, it is my meditation all the day*, love is the great wheel of the soul that sets al on going, and how doth that appear? it is my meditation day and night; the word in the original signifyeth to swim, a man spreads the breadth of his understanding about that work, and layes out himself about the service wherein there is both difficulty and worth.

Serious.] Meditation is not a flourishing of a mans wit, but hath a set bout at the search of the truth, beats his brain as wee use to say, hammers out a buisines, as the Gouldsmith with his mettal, he heats it and beats it turnes it on this side and then on that, fashions it on both that he might frame it to his mind; meditation is hammering of a truth or poynt propounded, that he may

may carry and conceive the frame and compaſs in his mind, not ſalute a truth as we paſs by occaſionally but ſolemnly entertain it into our thoughts; Not look upon a thing preſented as a ſpectator or paſſenger that goes by: but lay other things aſide, and look at this as the work and employment for the preſent to take up our minds. It's one thing in our diet to take a ſnatch and away, another thing to make a meal, and ſit at it on purpoſe until wee have ſeen al ſet before us and we have taken our fil of al, ſo we muſt not caſt an eye or glimpſe at the truth by ſome ſudden or ſleighty apprehenſion, a ſnatch and away, but we muſt make a meal of muſing. Therefore the Pſalmiſt makes it the main trade that a Godly man drives, profeſſedly oppoſite to the carriage of the wicked, whether in his outward or inward work, in his diſpoſition or expreſſion of himſelf in his common practice; whereas they walk in the corrupt counſels of their own hearts, ſtand in the way of ſinners, not only deviſe what is naught, but practice and perſevere in what they have deviſed, and ſit in the ſeat of the ſcorners; A bleſſed man his rode in which he travels, his ſet trade *he meditates in the Law of God day and night*: that is the counſel in which he walks, the way in which he ſtands, the ſeat in which he ſits. Look at this work as a branch of our Chriſtian calling, not that which is left to our liberty, but which is of neceſſity to be attended and that in good earneſt as a Chriſtian duty, which God requires, not a little available to our ſpiritual welfare.

The end is doubly expreſſed in the other part of the deſcription.

1 *The ſearching of the truth.*

2. *The effectual ſetling of it upon the heart.*

The ſearch of the truth: Meditation is a coming in with the truth or any cauſe that comes to hand, that we may enquire the ful ſtate of it before our thoughts part with it, ſo that we ſee more of it or more clearly

and fully than formerly we did, this is one thing in that of the Prophet *Hoſ.* 6.3. *Then ſhall yee know if you follow on to know*, when we track the footſteps of the truth, in al the paſſages, until we have viewed the whol progreſſe of it, from truth to truth from point to point. *This it is to dig for wiſdom*, *Prov.* 2. 2 When men have found a mine or a veyn of Silver, they do not content themſelves, to take that which is uppermoſt and next at hand within ſight which offers it ſelf upon the ſurface of the Earth, but they dig further as hoping to find more, becauſe they ſee ſomewhat. So meditation reſts not in what preſents it ſelf to our conſideration, but digs deeper gathers in upon the truth, and gaynes more of it then did eaſily appear at the firſt, and this it doth.

1. 1 *When it recals things formerly paſt, ſets them in preſent view before our conſideration and judgment* Meditation ſends a mans thoughts afar off, cals over and revives the freſh apprehenſion of things done long before, marſhals them al in rank together, brings to mind ſuch things which were happily quite out of memory, & gone from a man, which might be of great uſe and ſpecial help to diſcover our condition according to the quality of it; may be Conſcience ſtarts the conſideration but of one ſin, but meditation looks abroad, and brings to hand many of the ſame, and of the like kind and that many dayes paſt and long ago committed, This diſtemper now ſticks upon a man and brings him under the arreſt of Conſcience and the condemnation thereof. But ſaies meditation let me mind you of ſuch and ſuch ſins at ſuch and ſuch times, in ſuch and ſuch companies, committed and multiplyed both more and worſe than thoſe that now appear ſo loathſom and ſo troubleſom to you; meditation is as it were the regiſter and remembrancer, that looks over the records of our daily corruptions, and keeps them upon file, and brings them into court and freſh conſideration *Job.* 13. 26. *Thou makeſt*

makeſt me to poſſeſs the ſins of my youth: This makes a man to renew the ſins of his youth, makes them freſh in our thoughts, as though new done before our eyes. This Interpreters make the meaning of that place *Job.* 14.17. *My tranſgreſſion is ſealed up in a bag, and thou ſewest up mine iniquity*, though God do thus, yet he doth it by this means in the way of his Providence, *i. e.* by recounting and recalling our corruptions to mind, by ſerious meditation we ſew them all up together, we look back to the linage and pedegree of our luſts, and track the abominations of our lives, ſtep by ſtep, until we come to the very neſt where they are hatched and bred, even of our original corruption, and body of death, where they had their firſt breath and being, links al our diſtempers together from our infancy to our youth, from youth to riper age, from thence to our declining daies. So *David*, from the vileneſs of his preſent luſts is led to the wickedneſs *in which he was warmed*, Pſal. 51. 5. This was typed out in the old Law by *the chewing of the cud*; Meditation cals over again thoſe things that were paſt long before, and not within a mans view and conſideration.

2. Meditation *takes a ſpecial Survey of the compaſs of our preſent condition, and the Nature of thoſe corruptions that come to be conſidered*: It's the traverſing of a mans thoughts, the coaſting of the mind and imagination into every crevis and corner, pryes into every particular, takes a ſpecial view of the borders and confines of any corruption or condition that comes to be ſcanned, *Pſal.* 119. 59. *I conſidered my waies, and turned my feet unto thy teſtimonies*; he turned them upſide down, looked through them as it were; a preſent apprehenſion peeps in as it were through the crevis or key-hole, looks in at the window as a man paſſeth by; but Meditation lifts up the latch and goes into each room, pries into every corner of the houſe, and ſurveyes the compoſition and making of it, with all the blemiſhes in it.

Look

Look as the Searcher at the Sea-Port, or Cuſtom-houſe, or Ships, ſatisfies himſelf not to over-look careleſly in a ſudden view, but unlocks every Cheſt, romages every corner, takes a light to diſcover the darkeſt paſſages. So is it with Meditation, it obſerves the woof and web of wickedneſs, the ful frame of it, the very utmoſt Selvage and out-ſide of it, takes into conſideration all the ſecret conveyances, cunning contrivements, all bordering circumſtances that attend the thing, the conſequences of it, the nature of the cauſes that work it, the ſeveral occaſions and provocations that lead to it, together with the end and iſſue that in reaſon is like to come of it, *Dan.* 12. 4. *Many ſhall run to and fro, and knowledg ſhall encreaſe*: Meditation goes upon diſcovery, toucheth at every coaſt, obſerves every creek, maps out the dayly courſe of a mans converſation and diſpoſition.

2 The ſecond End of Meditation is, *It ſettles it effectually upon the heart.* It's not the paſhing of the water at a ſudden puſh, but the ſtanding and ſoaking to the root, that looſens the weeds and thorns, that they may be plucked up eaſily. It's not the laying of Oyl upon the benummed part, but the chafing of it in, that ſuppleth the Joynts, and eaſeth the pain. It is ſo in the ſoul; Application laies the Oyl of the Word that is ſearching and ſavory, Meditation chafeth it in, that it may ſoften and humble the hard and ſtony heart: Application is like the Conduit or Channel that brings the ſtream of the Truth upon the ſoul; but Meditation ſtops it as it were, and makes it ſoak into the heart, that ſo our corruptions may be plucked up kindly by the Roots.

This ſettling upon the heart appears in a three-fold work.

1. *It affects the heart with the Truth attended*, and leaves an Impreſſion upon the Spirit anſwerable to the Nature of the thing which is taken into Meditation: 2 *Pet.* 2. 8. It's ſaid of *Lot*, *in ſeeing and hearing, he vexed his righteous*

righteous ſoul. Many ſaw and heard the hideous abominations, and were not touched nor affected therewith. No more had he been, but that he vexed and troubled his own righteous ſoul, becauſe he was driven to a dayly conſideration of them which cut him to the quick. The word is obſervable, it ſignifies to try by a touch-ſtone, and to examine, and then upon ſearch to bring the ſoul upon the rack: therefore the ſame word is uſed, *Matth.* 14. 24. *The Ship was toſſed by the waves*; the conſideration of the abominations of the place raiſed a tempeſt of trouble in *Lots* righteous ſoul. This the wiſe man calls *laying to the heart*, Eccleſ. 7. 1, 2. *It's better to go to the houſe of mourning than to the houſe of laughter; for this is the end of all men, and the living will lay it to his heart.* When the Spectacle of Miſery and Mortality is laid in the grave, yet ſavory Meditation laies it to a mans heart, and makes it real there in the work of it. The Goldſmith obſerves that it is not the laying of the fire, but the blowing of it that melts the Mettal: So with Meditation, it breaths upon any Truth that is applied, and that makes it really ſink and ſoak into the ſoul; and this is the reaſon why in an ordinary and common courſe of Providence, and Gods dealing with ſinners, (leaving his own exceptions to his own good pleaſure) that the moſt men in the time and work of Converſion have that ſcorn caſt upon them, *that they grow melancholly.* And it's true thus far in the courſe of ordinary appearance; The Lord uſually never works upon the ſoul by the Miniſtry of the Word to make it effectual, but he drives the ſinner to ſad thoughts of heart, and makes him keep an audit in his own ſoul by ſerious meditation, and pondering of his waies; otherwiſe the Word neither affects throughly, nor works kindly upon him.

It keeps the heart under the heat and authority of the Truth that it's taken up withal, by conſtant attendance of his thoughts. Meditation keeps the Conſcience under 2.

der an arreſt, ſo that it cannot make an eſcape from the Evidence and Authority of the Truth, ſo that there is no way, but either to obey the Rule of it, or elſe be condemned by it. But eſcape it cannot; Meditation meets and ſtops al the evaſions and ſly pretences the falſ-hearted perſon ſhal counterfeit. If a man ſhould deny his fault, and himſelf guilty, Meditation will evidence it beyond all gainſaying, by many teſtimonies which Meditation wil eaſily cal to mind; remember ye not in ſuch and ſuch a place upon ſuch an occaſion, you gave way to your wicked heart to do thus and thus; you know it, and God knows it, and I have recorded it: If the ſinner would leſſen his fault, Meditation aggravates it; or if he ſeem to ſlight it, and look at it as a matter of no moment, yet Meditation will make it appear, there is greater evil in it, and greater neceſſity to beſtow his thoughts upon it than he is aware of.

Hence it is Meditation laies ſiege unto the ſoul, and cuts off al carnal pretences that a wretched ſelf-deceiving hypocrite would relieve himſelf by; and ſtil lies at the ſoul, this you did, at that time, in that place, after that manner; ſo that the ſoul is held faſt priſoner, and cannot make an eſcape; but as *David* ſaid, *Pſal.* 51. 3. *My ſins are ever before me*: Conſideration keeps them within view, and will not ſuffer them to go out of ſight and thoughts; and therefore it is *Paul* joyns thoſe two together, 1 *Tim.* 3. 15. *Meditate in theſe things, and be in them.*

3. It provokes a man (by a kind of over-bearing power) to the practice of that with which he is ſo affected: A ſettled and ſerious Meditation of any thing, is as the ſetting open of the Flood-gates, which carries the ſoul with a kind of force and violence, to the performance of what he ſo beſtows his mind upon; as a mighty ſtream let out turns the mill. *Phil.* 4. 9. *Think of theſe things, and do them*: thinking men are doing men. *Pſal.* 39. 3. *While I was thus muſing, the fire brake out*

out, and I ſpake: the buſie ſtirring of Meditation is like the raiſing of a tempeſt in the heart, that carries out all the actions of the man by an uncontroulable command. *I conſidered my waies, and turned my feet unto thy Statutes*: right Conſideration, brings in a right Reformation with it.

The Nature of the Duty is thus opened; let us apply it now to the particular, and give in the Reaſons of the Truth, why this Meditation brings in this Contrition, and heart-breaking.

I might argue from the former Deſcription, that which makes a through ſearch of our ſins, and ſettles them effectually upon the ſoul, that is a fit means to break our hearts with them; but thus meditation doth, as it hath been formerly diſputed, therefore it is a fit means to break the heart.

But I ſhall add a double Argument briefly; they both ſhal be taken from the ſpecial effects of Meditation, which are marvelous pregnant to this purpoſe. Theſe come neerer to the Point in hand, and apply the general Doctrine to this ſpecial occaſion.

Meditation ſharpens the ſting and ſtrength of corruption, that it pierceth more prevailingly; It draws out the venom, the quinteſſence of the evil of a corruption, and lets in that upon the heart and conſcience of a ſinner, which ſtings and torments him in greateſt extremity: makes him ſee more in his diſtemper than ever he ſuſpected, makes him feel it far worſe than ever he could have imagined it could have been. As it is in the Art of Chymiſtry and Diſtillation, by their dexterity and skil in that courſe; they draw out the very ſpirits of the Mettal, or Herb, or Liquor, as the Spirits of Wine, the Oyl of Gold, &c. and five drops of that wil work more ſtrongly than five ounces, five ſpoonfuls of the Body of the Herb, or Water in the groſs, becauſe there is nothing but Spirits as it were gathered together in a narrow room, and therefore they are active in the higheſt de- *Reaſ.* 1.

gree. If it be Spirits of Poyſon, it kils ſuddenly, it's preſent death, paſt recovery; if of Cordial or Preſervative, they comfort and refreſh beyond imagination, ſpeedily and ſtrangely. So here; Meditation is this Spiritual Chymiſtry, or the art of holy Diſtillation, which draws out the Spirits of the poyſon and bitterneſs that is in corruption, Spiritualliseth the plague and venom of the vengeance that attends every tranſgreſſion; and though it was never ſo ſmal in the eye of the world, yet it ſtings the heart more than the greateſt evil which is committed, if not muſed on, nor attended.

Thus *David* when by conſideration he had viewed over his courſe, ſaw the infinite loathſomneſs of it, that it ſunk his heart; which for the while, when he attended it not, did not ſtick upon him, nor trouble him. He looks now at the root of ſin whence it came, at the extent in the higheſt ſtrain in ſpiritual wickedneſs: *Againſt thee, thee only have I ſinned*, Pſal. 51. 4. I ſaid in my haſt, in my ſudden fooliſh apprehenſion, it was but againſt a man, my Servant, my Subject, and Vaſſal, and therefore no ſuch great matter nor grievous evil, if I as a Prince did gratifie my own deſire; but now I ſee it was againſt thee, thee only, the God of Juſtice, and Mercy, and Fidelity, and Truth. That was the extent of it, how far it went. Again, *Deliver me from blood guiltineſs, O God*: he now ſaw upon more ſerious conſideration, it was not a point of Policy, a ſlight of ſubtil and ſecret conveyance that would color over the buſineſs, and free him from blame, becauſe he intimated his mind to *Joab* to act it. But now he ſaw it was not *Joabs* treachery, *nor the Sword of the Children of* Ammon, 2 *Sam.* 11. but it was he that had taken away the life of *Uriah*: The dead body of *Uriah* was diſhed out to him as his break-faſt every morning. Thus for the extent of it. Again, upon conſideration he looks to the rife of it; *Thou Lord loveſt Truth in the inward parts*: Now he judgeth his ſending for, his feaſting,

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his welcoming of *Uriah*, his pretence of care to ſend him to his own houſe, was nothing but apparent treachery againſt the Law of God, and light of his Conſcience, and knowledg which the Lord had ſet up in him. The root that bred and fed theſe bitter fruits, was his baſe heart, and body of ſin, yet not ſo mortified, which he brought from his Cradle, which the Lord loaths, as a God of Truth, who loves Truth, who may juſtly condemn him and reject him for his departing from it, doubling and diſſembling in a continual falſifying to *Uriah* by al his fair ſpeeches, and glozing pretences, he ſeemed to expreſs his reſpect unto him.

Meditation doth not only pinch the heart with the preſent apprehenſion of ſin committed, *but by the dayly attendance upon the evil of iniquity now conſidered, it holds the heart upon the rack under reſtleſs and unſupportable preſſures*; 2 Pet. 2. 8. *Lot* dayly ſeeing and hearing of the loathſomneſs of their hideous and unnameable abominations, *vexed his righteous ſoul*: Many ſaw and heard as much as *Lot*, and happily more, and yet were never troubled thereby; no more would he have been, but that he tormented his righteous ſoul by the dayly conſideration, of theſe abominations practiced. The word βασανίζω is marvelous pregnant: It ſignifies, 1. To prove and examine by means of the rack, or by way of torment, to make inquiſition touching the Truth. So *Lot* kept his ſoul upon the rack of reſtleſs vexation, as by the continual hearing, ſo by the conſtant conſideration of the helliſh villany of the Sodomites; and therefore the Evangeliſt uſeth it to ſignifie the boiſterouſneſs of a ſtorm when the Sea is raged by the wind to the height of violence and rage: *Matth.* 14. 24. Meditation raiſeth a ſtorm or tempeſt of diſtreſs in the ſoul. A ſudden and preſent apprehenſion, a flaſhy thought of the evil of ſin, is like the flourith of a Sword afar off, which a man neither feels nor fears at the utmoſt; it's but like the glaunce and fall of a blow, 2.

which it may be ripples the skin, whereas deep and through Meditation is as it were doubling of the blow, that ſteddy recoyling of a mans thoughts, is the ſtabbing of the heart through, and through again, makes the ſinner bleed inwardly and abundantly. When the ſinner would put by the ſtroke of the Truth, and ſhake off the danger of the ſin now diſcovered, and applied, and ſet on, Meditation follows the blow home, and puts the ſoul beyond its fence, nay, it is ſo, it muſt be ſo, it wil be ſo: beleeve it, and expect it, for you ſhal find it worſe than others do expreſs, or you can conceive; for this is the voyce and verdict which Meditation gives in. The Prophet *Jeremy* expreſſeth the nature of the departure of the people from the Lord, thus: *It is an evil and a bitter thing that thou haſt departed away from the living God*, Jer. 2. 19. And yet *Job* tels us, and experience and profeſſion of the wicked proclaims it to al the world, *That wickedneſs is ſweet in the mouth of the ungodly, he hides it under his tongue; though he ſpare it and forſake it not*, Job, 20. 12, 13. *but keep it ſtill within his mouth*, as a pleaſing morſel to his pallate. If you ask the reaſon why theſe bitter pills ſeem ſo ſweet to a baſe heart? Amongſt other Reaſons, this is one; It fares with a mans ſins as ſomtimes we ſee it in the Phyſick of the body; bitter pils if they be ſwallowed of a ſudden, there is little ſence of the bitter and unpleaſant taſt of them, or at leaſt it laſts not long: but if they be chewed over and over, they wil then appear as they are, and a man wil be compelled to confeſs the extream bitterneſs that is therein. So it is with wickedneſs to a carnal heart: Your pride, and ſtubbornneſs, perverſneſs, and rebellion, and careleſsneſs, and lazineſs, and your noyſom uncleanneſs, they are a pleaſant morſel to your prophane and ſenſual hearts, you rol them under your tongues, and take delight in them; it's becauſe you ſwallow them down without any chewing, any ſerious conſideration; you ſwallow down your pride, and

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waywardneſs, and diſobedience; whereas did you but chew theſe things, and weigh them in a right conſideration, you would then feel that which one day you ſhall find, there is bitterneſs in the end.

Meditation is that which encreaſeth the weight of the evil of ſin, preſſeth it down upon the Conſcience, and burdens the heart with it until it break under it. It gleans up, and rakes together all the particulars, adds dayly to the load, and laies on until the Axletree ſplit aſunder, and the heart fails and dies away under the apprehenſion of the dreadfulneſs of the evil. This ſome, and thoſe very judicious, make the meaning of that inference and dependance, *Job*, 14. 16, 17. *Thou ſealeſt up my tranſgreſſion in a bag, and ſeweſt up my iniquity together, and ſurely the mountain falling cometh to nought*; i. e. Thou heapeſt up the hideous remembrance of all my provocations, and ſurely neither rocks, nor mountains, nor any power was able to bear, and not break under the unſupportable weight thereof. As it is in War, when the numbers are few, and the parties that give the onſet, are weak and feeble, it's not hard then either to reſiſt their power, or avoid and eſcape their purſuits; but when many thouſands, it may be ſome hundreds of thouſands joyn all forces together to give the onſet, they uſually ſay they overbear the contrary party, and break their ranks with their very numbers and croud of the multitudes that overlay them utterly. It's ſo in this Spiritual conteſtation with the ſinful diſtempers of our hearts; it may be we ſpend ſome few and flaſhy thoughts about them, and look over them after a heedleſs manner, when either the Truths of God are diſpenſed to our conviction, or our ſins diſcovered; they neither touch nor trouble our hearts, we caſt off ſuch thoughts, or caſt them away, or break through them eaſily: But Meditation muſters up new Armies of Arguments, levies and cals in new forces of all ſpecial, particular, aggravating circumſtances, whereby the hainouſneſs 3.

nouſneſs of the evil is ſo abundantly brought home with that overbearing evidence to the heart, that it's forced to fall under it.

You ſay it was your infirmity, you were ignorant and knew it not, it was a temptation that ſurpriſed you, you were not aware of it, the matter was not great and therefore you hope there is a place for pardon & pity ſo that neither others need to be offended, nor you troubled for it. Think it over again, cal meditation to counſel, when you have ſent your thoughts afar of, and viewed the compaſs of thy courſe with al the conſiderate circumſtances that attend thereupon be it but the caſting aſide of the command of a ſuperior, in a common and ordinary occaſion of thy calling, ſee to what it wil amount when meditation hath caſt al into the balance. It wil appear the thing was open and eaſy, that whereof thou haſt been often forewarned often commanded to the contrary, when there was no trouble to do it, no profit to neglect it, and therefore there was no pretence or temptation from without to take thee aſide and therefore thou didſt it wittingly, willingly, ordinarily againſt knowledg and conſcience, againſt the promiſes thou haſt made to man, confeſſions thou haſt made to God, confeſſed and continued in this evil. The leſs the thing, the worſe thy heart, the greater thy offence that wil trample a command under thy feet, for a trifle, thy ſpirit never affected with this, nor haſt made Conſcience of it to this day. This argues a heart not that hates ſin but *hates to be reformed Prov.* 13. 13. Its a Helliſh heedleſnes of a graceleſs heart, it ſhakes the evidence of thy eſtate, and hope of any comfort, This is the reckoning thou muſt make, hear and know it for thy good ſaies meditation, for ſo it is. *He that reverenceth a command ſhal live. But he that deſpiſeth a command ſhall die for it.* This is thy eſtate and thy miſery this is that which broke the heart of *Peter* exceedingly *Mark.* 14. 72. though the Cock had crowed, and Chriſt looked upon

upon him yet he ſtood it out, *but when he remembred the words of our Saviour and thought thereon, then he wept.* When he bethought himſelf, had caſt all things together brought in the bills of account, he went out and wept bitterly, he layd al the heightning circumſtances together that he who was not only a Chriſtian but entertained as a ſervant, called as an Appoſtle of Chriſt who was fore-warned of his backſliding, had promiſed, reſolved ſo ſtrangly againſt it, that he ſhould not only forſake his maſter cloſely, but openly deny and renounce him, yea helliſhly blaſpheme and curſe, and that ſo often, and now eſpecially in this time of trouble, in the day of our Saviours diſtreſs, when the innocency of his cauſe, the honor of his perſon, yea his life was at hazard; that ſuch a ſervant and Apoſtle ſhould ſo baſely and blaſphemously forſwear and renounce his maſter and Redeemer and that upon ſo ſlight an occaſion, as the voyce of a Damſel, &c. he layed al theſe together and layd them to his heart, he was not able to hold, he went out and wept bitterly.

Use. 1. *Here is matter of Humiliation to every ſoul in the ſight of God*, who may ſit down in ſilence & return home with ſhame to our own habitations, and here with ſad hearts recal and remember our ſins this day, and lift up our guilty hands to heaven for the neglect of ſo holy a duty which is grown ſo far out of date and men are grown ſo far from lending their endeavor to the diſcharge of this duty, that (as they ſpeak of the Holy ſpirit in another caſe, moſt may ſay of this) they make it a queſtion whether ever there was ſuch a thing, ſuch a ſervice in the world ſome are faulty in a greater, ſome in a leſſer degree, but al in one degree or other are juſtly to be condemned as coming exceeding ſhort in this ſervice, and ſo fall ſhort of Gods preſence with us, and his bleſſing upon us and miſs in the iſſue both of the good we would do and the comfort we ſhould receive; therefore we ſhould go aſide and plead

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the ſentence of the defiled leaper, *behold I am unclean I am unclean, Levit.* 13. 45. every man ſayles in this, let every man ingeniouſly own and acknowledg his ſin and thats the beſt way to make us to be humbled and abaſed for it, let every man lay his hand upon his heart, take it to himſelf. Oh this laying aſide the duty of meditation its my ſin, ſo ſay yee husbands and anſwer yee wives, its our ſin alſo; ſpeak yee parents to your children this is our ſin we have not practiſed nor taught it, anſwer the children and confeſs, no wonder we did not know it therefore never did it nor never could endeavor after it. And its our ſhame, each man hath a mind and can ſpend it unweariably where he ſetts himſelf, ſet but the covetous man about the world, the voluptuous man about his pleaſure, each man about his comforts and conveniences and we ſit at it, nay no man wil ſuffer his thoughts to be taken off from theſe, they eat with them, drink with them, walk with them, talk with them. What a loathſom thing is it, others muſe how to commit ſin and we not how to redreſs it, they meditate how to contrive their own ruin, and ſhal not we how to prevent it?

Shortly; there be two ſorts of people whom this matter of complaint may eſpecially concern, and thoſe are either ſuch, 1. Who ſtand in profeſſed oppoſition to this practice; 2. Who continue in an open neglect thereof, and conceive they may have a diſpenſation for their careleſneſs.

1. Firſt thoſe who were typed out by the unclean beaſts in the Law, who never chew the cud nor cal over their courſes by ſerious meditation, *who ſtudiously endeavour to contrive all waies and means how they may take off their minds from this ſervice*; their care for themſelves and their counſel alſo unto others, is to ſhake off theſe dumpes as they cal them; they look at this mopiſh kind of Melancholly muſing, as a practice deeply prejudicial to their peace and comfort, conceive it as

a piece

a piece of extream folly, as though a man ſhould not find trouble enough in the world, but ſhould deviſe means to torment and vex his own ſoul; and therefore they avoyd the meditation of the danger of their ſins, as their rack and engine of unſufferable vexation, and that upon a double ground; partly, that they might not be croſſed in their ſenſual courſes, but that they might have elbow room and go on with eaſe in their ungodly luſts, whereas the conſideration of the danger of our ſinful miscarriages, damps & daſhes mens delights, deads mens endeavors, and hearts, knocks off their wheels that they draw heavily, ſpoyls al the ſport as we ſay, and deprives them of the pleaſures they did expect. Therefore it is a rule of revelling, *Amos.* 6. 3. 4. 5. *they put far away the evil day*, and then cau e the ſeat of violence to draw near, &c. q. d. the thoughts of that would ſpoyl the other. Partly, it ariſeth from hence, the privy guilt of their own Conſciences makes their hearts miſgive them; The number of their abominations is ſo great, the nature ſo hainous, the plagues ſo direful and dreadful which attend upon them as their due that they are afrayd to view, the ugly viſage of their ſins, or to take a right ſeantling of the dreadful plagues they muſt expect, and therefore ſtudy to forget both, that they may not be tyred with either, as bankerupts are loth to view their account books when they cannot pay their debts, they would not remember what they are not able to ſatisfy.

To theſe men I would ſay two things. 1. *By way of terror to awaken them.* 2. *By way of advice to counſel them.*

Let them know their folly. *When they would avoyd their miſerie they take the only way to encreaſe it.* They keep in the fire, and make it flame more; dam the ſtream and cauſe it to ſwel over the banks; while they defer the accounts they encreaſe the debt and the danger alſo. You wil not ſee your ſins, you ſhal ſee them, 1.

you wil not see them here by the light of the word for your Humiliation, you shal see them by the flames of Hell fire, and there be forced to read over al your wretchedness for your everlasting ruin; you would not have your hearts break for them while there was hope to be eased, you shal burn in the bottomless pit when you wil be beyond hope ever to be recovered. Thou wouldest forget them, and cast them behind thy back: know assuredly thy distempers wil meet thee like an armed man, God wil mind thee of them, *These things thou hast done, and set them in order before thee and tear thee in pieces when there wil be none to deliver thee*, Psal. 50. 21. 22. Then thou wilt curse thy self and thy carelessness, and wish, oh that I had hearkened, oh that I had considered.

2. 4 Let this counsel be acceptable to such. *fear to commit sin but never be afrayd to see it*, and survey the vileness of it to the ful, and the worse they appear to thy apprehension, the better and more safe thy condition and estate is. A right and ful knowledg of a disease is the ready means to cure it. Do thou remember them, God wil forget them; let them be in thy sight and the Lord wil cast them out of his, and turn away his face from thy sins, when thou wilt turn thy mind and thoughts to a through consideration and reformation of them *Jerem.* 31.18.19.20. *I have heard* Ephraim *bemoaning himself &c. I will surely have mercy upon him saith the Lord.*

2. Another sort though they give allowance and approbation to the duty propounded, *yet they have many pretences to plead, why either (as their case stands) they may be exempted or dispensed withall in the neglect of it*; 1 Here then comes into scanning and consideration the hinderances the men plead which may excuse the omission of the Duty. 2. The wayes and helps how to remove them, which go hand in hand. We shal handle both together, namely the causes and the cure of this neglect.

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The first and main hindrance whereby men are taken off from this so spiritual a service, *is a conceit that goes current in the world that its matter only of indifferency this daily meditation*; and so left by God himself and therefore we should not exact more than the Lord requires, and so lay burdens upon men, when we would profess we cal for obedience at their hands; and therefore we should not impose a needless necessity upon men but leave it to their Christian liberty, *he that can receive it let him*, (as our Saviour in another case) he that doth not, cannot be blamed. You have the cause, attend now the cure; you see the hindrance, consider the help, that may remove this stone out of the way. *Hindrance*, 1.

1. Know then, It was the profession of the Prophet *David* that he would *take up this service* Psal. 119. 15. *I will meditate in thy precepts and have respect unto thy wayes*, vers. 23. *Princes did sit and speak against me but thy servant did meditate in thy statutes* again vers. 48. *I will meditate in thy statutes*. And he doth not this as a special conveniencie nor yet as a peculiar duty proper to him, but upon such grounds as belong to al, and therefore wil cal for it of al; *vers.* 97. *Oh how I love thy Law, it is my meditation al the day.* Thou wilt not deny but thou art bound to love the Law of God, and then certainly if that cause be there, this effect wil of necessity follow. Nay its the guise of al the Saints *Psal.* 1. 1. 2 its as necessary as not to sit in the seat, walk in the counsells, and stand in the way of sinners; so necessary is it to meditate in the Law of God, and that to have thy set meals, thy appointed times and turns for meditation. *Answ.*

2. The want of this *is given as the cause why men are carryed head long to the Practice of loathsom evils.* Hay. 44. 19. *No man considereth in his heart.* Jer. 8. 6. *I hearkened and heard, but they spak not aright: No man sayes with himself what have I done?* the

want of this hastens the righteous judgments of the Lord *Psal.* 28. 5. *because they regard not the operation of his hands, therefore he will destroy them and not build them up.*

3. The use of this affects and fits the heart to the duties that are to be discharged. It's a preparative to many daily performances in our Christian course, it quickens the holy dispensations of the soul, chargeth it with confessions and petitions seasonable and savory that they may be delivered with feeling and affections when *the heart is boyling of a good matter,* Psal. 45. 1. So Psal. 102. 1. *I will pour out my meditation* that is his prayer; meditation was the mint or Anvil upon which our prayers should be made. And therefore Divines refer it to the third Commandment as that which is an Harbenger to all holy duties we do to God, stirring up the faculties of the whol man, to that reverend attendance which becomes the majesty of the Almighty, *Eccles.* 5. 1. and the advice of the wise man is *to look to our feet,* as in the publick so in private also.

3. As by way of preparation it fits for spiritual services before we do them, *so it confirms and settles the good of them unto our souls* when they are done *then shal your profiting appear, if you meditate upon these things* 1 Tim. 3. 15. Sermons wil not profit though we hear and that attentively. Sacraments wil not profit, conference, reading wil not profit, though we studiously for the present turn & bestow our selves therupon, unless we meditate afterward. As exercise before meat to stir up the stomach to receive meat, So digestion after meat, if we hope to have any strength, meditation is both, it stirs up the affection to the duty, and then digests the good and sap of the service and turns it into good blood. *Tuum illud est quod Meditatio facit tuum.*

Hind. 2. Secondly. *Men complain they have no time, occasions so many, buisines crouds in so with such multi-*

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tudes, our minds, and heads, and hearts, and thoughts are so taken up, one crouds out another, we have no time.

I Answer, 1. Hast thou no time to repent, and to break thy heart for sin? no time to fit and quicken thy Spirit to Service? no time to profit by al the Spiritual means? Then have no time to be saved, to maintain the comfort and peace of thy Conscience. *Answ.*

2. Must God only be loser, and his Worship go to the wal? must he only be crouded out of our minds, and heads, and hearts? how unreasonable is this?

3. *Redeem the time*, Eph. 5. 16. Pluck some opportunity, and rescue it from meat, and sleep, and company, and recreation, *Psal.* 119. 148. *I prevent the morning watches that I might meditate in thy Statutes*: he had as many imployments as thou, being a King, and yet he did attend this Duty; so mayest thou, and so shouldest thou.

4. I desire no more time to this Duty in the day, than each day thou squandrest and spendest away unprofitably: and let any man observe his own course, and record but his expence, and that needlesly of his time, he wil say, thus much I spent vainly here, and thus much there, and why might not that have been spent in meditation for the helping forward of the Work of God in my soul?

The great Complaint is, *The unsteadiness of their own thoughts*, which (as they conceive) proceeds from some kind of natural feebleness, whereby they are wholly disenabled in their own apprehension, and common experience, to keep their minds to any set imployment and exercise in this so serious a work of Meditation, they are so off and on upon every occasion, a flitting and wandring frame of Imagination, that cannot dwel upon a thing; nay, though they resolve it sadly, withdraw themselves from al other occasions into their private Closets, and there retire and set themselves on purpose *Hind.* 3.

purpose about this business, as being convinced it is so needful, and being perswaded it would be so profitable to them, yet immediately they are taken off, they are gone from their task, when they had begun now to bestow their attention upon the Duty; that look what a shaking palsey is to the head, there is no stilling of it, while a man lives it wil follow him; so this shattering and giddiness of our minds, unsettles us when we would be most serious, and doth accompany us in every retired corner, and that upon every turn, as a disease and distemper of our natural apprehension; and it seems there is an impossibility to reform this feebleness, and therefore we hope we may be excused if we cannot perform this service, which is so necessary, and which we also endeavor, but as all men may see, we cannot accomplish.

Answ. I Answer,

1 *Generally.*

2 *Particularly.*

Be it, that this shaking Palsey, this *Vertigo* and giddiness of Spirit, be a disease which hath seized upon the faculty of the Understanding as an hæreditary Curse, which comes from the sin of *Adam*, and is communicated more or less to all his Seed. Thou shouldest labor to look at it as a sickness, and therefore not to maintain a disease, but seek a Remedy how thou maiest be recovered out of it. Thy understanding is ful of blindness; and ignorance naturally is one part of the image that was imprinted upon thee by the nature of thy first Parents received; thou wouldest not therefore plead for thy ignorance, and sit down wel satisfied with it, but be more studious to amend it, and seek to Heaven, and be studious and painful in the use of all means that thou mayest be healed and cured of it: So do here; take this giddiness of mind, as a fruit of the forbidden tree, as a curse of that carelesness and non-attendance which surprized our first Parents, whereby they slipped aside from under the stream of Gods Providence and blessing;

and

and ſo undid themſelves and al their Poſterity; only ſee the evil of it, and ſeek to be freed and delivered therefrom.

Several things I would ſuggeſt here by way of help.

See what is the breeding and the feeding root, the next and immediate cauſe of this fickle and unſteady roving of thy mind, and redreſs that, and the Cure will follow, and the cauſe will be moſt eaſily thus diſcovered, and ſo alſo removed.

Obſerve whether thoſe wandring thoughts that are flitting and roving in a reſtleſs manner from one thing to another, like your fluttering Butterflies which fall upon many Herbs, but ſettle and draw out Honey from none: obſerve I ſay, whether thoſe unſteady thoughts paſs upon the multitude and variety of things, which have no coherence one with another, no dependance one upon another, but here and there, and every where, as your vagrant beggars that have no ſettled abode: or elſe obſerve, though a mans thoughts be full of variety and uncertainty, ſtragling here and there, and compaſſing many coaſts to and again, yet for the iſſue, they border and Butt for the moſt part upon ſome one ſubject, or aim at one thing mainly, though Spannel-like they coaſt up and down, and croſs al waies, and meet with multitudes in their courſe, yet their game is that which at laſt they look at. So here.

1. *If the variety and wandring of thy imaginations be of the firſt kind, it iſſues meerly out of the ſtothineſs and emptineſs of thy underſtanding*, and the wound lies in the vanity of that faculty: As it is with a Boat or Barque that is put to Sea, if neither fraught nor ballaſt, every wave toſſeth it too and again, the leaſt breez of wind that blows, almoſt overturns it, becauſe it's empty, wants ballaſt, and therefore muſt needs ſail unſteadily: So here, when the Underſtanding is not balaſted with the bleſſed Truths of God, is not fraught and furniſhed with the Wiſdom, and Holineſs, and Comfort of the

Word

Word, by which it ſhould both receive light and ability to ſtere our Chriſtian Courſe according to the ſtability and guidance of the Rule, it floats up and down with froathy and fooliſh apprehenſions.

The Cure then is here plain; If thy wandrings come from this cauſe, ſtore thy underſtanding with the Heavenly Truths of the Lord, let thy mind be furniſhed and fraught with the rich and precious Promiſes, Commands, and Comforts of the Word; let them be ballaſted with theſe, and they wil make thy thoughts ſteady and ſetled in thy conſtant and *dayly imployments: Thus the Apoſtle, *Eph.* 4. 14. when he perſwades, *that they be no more children carried up and down with every wind of Doctrine*; and thoſe are nothing but the devices and conceits of men, the ſleight of mens brains; he adds verſe 15. *Truth in Love*: ſo the word, attend thou the Truth, and have thy mind taken up with that, and poſſeſſed by the power thereof: this wil make a man ſteady and unmovable, that nothing may take him aſide. Therefore *David* makes that Cohærence, as though the one would undoubtedly bring in the other: *I hate vain thoughts*; how did he attain that? *Thy Law do I love*, Pſal. 119. 113. It's the Phyſitians direction for the ſtate of our bodies; the beſt way to fence the ſtomach againſt wind, and the head againſt lightneſs, which comes by that, is to feed heartily, and make a ful meal of that which is cordial and nouriſhing, nothing better to expel wind, and preſerve againſt it. So it is in the ſtate of thy ſoul, To preſerve our minds from windy and vain imaginations, is to have our underſtandings fully taken up with the bleſſed Truths of God as our dayly and appointed food.

2. If thy wandring thoughts *be of the ſecond kind*; ſuch as be ranging up and down upon the variety of many Objects, yet in the end they ever border upon the ſame thing, *It's then certain, the wound lies in the affection firſtly.* Some affection or other, either of love, fear, ſorrow,

ſorrow, hatred, is inordinate and violent, and that tranſports a mans apprehenſions and thoughts, to Lackey after it, and to ſend poſt from one coaſt to another quarter, to lay out themſelves in what ever ſpecial occaſions ſhal preſent themſelves that may give ſatisfaction. As for inſtance, when the covetous [illegible] is forced and conſtrained by Conſcience to ſet himſelf in a ſerious Meditation about his own eſtate; he is no ſooner retired into his Cloſet to attend that work, but forthwith his affections preſent ſome earthly object, ſtarts ſomthing which concerns the benefit of his outward eſtate, as one while may be the hazard of a debt, that he is now like to loſe, his debtors eſtate growing low, and he behind hand, and that he perſues as a game for the while; when he hath run himſelf out of breath there, and gone as far as he can, anon there ſtarts a freſh Hare, a bargain that was of late offered him, and he conceives there may be a booty in that, that he alſo follows with much eagerneſs, laies out his thoughts to the utmoſt, how he may contrive and compaſs it according to his deſire: No ſooner is he off from that, but then ſends poſt haſt to his Lot, and Harveſt, there he is caſting about how to order al to advantage. Here are now roving imaginations that range over hedg and ditch in much variety, but ſtil they aim at the ſame thing, border all together upon earthly contentments, and how to compaſs them, they do centre there ſtil; therefore it's an Argument undeniable, the unſteadineſs of thy thoughts aroſe from this diſtempered Affection. The like I may ſay of the unclean perſon, whoſe affections are faſtened upon his luſts, he ſends his thoughts far and wide how to prevent what he fears, how to bring about what he deſires; one while he looks at the injury that ſome did unto him, that ſtood in his light, and croſſed him in his intended courſe and match, his mind wholly taken up with the conſideration of the greatneſs of the wrong that hath been done him, buſied with diligent ſearch and enquiry how to

prevent their proceedings, how to repay them in their own coyn, and to deal harſhly with them, becauſe they dealt ſubtilly or unkindly with him. Another while he is ſuiting himſelf with al conveniency that either means or friends can make, purchaſing ſuch outward comforts, and that with diligence, pains, and dividing cares, becauſe he knows ſuch outward trappings of wealth, and ſtate, and lands, wil be very advantagious to accompliſh his own ends. Here be variety of thoughts, which fetch a compaſs far and wide about many particulars; yet they aim al at this, how to ſatisfie his ſenſual deſires, therefore the wound was there. The Marriner, becauſe the Channel is narrow, and the wind ſomwhat ſcant, he toucheth in many places, tacks about, and fetcheth many points, but ſtil becauſe it's to attain the Haven; therfore each man in reaſon concludes, that was the cauſe that invited him to al that variety in his courſe. It's ſo in the carriage of the ſoul; the cauſe why a man fetcheth ſuch a compaſs, and tacks about in his own contrivements; now this, now that; one while one way, another while this or that preſented and purſued buſily; yet in the iſſue we land al our thoughts, and look at the laſt how to bring in content to ſuch a luſt: It's certain the vanity of that luſt occaſioned and drew the vanity of thy thoughts after it.

The cure 1. The Cauſe being thus conceived, the Cure is fair and eaſie to comprehend; namely, *Cure theſe inordinate and raging luſts*, and thence wil follow a ſtil and quiet compoſure of mind; purge the ſtomach if it be foul, and that wil eaſe the pain of wind in the Head, becauſe that is cauſed by the fumes that ariſe from thence. Take off the plummet, or leſſen but the weight of it, the minutes though they hurried never ſo faſt before, yet wil not move at all, or at leaſt very ſlowly and quietly. So here, take off the poyſe of the affections, purge away theſe noyſom luſts which carry and command the head, and ſend up dunghil ſteams which diſtemper the mind,

and

and diſturb it, and thoſe windy imaginations wil ceaſe, and thoſe thoughts of the mind like the minutes, either wil not move, or move in order and manner as may help and not hinder. Here the great skil and care ought to be to labor the cleanſing and ſanctification of ſuch affections which are moſt tainted, and where the vein and ſourſe of original corruption, either through cuſtom, or conſtitution, or company, hath vented it ſelf moſt uſually, and ſo hath taken up the ſoul, and gained, and ſo exerciſed greater power over it. For as in bruiſed or weak parts, all the humors run thither, ſo commonly this corruption is the ſink and drain of the ſoul, all diſtempered thoughts, and other inferior luſts, empty themſelves, and become Servants unto this. If once the affections had gained ſuch a taſt and reliſh of the ſweetneſs that is in Chriſt, and his Truth, that al theſe baggage and inferior things here below ſeemed ſapleſs, and that the heart were endeared to him & his Truth, and carried ſtrongly after both: this would carry the thoughts vehemently, & keep them ſo ſtrongly to both, that they would be ſo far from wandring away from Chriſt, that they would not be taken from beſtowing the ſtrength of their intentions about him, *Pſal.* 119 97. *Oh how I love thy Law, it is my Meditation all the day*; verſe 93. *I will never forget thy Precepts, for thereby thou haſt quickened me*; ver. 23. *Princes ſate and ſpake againſt me, but thy ſervant did meditate in thy Statutes.* In reaſon he would have conceived it was high time for him to bethink himſelf how to prevent their fury, & it would coſt him ſad thoughts of heart how to provide for his ſuccor and ſafty; no truly, *Thy ſervant did meditate in thy law.*

2. *Poſſeſs thy heart with an actual conſideration, and a holy dread of the glorious preſence of the Almighty*, who ſees and pondereth all thy paths, and therefore wil take an account, and that ſtrictly, of all the outſtrainings of thy thoughts when thou comeſt to give attendance upon him, and to draw neer into his preſence, in ſome peculiar

liar and ſpiritual Service: There is a kind of heedleſs wantonneſs which like a Canker breeds in our Atheiſtical diſpoſitions, whereby we ſee not the Rule that ſhould guide us, we lay aſide alſo the conſideration of that power that doth rule us, and wil bring us to judgment, and ſo miſſing the guide that ſhould ſhew us the path, and the power that ſhould awe us, and conſtrain us to keep the rode, a mans mind powrs out it ſelf to every vanity that next offers it ſelf unto its view. Whereas were we aware of his preſence, and awed with it, it would cauſe us to eye him, and attend him in his way and work, wherein he commands us to walk with him. As it is with trewantly Schollers who are ſporting and gaming out of their place, and from any ſerious attendance upon their books, when nothing wil ſtil them, and force them to their ſtudies, as ſoon as ever there is but the leaſt inkling of the Maſter, or any eye they can caſt upon his approach, they are all as ſtil as may be, repair preſently to their place, ſal cloſe, and ſet their minds to their work; O Maſter, Maſter, our Maſter is yonder; there follows ſtilneſs and attendance preſently. Our trewantly and wanton minds are of this temper, we are apt to ſtraggle out of our places, or from giving attendance to thoſe ſpecial Services which the Lord cals for at our hands, and to lay out themſelves upon things that are not pertinent, and further than we are awed with the apprehenſion of Gods ſight and preſence, who cals for the dayly attendance of our thoughts when we draw neer unto him, doth ſee and obſerve our careleſsneſs, and wil proceed in Judgment, and execute puniſhment upon us for it, it's ſcant poſſible to hold the bent of our thoughts awfully to the buſineſs we have in hand. It was the Curſe which attended *Jonah* when he departed away from the preſence of the Lord, and from following his Command, he followed *lying vanities*, Jonah, 2. 8. And it's the peculiar plague which is appointed in the way of Providence, and the Lords

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righteous proceedings to befal al who beſtow not their hearts upon him, Eph. 4. 21. *They walk in the vanity of their minds*; and the reaſon is rendred, *they are ſtrangers from the life of God.* When our thoughts ſtart aſide from under the Government of Gods Wiſdom, the Rule of Truth and ſtability, they wander up and down in the waies of error and vanity, and find no end or meaſure, follow vanity, and become vain, nor can they attain any ſtability before they return thither. As your vagabond beggars, and vagrant perſons in the Country from whence we came, there is no poſſibility to faſten them to any imployment, or ſettle them in any place before they come under the eye of Authority, and power of the Magiſtrate. So fares it with our vagabond and vagrant thoughts; further than they are under the eye of God, and awed with his preſence, it's not poſſible to ſtop them from the purſuit of vanity, or confine them to ſetled conſideration of that which concerns our duty and comfort. The Rule is one, like it ſelf accompanied with ſtability and reſt; if once we go aſtray from that, there is neither end nor quiet in error, but reſtleſsneſs and emptineſs. The Sea, while it keeps the Channel, the courſe is known, and the Marriners can tel how to advantage their paſſage; but if once it exceeds the banks, no man can tel whither it wil go, or where it wil ſtay. Our imaginations are like the vaſt Sea, while we eye the Rule, and are ordered by the Authority of it, we know our compaſs; but once go off, and we know not whither we ſhal go, or where we ſhal ſtay.

3. *Be watchfully careful to obſerve the firſt wandrings and out-ſtrayings of thy thoughts*, how they firſt go off from the attendance to the work in hand, and look off from the matter, thou letteſt thy ſelf to meditate in; immediately recal them back, bring them to their task again, and ſet them about their intended work. If often they fly out and follow freſh occaſions that Satan or a mans corruptions ſhal ſuggeſt take them at the firſt turn

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turn and often again ſettle them upon the ſervice, until at laſt by conſtant cuſtom our mind and thoughts wil buckle handſomly to their buſineſs, after they be kept in by a daily care; I have heard Hunts-men ſay when they have young dogs, raw and that hath not been entred nor acquainted with their ſport, if a freſh game come in view, or ſome other unexpected prey croſs them in their way, they forſake the old ſent and follow that which is in their eye, but their manner is to beat them off, and cal them away from that, and then to bring them to the place where they left their former purſuit, and there ſet them to find the ſent afreſh, until at laſt being often checked and conſtantly trayned up they wil take and attend the firſt game, ſo here, with our wandring minds which are not trayned up to this work of meditation, if they begin to fly off and follow a new occaſion, ſuffer not thy thoughts to range, but bring your mind back again, and ſet it upon the former ſervice, and then by thy conſtant care and Gods bleſſing thy mind wil ſal in ſweetly and go away with the work, or as men uſe to do with ſome kind of wand that is warped & bent ſomwhat much one way, they bend it a little, at the firſt & there hold it. Bend it & hold it, at laſt it comes fully to the faſhion they deſire it. So here often bend and hold thy mind bent to the work in hand, *Heb.* 2. 1. *let us give earneſt heed to the things wee have heard*; our roving thoughts are like riven veſſels, if the parts be not glewed and the breaches brought together again by ſtrong hand, they wil leak out, ſo here &c.

Hindrance 4.

The fourth Hindrance which is here pretended is their unskilfulneſs and unhandineſs to this ſervice, which many even Conſciencious Chriſtians in the bitterneſs of their ſouls complain off, as that which wholy diſheartens and diſcourageth them to the work. They ſay, that light of the truth, and the dictates of their own Conſcience doth give in ful evidence and undeniable, that they ſhould attend the duty, & in obedience to Gods Command they ſet about the work, but at the very entrance

trance they are at an utter loſs, at a period in their own thoughts, at a ſtand within themſelves, and cannot ſtir a foot forward. They want materials one while upon which they ſhould ſpend their thoughts, another while they want skil, after what manner to exerciſe their apprehenſions about it that they might do good on it, In a word their weakneſs they find to be ſo great and the ſervice to be ſo ſtrange and hard to them, that they cannot but conceive it to be impoſſible to them, ever to attain the skil, and to what purpoſe is it to endeavour it if they cannot attain it?

I anſwer what need any further argument than thine own words, to conſtrain thee to the duty now diſcovered? *the more unskilful thou art, the more need thou haſt to learn*; the greater the weight and worth of the duty, the greater diligence in reaſon thou ſhouldeſt uſe in giving attendance thereunto. There is neither weakneſs nor want of power, nor skil in God to do thee good, what ever weakneſs, or want thou findeſt in thy ſelf, and if thou need much, as he hath much in his hand ſo he wil give abundantly to ſatisfy thy deſire and to fit thee for the performance; others have attained it, why mayeſt not thou receive it? he hath beſtowed it upon others why mayeſt not thou expect it? *Wiſdom gives ſubtilty to the ſimple, and ſharpneſs to the Ideat.* Prov. 1. 4. thy dullneſs and heavineſs ſhould encreaſe thy diligence and and endeavor and not diſcourage thee *when the tool is dull men put to more ſtrength*, Eccleſ. 10. 10. every thing muſt have a beginning, while wee are endeavoring, God is bleſſing, if we never ſet about a work we ſhal never compaſs it, thou wilt not expect the child ſhould know a trade before he learn it, and art wel content the child ſee ſeaven years over his head, before thou looke ſt to ſee him attain any perfection; And in the greateſt works and where we have leaſt ability, why ſhould we think to attayn any dexterity without long endeavor; and this adds to our encouragement, its the ſeaſon and time

Anſw.

time wherein the Lord hath promiſed much of his ſpirit and preſence, and therefore we may look for it, *The weak ſhal be as* David *Zach.* 12. 8. *David* we know was eminent and marvailous dexterous in this ſervice, thou art weak and fooliſh and feeble, be it ſo yet thou haſt a promiſe, thou mayeſt be as *David*; who made *David* ſo skilful? why the ſame God lives ſtil, who is altufficient and therefore can, who hath promiſed and therefore wil help thee alſo.

Uſe 2. *A word of caution. Hence looſe company is a deadly enemy and hindrance to the converſion of a ſinner.* that which doth exceedingly prejudice the work of Meditation, and ſo of brokenneſs of heart, that hinders the work of Converſion for that is the way thereunto. But there is no greater hindrance to be found on Earth to holy Meditation than froathy Company and Companions, while a man is in the croud amongſt ſuch wretches there is no poſſibility in reaſon that one ſhould ſearch his own heart and examine his own way, take any account by ſerious conſideration what his courſe hath been or what his condition is, there is little hope of any poſſibility that ever the word ſhould ſettle upon the ſoul or ſtay with the ſinner in the evidence or prevailing power of it, or that the mind or heart of a poor creature ſhould ſettle upon that, ſuck out the ſap and virtue of it and continu under the ſtroke and authority of it while he continues with ſuch varlets, which like the greedy fowl of the ayr, pick out the ſeed of the word out of the minds of ſuch with whom they do converſe, and ſtop the paſſage as it were with their prejudices they caſt againſt man and meſſage, that they may never attend it, or if yet they talk with it as a paſſenger, yet never entertain it as an in-dweller to continue with them. And therfore they act the part not of Gods Miniſters or ſuch as would be helpers to the ſpiritual good of others, but the part of Satans factors, when God is pleaſed to parly with a ſinner, and to ſpeak terror to his Conſcience out

of

of the word that they may be troubled and tumbled and ſo find reſt at the day of Chriſt. Theſe Quack-ſalvers ſend the diſtreſſed ſinner to ſports, paſtimes and recreations, and merry Company, that they take up their thoughts and take off their minds from attending to their ſins or the truth, that is, take off the Slave that ſhould cure them, ſpil the Phyſick that ſhould heal their maladies; thus they eaſe their terrors for the while that they may increaſe their torment forever; accurſed comforters, or rather they take up the Devils name and Office *Apollyon* deſtroyers of the ſouls of men; therefore holy *Peter* gave that adviſe to theſe hearers; *Save your ſelves from this crooked generation*, q. d. your ſafety and their ſociety cannot ſtand together, you muſt not continue with them, if you would have the power and comfort of the word continue with you; and therefore experience evidenceth God ſo diſpoſeth ever in the diſpenſation of the work of his Grace either the ſinner that is wounded wil ſhake off his wicked company, or els the counſel of the word and the worke of Gods ſpirit. Hence that of the Apoſtle *Eph.* 5. 14. *Stand up from the dead and Chriſt ſhal give thee light.* and 2 Cor. 6. 17. *Come out from among them and be yee ſeparate, and then I wil receive you, and walk among you*, God wil not walk with you if you wil walk with the world, there is no coming into communion with Chriſt, unleſs we come out there. Chriſt tells his diſciples *John.* 15. 19. *I have choſen you out of the world.*

Exhortation. We here ſee the way that the Lord hath chalked out before us the means which in mercy and in way of his providence he hath provided & appointed to break our hearts, to bring us to his ſon and ſo to life. We are therfore to be exhorted to attend and follow the counſel of the Lord that we may expect and ſo receive his bleſſing; even with Conſciencious diligence and ſtudious endeavour to preſs on to the performance of this ſervice. ſome hapily never knew it, looked not at it as *Uſe* 3.

a labor or task that did appertain to them, let ſuch now own it, and ſet about it with al their might, others it may be have been convinced of the duty, and have been forward in the practice of it in former times, and forced to it in the dais of their diſtreſs, but now are fallen back and grown weariſh in their way, thoſe are to be perſwaded to proceed on with more chearfulneſs and ſpeed; he that never knew the work let him now learn it. He that hath ſet about it in former times let him be for ever quickened and encouraged in it. Joyn al your counſels and reſolutions you that are children and ſervants in the ſame family, members in the ſame aſſemblies, neighbours in the ſame place and plantation, and call upon each other to this holy courſe; *Lam.* 3. 40. *Let us ſearch and try our wayes and turn again unto the Lord.* ſay ſo one to another, you that are privy to the wretchedneſs of your own hearts and lives, we complain and that juſtly of a giddy ſlightneſs of ſpirit, we meet with many ſtroks of the word, ſtirrings and recoylings of ſpirit, our hearts miſgive us, many checks of Conſcience, and motives (we think) of the holy Ghoſt caſt into our minds but nothing ſtayes with us, ſticks upon us, they paſs away inſenſibly, and leave no impreſſion, no power behind them we waſh away al: we cannot but ſee and wonder at the unreaſonable hardneſs of our heart, and condemn our ſelves, who have had ſo many blows from Gods hand and they break not, ſo many dreadful threatnings we hear out of the word dayly able to ſhak the heart of a Divel, we ſtirr not, we are not affected therewith; our corruptions are hainous for their nature, many for their number, accompanied with direful plagues from the Lord, are daily before our eyes, have driven many to untimely deaths and ſo to Hel. We cannot but acknowledg al this and yet we be not touched with any ſaving remorſe for them we have had al helps, and the Lord hath tried al concluſions upon us, and yet al in vain. Who knows but we have

have been negligent this ordinance, and therefore God hath curſed al others, we have not uſed this means as wel as others, and therefore we have got beneſit by none, who knowes but the want of this hath hindred the ſucceſs of al other that we have had and uſed in our times and places, Oh then recover our former careleſneſs, ſend our thoughts afar off and ſurvey our former converſations, let us ſearch and conſider our own wayes who knows but the Lord may turn our hearts to him? Let us queſtion our own ſouls and ſay to our ſelves what have we done? that it may be beyond queſtion that God hath humbled, pardoned and accepted of us. What is the reaſon that one ſinks under the ſin that another never feels? It is with our ſins as with our burdens he that ſees a weight and it may be lifts at it, but if he never lay it upon his ſhoulder, or if it be layed, he never keeps it there but caſts it off immediately, he wil never be touched or troubled with it, which another dies under as not able to endure, ſo it is here our ſins and iniquities are a burden too heavy for any man to bear and not to break under them and they who are forced to feel the Leaſt of them are compelled to confeſs as much; as the Devils and damned in Hel, the wicked in horror of Conſcience *my puniſhment is greater than can be endured.* Others whom God abates of the execution of his diſpleaſure for the preſent, theſe men look at them, and may lift at them a little by ſome ſudden flaſhy and flitting apprehenſion, as they hear or read &c. But by Meditation to bind this burden upon their Conſciences, that the heart cannot get from under it, they are not able to abide the weight of them, therefore wil not abide the thought of them; they fling off, and caſt away the burden, and ſo they never feel it, before the infinite Juſtice of the Lord ſeizeth upon their ſouls by everlaſting diſcouragement. Better we ſet them in order before our eye & trouble our hearts with them than that the Lord ſhould ſet them in order before us at the day of Judgment, and

tear us in pieces when there ſhal be none to deliver us.

To help in this ſo hard a buſineſs, let me ſpeak ſomething.

1. *By way of provocation to ſtir you up to this work.*
2. *By way of direction to guid you in it.*

I. To provoke your hearts thereunto take theſe conſiderations.

1. *Let every man take it to himſelf as his own task, charge it upon his own ſoul, as a ſervice which by unavoydable neceſſity, lyes upon him which he may not neglect.* This wil awaken the ſoul to the work, ſay, it's my debt and I muſt pay it. It's my duty appertaining to me, and required at my hand, and I muſt diſcharge it: as I wil anſwer it at my peril at the day off accounts. Our lazy hearts if they can find any diſpenſation or exception they wil ſlip the collar and put off the perfourmance, cal therefore upon thy ſelf as ſometimes they upon *Ezra*, *Ariſe* thou ſluggiſh and ſloathful ſoul, *the matter belongs unto thee*, to me? you'l ſay, thats a likely matter indeed, I am a ſilly mayd, an ignorant youth, or an aged and decrepit creature, my memory and judgment worn out, I pray you have me excuſed, my place my ability ſuits not, my times and leaſure in the multitude of ſo many occaſions permit not, ſuch and ſuch who have abilities can, ſuch who have leiſure & opportunity may, ſuch who have dexterity & skil in ſuch perfourmances, ſhould indeed both own the duty & perform it but alas my place and abilites ſuit not, my time and leaſure in the multitude of ſo many occaſions permit not, therefore it cannot belong to me, yes to young ones and ignorant ones, it appertains to you, doth it not appertain to you to be Humbled, and to turn your feet to the teſtimonies of the Almighty? doth it not appertain to you to be bleſſed and to have your wayes made proſperous in which you walk? If you would come to Gods end you muſt attend Gods way, If you would attain a bleſſing and ſucceſs from God

God, you muſt uſe the means appointed by him for good go your waies you poor creatures, commune with your own hearts, and ſet down this for an everlaſting concluſion, Come, we can tel how to muſe and plot about the pleaſures of a ſinful courſe, how we may commit them: Oh it appertains to us to meditate of the danger of our wicked waies, how we may reform them, and avoid it; we can tel how to muſe upon the wayward perverſneſs of our own Spirits, that we may break the righteous Laws of God; let us conſider the evil of our waies that we may turn our feet unto his Teſtimonies.

Conſider how much you run in Arrearages, and how far you are caſt behind hand in this Spiritual Service; how unacquainted with it in former times, and how negligent ſince you have known the way, and therefore ſo much more need you have to double your diligence, and to recover your former careleſsneſs with more ſtudious and conſciencious endeavor to your utmoſt. He that hath much work, and little time, hath reaſon to be exceeding laborious: he that hath a long journey, and ſets out late, had need to make haſt: he that hath many antient reckonings almoſt paſt remembrance, he muſt reſolve to ſit at it, and that it coſt him the ſetting on to make any through accounts, when thou art to cal over the folly of thy Child-hood, the vanity of thy youth, the rebellion of thy riper yeers, to ſearch into the ſinful diſtempers of thy heart, which thou haſt long harbored, and thy miſcarriages worn out of mind and remembrance, it wil cauſe thee to ſit at it night and day, and to bring in thoſe bils, and to read them over, it's almoſt impoſſible for thy life, and therefore thou muſt labor hard, *Zach.* 12. 10, 11, 12 *When the Lord ſhall powr out the ſpirit of Grace and ſupplication upon the Jews, they ſhall look upon him whom they have pierced, and they ſhall mourn apart, the Wives apart, and the Husbands apart, &c.* 2.

Conſider what need thou haſt of this holy Ordinance, 3.

that

that will compel thee to prize it, and to uſe it alſo; it's that which will yield ſome ſupply in moſt of all thy Spiritual wants, lend a hand of ſupport in moſt of thy feebleneſſes, which may befal, and would hinder thee in a Chriſtian way, thy memory is weak; thou doſt attend the holy Word of God, and many times cloſe with the wholſom and precious comforts, but alas they are gone and ſlip away: Meditation will ſtrengthen thy feeble memory, and though theſe bleſſed Truths would depart, yet it will ſtay them and retain them with thee. *Joſ.* 1. 8. *The words of this book ſhall not depart away from thee*; how ſhall we prevent that? *Thou ſhalt meditate therein day and night.* Thy apprehenſions are ſhallow, and thou narrow in thy conceiving; Meditation will ripen and enlarge thy judgment, ſo that thou ſhalt exceed the moſt judicious and learned, *Pſal.* 119. 99. *I have more underſtanding than all my teachers*; how came that about? *For thy Teſtimonies are my Meditation.* Thou art ſimple and imprudent in thy way, not able to diſcover or prevent the over reachings of ſuch as be wily and cunning in their contrivements; Meditation will ſharpen thy apprehenſions, and make thee able to diſcern the ſecret conveyances and ſlights of the falſhearted, and to prevent the danger of them; *Pſal.* 119. 98. *I became wiſer than mine Enemies, becauſe thy Commandements were ever with me*, and that was by Meditation: Thy Spirit is ſluggiſh and weariſh, thou wanteſt life and mettal in the diſcharge of thy duty, prayeſt without ſence, and confeſſeſt without ſorrow, begs mercy, and doſt not affect it; Meditation will quicken thee in Conference, make thee apt and ready to all undertakings, ſtore thee with matter, fraught thy apprehenſions and tongue, warm thy affections, and make thee go with readineſs to the work; Meditation adds as it were, wind to a mans Sails, and wings to a mans endeavor, *While I was muſing, my heart burned, then ſpake I with my tongue*, Pſal. 39. 2, 3. If then thy memory

mory be weak, and thou needeſt that that would ſtrengthen it; thy apprehenſion narrow and dul, thou need'ſt that that would enlarge it; thy ſpirit dul and ſluggiſh, and thou needeſt that that may add quickening vertue thereunto, a ful ſtream that may turn the wheel; behold Meditation is the Medicine, it hath *a Probatum eſt* upon it, approved of al the Saints, and the Cure left upon Record. Thy needs are great and manifold; ſo do thou prize this means, and uſe it for thy good.

4. *Conſider the Soveraign Vertue of this Spiritual Service, and ſpecial Ordinance of God,* as that which ſucks out the ſap and ſweet of al other Diſpenſations of God, and means of Grace, wherein he diſcovers himſelf to us, ſo that though they be good in themſelves, yet the good of them is not received but by meditation: As it is in the body naturally, be it that thy meat is choyce that is provided, the dreſſing neat and wholſom, the appetite ſtrong and ſharp, and that a man feeds liberally and heartily of ſuch dainties ſet before him, though theſe proviſions be never ſo ſavory and Cordial, and able to refreſh and ſtrengthen, yet al labor is loſt, and meat loſt alſo, if his digeſtion be naught, Nature is loaded and burdened, but never nouriſhed thereby. So it is in the ſoul, be the means of Grace never ſo powerful and precious, ſappy and Spiritual, Opportunities great to enjoy them, liberties and deſires ready to attend them, to hear, and read, and confer, receive the Seals, &c. Theſe are excellent, and of ſpecial uſe in themſelves, but unleſs by Meditation we digeſt this food, the head and heart may be loaded, but little ſpiritual knowledg or power with a ſpiritual bleſſing wil be reaped therefrom. Joſh. 1. 8. *Thou ſhalt meditate therein day and night; then ſhalt thou make thy way proſperous; then ſhalt thou have good ſucceſs*: would'ſt thou have the Word that is preached, and the adminiſtration of the Seals ſavory and ſeaſonable, admonitions proſperous, when they are diſpenſed to thy ſoul? to what purpoſe elſe have

have we them, and enjoy them? if not proſpered, they are certainly accurſed; that is the ſcope of all Ordinances, the end and good of al Church Liberties and Priviledges: Would'ſt thou be ſure when thou goeſt to the Congregation, thou ſhalt have good ſucceſs in hearing, thou ſhalt be quickened, good ſucceſs in receiving, thou ſhalt be ſtrengthened in aſſurance of eternal life? When thou falleſt to Meditating, then, *then* I ſay, expect the Lord wil make al proſperous and ſucceſsful to thy ſoul; and before that time the Lord doth not promiſe thee either bleſſing or ſucceſs, nor canſt thou expect it, nor art thou like to receive any. Our Profeſſion in the Church, is like the Trade we drive in Chriſtianity, and Meditation it is that brings in al the profit and gain, wherein the life and comfort of al Performances and Ordinances do conſiſt. And that wherein the upſhot of al our deſires are brought in. The reproof was ſharp and ſeaſonable, met with thy corruption, and touched thy heart in a ſpecial manner, and thou ſayeſt, I pray God we may profit by it. The Examination and Tryal, was narrow and ſtraight, came indeed to the quick, drave me to ſtagger and ſtand; our Liberties and Priviledges are precious we enjoy in *New-England*, I pray God we may profit by them; ſo ſay I, I pray God thou mayeſt. But if thy heart be with thy prayer, I would only adviſe thee the way to obtain what thou deſireſt. That of *Paul* to *Timothy*, 1. Tim. 4. 15, 16. *Meditate upon theſe things, and be in them*, and thou ſhalt profit, *and thy profiting will appear to all.* The wicked wil be forced to ſee it, and wonder at it; the Saints wil ſee it, and rejoyce in it; it wil appear to thine own heart, and thou mayeſt be comforted in it.

Theſe be Motives to provoke thee, and compel thee to pay thy debt honeſtly: Thou art marvelous behind hand; thine own eaſe ſhould draw thee now to purſue it; thou haſt moſt need, and neceſſity ſhould force thee

to

to attend it; the blessing goes along with it, and that should perswade thee to be glad to continue in it.

The Second Particular propounded, is how to direct you herein; and here, this ART of *Meditation* is that which hath exercised the Pens of many, and the Thoughts of more; and the desires of men are not herein yet satisfied, who find it most hard to practice, and yet more than ordinarily difficult to know what they should practice: I shall suddenly lay forth the compass of it so far as concerns the occasion in hand. 2. *Directions for Meditation.*

The Meditation of our sins, so far as may be serviceable to set forward the work of Contrition, hath two Parts:

1. *Following the enquiry of the Nature of corruption.*
   - *The Rule to Authorize to the Work.*
   - *Manner how to proceed in the Work.*
     - *Survey the particulars severally.*
     - *Sum them up joyntly, see the value of them.*
2. *Fastening of it upon the Soul.*

That we may follow the footsteps of a corruption, and track a distemper to the full, we must have our COMMISSION *that must Authorize us, and carry us on in our Course.* And here the Direction is this:

We must go out to this Work of Meditation in the vertue of an Ordinance, and so of Commission from God: We must attend a Word that must guide us in it, and look to Christ and his Promise, and set our Grace a-work, that *by the power of his might*, and the help of his Grace, we may both be enabled and preserved in the ser- *Direct.* 1

vice; for such is the ticklishness of our corrupt hearts, and the infecting and tainting Nature of sin, that it's hard to meddle with it, but some pollution wil cleave unto us by it. And it is that which the Saints, and those most sincere, have found by experience, and in much bitterness have complained of, that when they have set themselves about this work by Meditation of their sin, their hearts have suddenly been carried aside with it, and tainted with a kind of delight in it, when they intended to loath and abhor themselves in the Consideration thereof. Thus by the abuse of this Duty, we come to be moulded and melted into the temper of sin by Meditation, when we intended to be burdened with it. The error and mistake is here; We do not bring the Authority of the Word, and Power of Christ, and help of his Grace against sin, which would both discover and subdue it: But we bring the Temptation, and occasion, and our corrupt hearts together, they soder and suit one with another, like tinder to the spark, it encreaseth the fire, not quencheth it, provokes a corruption, not kils it. This is to make a brabble with a mans lust, when out of our own strength we enter into a contestation with our distemper; we act under the Covenant of Works, by an irritating power we add to the strength and dominion of sin. Whereas did we go against it in the Covenant of Grace, we should destroy the dominion of it, *Rom.* 6. 14. *Sin shall not have dominion over you, because you are not under the Law, but under Grace.* Thus if a man have Grace. But if it be in the way of seeking and receiving Grace, then attend the Word, and in the Authority and Commission from thence received, be carried on: Go against thy Corruption in the vertue and power of the Word, not in any power of thine own: As Constables, though mean, yet they use the Kings Name.

2. *For the Manner of our Proceeding, to make a full Enquiry into the several Passages of a sinful*

Di emper

Diſtemper, the Directions are Three:

First, *Look at the Root and riſe of a ſinful practice,* 1.
whence it ſprings, inwardly, otherwiſe we ſhall never come to the core of a Corruption, or ſee where the loathſomneſs of a luſt lies. The ſting of the Serpent is ſmal, and the skin pleating, but the poyſon is ſpreading and deadly. Beware that there be not *a root of bitterneſs,* Heb. 12. 15. Thus our Savior he leads his Diſciples to the right diſcovery of their carriage when they asked whether they might not imitate the practice of Elias, *to call for fire down from Heaven upon the heads of the Samaritans,* becauſe of their unkind dealing, *Luke,* 9. 54. Did one look but at the out-ſide of the expreſſion, the pattern they propound, and the pretence they made, there would no great matter of diſcovery appear; therefore our Savior leads them inward, ſaies he, *You know not what ſpirits you are of.* The voyce is the voyce of *Jacob*; your pretence is fair, as *Elias* his zeal was good; but you have not the ſpirit of *Elias,* not the love of God, but the love of your ſelves, tr
even the ſpirit of ſelf-love and pride, &c. there is little exception that can be taken from any thing that appears outwardly, their Impoſthumed matter lay within. The ſpirit of ſin is in the ſpirit of a mans practice; may be it's but a ſhort and ſnappiſh ſpeech, a wayward carriage in a ſilent manner, and ſullenneſs, thou goeſt away, and ſayeſt nothing. But from what ſpirit came this? From thy heart in hideous diſdain and contempt, with fierceneſs of hatred, as though it had been a fiend of Hell, look to thy ſpirit.

When thou haſt known the womb of wickedneſs, 2.
where the active power of a corruption lay, and whence it came, *Look ſecondly to the conception and breeding of ſin, how the frame and conſtitution of a corruption comes to be faſhioned inwardly, before it be brought forth into practice,* James, 1. 15. *Luſt when it hath conceived, bringeth forth ſin:* Sometimes a man con-

ceives and travels of a monstrous Birth, of an abominable and hideous villany, and yet no man can so judg it before it appear in the full birth, and so the compleat constitution thereof. This conception of a lust appears in the concurrence and combination of a corrupt heart, and carnal reason. 1. The affections pursue eagerly the evil, and the wil resolves peremptorily, this lust I must satisfie, this sinful way I wil walk in. 2. Carnal reasonings are like the formative force, or like the Spirit in the seed; it casts about by al cunning contrivements, subtil devices, to compass and bring it about, and to cover and color it over with the fairest pretence they may: But when the parts and proportions of a perverse carriage, the framing of our loathsom lusts come to view, they then appear direful and dreadful. That *David* should send for *Uriah*, entertain him kindly, tender him and his comfort, so as to send him to enjoy his own comfort at his own house, that he should advance him to that respect, and put that honor and trust upon him, as to put him into the Fore-front of the Battel, who can blame any thing? But to do al this to cover his Adultery, and at last to suck the blood of the innocent that he may enjoy his lust, here is a hellish brood, a monstrous birth: So it was with *Absolons* fair language, &c. To this place appertain al those rebellious oppositions which make head against al Rule and Reason; when the light of knowledg would gainsay, motions of the Spirit perswade and forewarn, do it not; checks of Conscience controul; yet against knowledg and conscience, and the motions of the Spirit, they break through, and pursue their lusts; the light of knowledg carnal reason darkens, the motions of the Spirit they quench, the checks of conscience they stifle. So it is in the perverse carriage of rebellious Servants, &c.

3. *Follow sin by the fruits of it, as by the bloody foot-steps, and see what havock it makes in every place, where ever it comes*: go to the prisons, and see so many Malefactors

lefactors in Irons, ſo many Witches in the Dungeon; theſe are the fruits of ſin; look aſide, and there you ſhal ſee one drawn out of the pit where he was drowned; caſt your eye but hard by, and behold another lying weltring in his blood, the knife in his Throat, and his hand at the knife, and his own hands become his Executioner; thence go to the place of Execution, and there you ſhal hear many prodigal and rebellious children and ſervants upon the Ladder, leaving the laſt remembrance of their untimely death, which their diſtempers have brought about. I was born in a good place where the Goſpel was preached with plainneſs and power, lived under Godly Maſters, and Religious Parents; a holy and tender-hearted Mother I had, many prayers ſhe made, tears ſhe wept for me, and thoſe have met me often in the dark in my diſſolute courſes, but I never had a heart to hear and receive. All you ſtubborn and rebellious, hear and fear, and learn by my harms; haſten from thence into the Wilderneſs, and ſee *Corah*, *Dathan*, and *Abiram* going down quick to Hell, and al the people flying and crying leſt we periſh alſo; Lo, this rebellion hath brought: Turn aſide but to the red Sea, and behold al the Egyptians dead upon the ſhore; and ask who ſlew them? and the ſtory wil tel you a ſtubborn heart was the cauſe of that direful confuſion: From thence ſend your thoughts to the Croſs where our Savior was crucified, he who bears up Heaven and Earth with his Power, and behold thoſe bitter and brinish tears, and hideous cries, *My God, my God, why haſt thou forſaken me?* And make but a peep-hole into Hel, and lay your ear and liſten to thoſe yellings of the Devils and damned, curſing the day that ever they were born, the means that ever they enjoyed, the mercies that ever they did receive, the worm there gnawing, and never dies, the fire there burning, and never goes out, and know this ſin hath done, and it wil do ſo to al that love it, and live in it. Say thou therefore, and why not I amongſt

amongſt the Witches upon the place of Execution, with Malefactors? why not I in Hel with the Devils? Since my ſins are as theirs, my plagues might have been, and in the iſſue wil be as theirs, unleſs I repent.

Direful are thoſe plagues that ſin brings upon the ſinner; but theſe are not the worſt, nay in truth, the leaſt part of that evil that ſin procures, and puls upon the ſouls of thoſe who give themſelves thereunto. Here is the venom of the vengeance, and the dregs and malignity of that miſchief that accompanies it, in thoſe ſpiritual deſolations and ruines it leaves upon the ſoul, thoſe not to be conceived, much leſs uttered by the tongues of Men and Angels. Let us look inward, and dig deeper.

1. *Commiſſion of ſin makes a man ſenceleſs and remorſeleſs in it, puts a man beyond the conſideration and thought of amendment*, either capability of good or to look after it; it takes off endeavor, nay deſire, and thought of recovery out of our wretchedneſs: ſuch were they of whom the Apoſtle ſpeaks, 1 *Tim.* 4. 2. *Having their conſciences ſeared with a hot Iron*; as it is with ſeared parts, what ever gaſhes or ſtabs come, they have no ſence or feeling of them; what ever judgments are denounced, threatnings proclaimed in a mans ears, executed before a mans eyes, the ſeared conſcience is ſtupid and fearleſs, it feels nothing, is affected with nothing. So it was ſaid of the Heathen, *Eph.* 4. 19. *They were paſt feeling*; God frowns from Heaven, the Word threatens, Devils accuſe, their own Judgments condemn the loathſomneſs of their practice, and men bear witneſs, and cry ſhame of the ſottiſhneſs of their courſe, their diſtempers are ſuch that they ſtink above ground, and yet they poor creatures feel nothing, but bleſs themſelves in their preſent condition; *Rom.* 2. 5. *They have hearts that cannot repent, heaping up wrath againſt the day of wrath.*

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The daily and ordinary commiſſion of any one ſin, delivers up the ſinner to become a prey to the power of al corruptions even the moſt deteſtable; ſin lays waſt the ſoul that it becomes a through-fair, and lyes open to the moſt helliſh provocations or diſtempers that can be preſented before it and nothing comes amiſs, thats the inference when the heathen had no delight *to have God in their knowledg*, had notliking to ſuch and ſuch righteous and good wayes of God, *he delivered them up to a reprobate ſence*, Rom. 1. 28. they had no delight to be ruled by the truth, and the wiſdom and holineſs thereof, no delight to know or relliſh any good; God takes them at their word, and leaves them in the hands of their ſins, they ſhould have minds that ſhould never know the truth, hearts that ſhould never approve of it. See preſently when the ſoul is thus layed waſt what a drove and inroad of hideous abominations come in, and take poſſeſſion, and make a prey and ſpoyl of the poor wretched creature as they wil, then ver. 29. 30. *they are ful of all Unrighteouſneſs, Covetouſneſs, Fornication, Envy, proud Boaſters, heady, high minded, Covenant breakers, Falſe, Unfaithful, Diſobedient, Unnatural*, nothing is a miſs what ever the heart of *Belzebub*, or the bottom of Hel can harbour, It's the ground of the cohærence of that place alſo *Eph.* 4. 19. *Who being paſt feeling, they have given up themſelves to work al uncleanneſs with greedineſs*; the poor creature is at the devotion and beck of any baſe abomination; no temptation preſſeth in, but prevayles, no allurement is preſented but it ſurpriſeth and taketh aſide, no corruption ſtirs but it carryes and acts him without gainſaying; the Devil and his diſtempers take him alive and take him at their pleaſures, lead him as they luſt; and he knows not where he is before he be in the bottomleſs pit; This is the quinteſſence of vengeance an unſeen evil; but in truth unconceavable, the terrors of death and the torments of hell are nothing in compariſon of this. When 2.

the

the glorious and blessed God through the just desert of sin leaves the creature, or the lust of Satan and his distemper, *Loe he is in your hands do what you will with him*, I will have nothing to do with him more this is the sentence passed upon the backslider *Prov.* 14. 14. *the backslider in heart shal be filled with his own wayes*, he shal have his belly ful. Thus as the saints are *sealed up in the day of Redemption* the wicked are seal d up under the soverainty of their sins unto the day of destruction, thou wouldest have thy pride and stubbornness & falsness, be thou for ever proud and for ever stubborn, and for ever fal-hearted, continu so and perish so. There is no judgment like to this and this is the fruit of sin, and that which the Lord reserves as the choycest of al his plagues the last and worst *Prov.* 26. 28. 31. *Yee shall call, but I will not hear; yee shall seek me, and shall not find me*, one would think this is heavy and harder measure could hardly be found, yes the Lord hath worse *because ye despised my counsel and set at naught al my reproof, therefore they shall eat the fruit of their own wayes and be ful of their own devices*, they who frame and devise devises to contrive Contentments to their own carnal and corrupt nature carry a forge of falshood and lying about them, to succeed in these one would have thought is the greatest content such a person could take; true it is so, and that is the greatest and most dreadful plague that could befal them. When the Lord Christ takes away al of himself and his spirit from the creature and leaves him wholly to himself and the power of Satan, & his own loathsom distempers, nothing of Gods wisdom but their own folly shal mislead them, nothing of Gods holiness but the perverse rebellion of their own hearts shal rule them and so destroy them. this is to be in hell before he come there, and so be a Devil before he come among them.

3. *They come to be helpless in regard of all means, that the Lord hath provided, or the mercies that the Lord hath*

hath offered unto them, and doth yet ſtrive with them in, Its ſin that ſtops the entercourſe between God and the ſoul, his ordinances and our Conſciences, takes and intercepts the paſſage, that the power of the means never work upon us, the ſweetneſs of his mercies never affect us, the virtue of his ordinances find no place, leave no impreſſion upon the ſoul; This is the fruit which the prophet layes forth of the rebellions and ſtubbornneſs of the Jewes, which made them ripe for everlaſting ruine, *Iſa.* 6. 9. 10. *Make the heart of this people fat, and their ears heavy*, and by that time they are ſure enough for ever ſeeing the face of God, or receiving benefit by any means; *ſeeing they may ſee and not perceive, hearing they may hear and not underſtand, leaſt they be converted.* They are far enough from converſion and ſo from ſalvation, Its that alſo which is of neceſſity imply-ed in the former expreſſion; *they ſhal be filled with their own deviſes*, ſo there is no entrance, no acceptance of any direction from the wil and word of God. As it is in veſſels that are brim ful of liquor ready to run over, there is no room for a ſpoonful of the moſt precious liquor to be put into them. So through the juſt deſert of their ſin they are ſo fully poſſeſſed with the power of their corruptions which have had commiſſion to rule them, that as our ſaviour ſaid *John* 8. 37. *There is no place for the word.* Their minds ſo ful of pride of their own carnal reaſon, that there is no room for inſtruction to direct or inform them, their hearts ſo ful of ſtifneſs and perverſneſs, that there is no place for reproof that may prevail with them and reform them, the ſpirit ſo ful of falſneſs and ready to take hold upon deceit, that there is no place for the plainneſs of the truth to frame them to the ſimplicity and ſingleneſs of carriage as ſuits with Gods mind; ſo that all means of grace and ordinances take their leave of the ſinner, work no more upon that heart that hath ſo long and ſo often oppoſed the work thereof *Jer.* 51. 9. *We would have healed Babilon, but ſhe*

would not be healed, leave her then leave instructions, and leave exhorting &c. so it is with the ordinances the Lord passeth by and wil not so much as speak a word to a rebellious heart, the threatnings that troubled before, now stir not; the instructions that convinced before now awe not at al; the reproofs and exhortations that awakened and affected the heart, now slide away like water upon a rock, and there is no print or the least appearance of any impression left behind; the ruine of mens comforts, lives and liberties which sin hath brought are open, but oh the woful desolation of souls could it be seen of al, as it is felt of some whose heart God toucheth it would make sin exceeding sinful and unsupportably evil, as they in the Prophet complayned bitterly, *Why are our hearts hardened from thy fear?* Isa. 63. 17.

4. Besides this bitter fruit which the sinner is forced to tast of sin in his own particular, *view wee the extent of that evil which sin doth unto others*; and that partly which is common to every corruption of what ever kind or degree, it is of great or smal, open or secret, whether more loathsom and notorious to the eyes of men, or that which is esteemed less in the account of the world, that which is an ingredient into the nature and constitution and making up of every corruption that it makes a breach upon the righteous law of God *i. e.* not onely shaks of the rule and soveraignty of the law, but preferrs in truth the supremacie of our lusts, before the authority of the Lord himself which he hath and ought to exercise over our souls. For the sinner in the practice of any sin proclaims this unto the world, its not the royalty of the righteous law of God but mine own distemper shal rule me: not his wil but mine own wayward corruption shal cast the ballance; Its not the wisdom of the word but my folly, and the vanity of my ignorant mind shal lead me in what I do; Its not the goodness of the Law of Gods holiness but the pleasing corruptions

corruptions of mine own carnal heart ſhal content me; in a word, each man profeſſeth God ſhal not be his God but he ſets up his luſt in his room and doth homage thereunto; than which what greater indignity can be done to the Almighty? Al men look at it as a moſt hellish expreſſion of the *Jews, not him but* Barabbas. *Barabbas* was a murtherer vile and baſe, yet a man, and therefore ſomthing of God in him, but more hideous is the hateful blaſphemy which the practice of every ſinner proclaymes *not God but ſin*; he advanceth ſin in his choyce which is nothing but baſeneſs it ſelf, above the infinite holineſs of the only bleſſed God, ſo their profeſſion was, *they ſaid to the Almighty depart away from us we deſire not the knowledge of thy wayes*, thou ſaieſt in thy heart as much, when in the ſecret reſolution of thy ſoul thou baddeſt humility depart the pride of thine own heart ſhould carry thee; to meekneſs depart, ſo to the God of Grace and holineſs depart, the knotty ſtoutneſs of thine own ſpirit was the Liege Lord thou yieldeſt homage and obedience unto. Out of mens Atheiſm and ignorance this is not thought on, and therefore men thinke their ſins little, nor are they apprehenſive of that infinite wrong that they do to the holy and infinite Majeſty of the bleſſed God.

Beſides this wrong that is common to al ſins, *there be ſome eſpecially open and ſcandalous that become out of meaſure ſinful.*

Committed againſt many mercies, againſt many means; againſt many mercies wherwith God hath wooed and allured them, that he might have overcome their unkind hearts, w^th^ his tender compaſſions, had they but a ſpark of any good nature or ingenuity within them. Thus they ſin againſt more of God, & therfore their ſin becoms unmeaſurably ſinful againſt the bowels of a Father that hath yerned towards them: the blood of a Chriſt that hath been ſhed for them; the tears of a ſaviour that have been wept over them, *Oh that thou hadſt known in this* 1.

thy day; the conſolation and intimations of the ſpirit who hath ſtriven and entreated, Oh do not do ſo and ſin againſt God, and yet impudently, preſumptuouſly and pertinaciouſly thou wouldeſt break through al theſe armyes of compaſſions, to commit that ſin that wil be thy ruine, how vile thy carriage and how juſt thy plague. Thus *Nathan* pleads with *David* when he would lay open the loathſomneſs of his evil before him, 2 *Sam.* 12. 7. 8. 9. *Thus ſaith the Lord God of Iſrael I annoynted thee King over Iſrael, and I delivered thee out of the hand of* Saul, *and I gave thee thy maſters houſe and thy maſters wives into thy boſome, and gave thee the houſe of Iſrael and the houſe of Judah, and if that had been too little I would moreover have given thee ſuch and ſuch things. Wherefore haſt thou deſpiſed the command of the Lord?* The heart of the holy man ſunk down in ſorrow, *I have ſinned.* Yea theſe coals of fire if gathered and heaped up I mean theſe compaſſions rightly conſidered and weighed, and layd upon the heart they are able almoſt to melt the moſt flinty diſpoſition, *Jud.* 2. 1. 2. 3. So the Angel overbore the rebellious ſpirits of the *Iſraelites*, *I made you to go up out of Egipt and have brought you into the land which I ſware unto your Fathers, and I ſaid I will never break my Covenant with you, and ye ſhall make no league with the inhabitants of this land, you ſhal throw down their altars, but ye have not obeyed my voyce why have ye done this? and it came to paſs when he ſpake theſe words unto al the Children of Iſrael that the people lift up their voyces and wept.* This brake their hearts al in pieces, though perverſe and rebellious, they ceaſed anſwering and fel to weeping, their tears and mourning were inſtead of words they would return in their defence.

2. *Againſt many means wherwith the Lord hath ſtriven with us to ſtop us in the purſuit of ſin, and to reclame us from our miſcarriages*; God hems in a poor creature on every ſide by publick diſpenſations and

private

private counſels by ordinary and extraordinary helps, way-layes a ſinner *and hedgeth up his path with thorns, and builds a wal about him that he might find the ways of ungodlyneſs no more* Hoſ 2. 8. He that adventures upon the commiſſion of ſin againſt ſuch means, and breaks through ſuch armyes of ordinances, there is a multiplication of many ſins in the commiſſion of one, becauſe it is againſt the multiplication of many truths, or one truth in a manifold diſpenſation, he ſins againſt ſo many inſtructions, ſo many comforts, ſo many counſels he hath heard. Confeſſions he hath made, and prayers he hath put up for himſelf, and others have made in his behalf; every one of theſe diſpenſations hath an action againſt the ſoul becauſe it hath been wronged by the ſinner; *John.* 12. 48. *He that heareth and rejecteth hath one that judgeth, even that word that I have ſpoken and he hath heard wil judg him*: ſaith our Saviour Chriſt. Thoſe reproofs that thou haſt heard and not ſubmitted to, Inſtructions that thou haſt heard and not embraced thou ſhalt need no other judg, thoſe wil judg thee, and how heavy wil that judgment be then, *John*, 15.22. *If I had not come, they had had no ſin, but now they have no cloak for their ſin.*

3. *Wrong to our brethren their honor, and lives, goods and good names, eſpecially when open and ſcandalous, wee ſin againſt the ſouls of our brethren*, lay ſtumbling blocks before them, and here one ſin may become many millions of offences, as the numbers may be many that ſhal hear of it. Who knows how others may be emboldned and encouraged in ſin by our example? how others hindred, and provoked to ſpeak evil of the good ways, of Gods grace becauſe of our wretchedneſs? *Woe be to the World becauſe of offences*, Mat. 18. 7. Who knows but the blood of many who periſh by our means may be required at our hand? nay that our ſinful example may live when we are dead, 2 *Sam.* 12.14. *By this deed thou haſt given great occaſion to the enemies of the Lord*

to blaſpheme, Rom. 2. 24. *the name of God is blaſpheemed amongſt the heathen through you*, and therefore the Prophet *David* though God hath pardoned his ſin, and publiſhed it by *Nathan*, he would not pardon himſelf, but left his repentance upon record as wel as his fal, *Peter went out and wept bitterly* that others might hear of his ſorrow and humiliation for his ſin who had heard of his backſliding. Many wil ly and curſe with *Peter*, but he that hath his Grace wil go out with *Peter* and mourn bitterly. Many can eaſily fal into filthineſs as *David*, but if he have his ſpirit he wil labour to have his heart and bones broken with *David*.

4. Add unto al the former *the time wherein a man hath continued in his ſins and the frequency of them*, having often committed one and the ſame ſin, ſtumbling again at the ſame ſtone,& taken aſide again by the ſame ſnares and temptations after they have been confeſſed; bewailed,reſolved againſt *Pſal.* 78. 32. *For all this they ſined ſtil &c.* Pſal. 40. 12. *they are more than the haires of my head, I am not able to look up*, Thus wee muſt ſurvey ſeverally the particulars which may be able to preſent the vileneſs of ſin to us, but that is not al nor yet ſufficient. but,

2. *We muſt ſum them up joyntly by ſerious meditation, that ſo they may fal upon the heart in the ful weight of them, and prevail more effectually and this alſo helps forward the work of contrition in a ſpecial manner*, He that parts every ſtick in the bundle and takes them ſeverally and ſingles them one from another he may carry them eaſily and lightly, never be loaded or troubled with them, but when he hath gathered them from ſeveral places where they lay ſcattered, and bundled them together, he wil then find them a burden he is not able to lift, much leſs able to ſtand under and bear; ſo here that is alſo another and ſpecial work of Meditation, beſides thoſe mentioned formerly, it doth not onely look over the ſeveral aberrations of mans practice, and

gather

gather up our particular miſcarriages ſcattered up and down in our dayly courſe, but laies and bundles them all together, and ſo they become a burden unſupportable: that ſeems to be one part of the meaning of the place, *Pſal.* 38. 4. *My ſins are paſſed over my head, and are become too heavy for me to bear.* It's a compariſon (ſay Interpreters, and thoſe very judicious) taken from Waters; that look as the Land-floods when the waters flow in from every Riveret and Gutter, and from every Hill and Furrough; at laſt they meet all in the main Channel, and ſo becomes an overbearing ſtream that ſwels above the Banks, and bears down all before it; whereas each petty Gutter was ſuch as any might wade through, and ſtep over; the might of the Flood none can withſtand: So it is here with Meditation, it doth not only ſearch the ſeveral aberrations and goings aſide in the ſeveral occaſions of our life, which when they are ſingled one from another ſeem very ſmal; yet when our ſeveral diſtempers, and dayly ſwervings become like the drops of rain, not falling forty daies and forty nights, but may be ſo many months or yeers of continued provocations; the great depths of the corruption of our Nature, are ſet open, and our ſins like the Waters of the Sea gathered together by ſad muſing, paſs over our heads, and are paſt our ſtrength to bear them, and without ſpecial ſupporting mercy would ſink us into everlaſting diſcouragement. As it is with a Bankrupt arreſted, ſome petty debts or ſmal bils that are charged upon him, he might eaſily anſwer, and be able without any great difficulty to diſcharge; but when al his Bils are brought in from each Creditor, and his Books ſummed up, the *Summa totalis*, amounts to ſo much that it ſinks his eſtate, and breaks his back utterly. So here, a ſlighty apprehenſion of ſuch and ſuch ſlips, or ſome circumſtances of our miſcarriages, look over them ſeverally, they ſeem but little in themſelves; but laid together, and taken in the

the ful Sum unto which they amount, the guilt and filth of them wil appear inconceivable and unſupportable, that the ſinner wil never be able to anſwer, or to bear.

It is the mind and intendment of the Spirit, the meaning, yea, the proper meaning of that word, *Mark*, 14. laſt, when *he had thought of his ſins*, ſaies our Tranſlation; when he had caſt all the particular and heightning circumſtances together, as the word properly ſignifies; when he had ſummed up his ſeveral miſcarriages by a ſerious Meditation, then his heart breaketh within him, though the Cock had crowed, and our Savior had looked upon him, and he remembred at a ſudden puſh of apprehenſion his evil, yet he ſtood it; but when he had laid al together, caſt up the *Summa totalis* of his fearful departures from the Lord, by denying, falſefying, curſing, with al the aggravating circumſtances, that he that was not only a Chriſtian, but entertained as a Servant, yea called to be an Apoſtle, who was ſo ſeaſonably, and with ſuch earneſtneſs forewarned of his backſliding and falſe dealing, who had promiſed and reſolved with ſuch courage againſt it, that he ſhould not only forſake his Maſter in a covert manner, but openly and ſhamefully renounce him, yea helliſhly blaſpheme and curſe, and that often, and now eſpecially in this time of trouble, in the day of our Saviors diſtreſs, when the Innocency of his cauſe, the Honor of his perſon, yea, his life lay at hazard, that ſuch a Servant and Apoſtle ſhould ſo baſely and blaſphemouſly deny and forſwear his Maſter and Redeemer, and that at this time of need, upon ſo ſlight an occaſion, as the voyce of a ſilly Damſel, or ſome ordinary man; he laid al theſe together, and laid them upon his heart, and he was not able to bear it, but went out, and wept bitterly.

The Art of Meditation, appeared eſpecially in two things, as the ſpecial and proper parts of it.

1. The following of him in a ſul ſearch and enquiry

after it, and that hath been diſpatched in al the ſeverals of it, when we have viewed al the particulars of ſin, and brought in the whol and ful Sum together.

The ſecond part of Meditation.

The Second part of Meditation is in the faſtening of Meditation thus diſcovered upon the heart. All this while the ſinner hath been gathering and bringing in the ſeveral circumſtances, as it were ſo many ſingle ſticks ſcattered here and there, and bundled all together as it were by a joynt conſideration that they may be attended in their ful weight; *and laſtly, the ſinner hath lifted at them by meditation*, and found them heavy, but it hath not *as yet laid them and preſt them upon his ſoul, that he might feel them piercing and pinching as a burden unſupportable.*

The Second thing now to be attended as the laſt part of this Heavenly Art, and holy Duty, is to faſten theſe ſins upon our ſouls in the full weight thereof.

This is done in two things:

1 *By grapling with the Heart.*

2 *By getting above, or getting the better of the Heart.*

In the firſt of theſe *we act Meditation* as far as our endeavor wil go: In the ſecond *the Lord arms it with power* to do that it ſhould, and we cannot by the beſt of al our diligence and ability. In the former the ſoul is put in ſuit, the ſum of the ſeveral bils being charged upon it. In the latter we have ſentence paſt, and execution done upon the ſoul, that it is forced to ſeek out for payment and ſatisfaction, and that is awarded from under the hand of the Spirit in the High Court of Heaven.

To begin with the firſt of theſe, How Meditation grapples with the heart, I ſhal in ſhort ſet forth unto you, in three Directions or Rules.

The firſt comes within the Soul.

The ſecond laies hold upon it.

The third drags it to the Throne of Juſtice, and

drives it to seek out for payment, and satisfaction.

1. *It's the skil of meditation to come within the soul, and surprize it with the pursuit of the evil of sin, which hath now been laid open in so large and apparant manner.* It's the cunning of Wrastlers before they fasten upon the adversary whom they intend to foyl and bring under, they gather in upon them with the greatest wilines and dexterity they may, and then they lay hold with such advantages that they are not able to escape their hands: It's so in this Spiritual Service, it's the chiefest dexterity in Meditation to gather in upon the heart, *i.e.* the wil and affections (where the sink of sin lies, and who are wedded to their distempers) that it shall be forced to come under the Evidence of the Truth, and the tartnes of the evil of sin to discovered. It's one thing to sum up debts, and shew them to the Bankerupt; another thing to serve a Writ of them, to summon him to the Court that he may answer and give satisfaction: it's one thing to relate a mans bils, as a Servant, an Accomptant may; another thing to charge them upon him. So here, Meditation shewed the corruption, now summons and serves a *Sub-pæna* upon the soul; before it played the part of an Accomptant, brought in al Bils; now takes the place of a Serjeant, laies them to the charge, and attacheth the sinner: Meditation you must know, includes the highest strain of the strength of Reason, in the utmost extent of it; it's not the whol (nay indeed it's the least part of the) work of Meditation, to search and take a survey of the compas of corruption in al the circumstances thereof apprehended to the full, but it puts home an apprehension to the full, follows it, and dischargeth it upon the heart, and causeth it to attend for the while.

2. *Herein lies the Excellency and Efficacy of Meditation, That it forceth the Truth and discovery of sin with that indeniable Evidence upon the Heart, that it cannot*

not but own it as his debt, acknowledg what is his due, and the danger unto which he is juſtly ſubject by reaſon thereof, and is now compelled to find and confeſs it ſelf to be under the ſoveraign authority of the truth, to be in the guilt of ſin which it hath committed, and the puniſhment of ſin that it hath deſerved thereby, the caſe is now ſo clear it ſees it cannot but own the guilt and it cannot avoyd the puniſhment. This is the reaſon rendred by the prophet of the ſottiſhneſs of the deluded Idolater, that he cannot ſee his own folly and madneſs in worſhipping an Image of wood, he ſtifles the ſtrength of reaſon and ſetts not home that overbearing evidence of truth which his own experience would give in to his heart. *Iſa.* 44. 16. *He burneth part thereof in the fire with part thereof he roſteth fleſh, yea he warmeth himſelf and ſaith Aha I am warm, with the reſidue thereof he maketh a God even a graven Image he falleth down and worſhippeth it.* whats the ground that any living man ſhould ſo far go againſt common ſence, he anſwereth ver. 19. *None conſidereth in his heart*, to ſay I have burnt part, I have roaſted and warmed my ſelf, and ſhal I make a God of the reſt? The ſtrength of reaſon in a right way would eaſily have forced ſuch a concluſion upon the heart; but the corruption of the heart ſtifled and intercepted the power of reaſon and damped the evidence thereof, becauſe it was not followed and faſtened by the power of Meditation; *no man conſidereth in his heart*, the want of conſideration made the heart not find nor own the evidence of that inference and truth. For we find this in our corrupt hearts naturally when ſin and guilt comes to be charged upon us, and the dreadfullneſs of both are preſented to our view, we willingly would hide our ſelves from the evidence and power of the truth, *as Adam from the preſence of the Lord.* If we cannot deny it, yet excuſe it, that the fault was in ſuch and ſuch, they are to be blamed, they were the cauſe and they enticed me to the commiſſion, I therefore

am to be excuſed. Or if not excuſe it wholly yet mince and leſſen it, if not ſlight it, and caſt it aſide as that which neither needs nor deſerves conſideration. As the bankerupt, the debts he is not willing to pay he is willing not to think off, here now is the fruit and vertue, the power and profit of Meditation, it daſheth and ſcatters al theſe deluſions and deceits, ſtops the paſſage as it were that none of al theſe carnal and falſe pretences can keep off the ſtroke of the truth, and the ſting of ſin from the heart. No no replyes Meditation: theſe and theſe are your corruptions you muſt own them, the evidence of them are ſuch and ſo playn ye cannot excuſe them; the aggravations ſo many ſo great you cannot leſſen them, the plagues heavy and unavoydable you cannot prevent them. Thus it is *know it for your ſelves* theſe are your ſins, theſe will be your ruin. And I ſummon thee here to anſwer it before God in the ſight of men and Angels at the great day. When the heart cannot ſhuffle, nor ſhift, nor ſhake off the ſtrength and cleerneſs of the Truth, it's compelled to own its ſin and miſery, though happily not willing to leave the one, nor knows not how to avoid the other.

True indeed then Meditation hath attained its proper and powerful work, and is effectually bleſſed of God when our hearts are ſo affected, with the evil of our ſins, as in our judgments rightly informed, we did conceive them, and in our moſt ſerious Meditations concluded them, and indeed we ſhould ſhine to our utmoſt to attain this, and never give the Lord reſt, nor our own ſouls any reſt, until our hearts feel the bitterneſs of ſin, as by meditation we have found it made known in the word. This is beyond our power and reach, only its good to run after it, and though we cannot go as far as we ſhould, yet thus far we may go.

3. We may put the heart to ſilence for the while, ſtop and ſtifle ſuch gainſayings for a time and turn, and get the laſt word of the wil, as it were, notwithſtanding the

the waywardneſs thereof. *This hath its mervailous uſe, and leaves a great reſtraint upon the ſoul that it dare not vent it ſelf in ungodly practices but with a kind of awe and fear.* It deals with our ſouls as the Angel with Sarah, when ſhe laughed in herſelf as conceiving it impoſſible ſhe ſhould have a ſon in her old age, though the Angel had ſaid it, *Gen* 18. 12. the Lord asked *why did Sarah laugh, and ſhe denied it becauſe ſhe was afraid and ſayed, I did not laugh*; but the Lord followed her and held her to it, and would not let her go away ſo, *nay but thou didſt laugh.* So when the heart would fly off from the evil that is evidenced, and charged, either, excuſing or leſſening the hainouſneſs of the evil, or ſlighting the danger of it. either it was not my fault or its not ſo great, or the puniſhment is not ſo grieous and fearful as men would bear us in hand. Hold the heart to it, and do not ſuffer it to go away. Yes it was you that did it, you muſt own it, you ſhal find it upon your ſcore one day. you know and God knows and I know it, the time when they were committed the manner how, and how aggravated with many heightning circumſtances: It is ſo, know it; and thy damnation ſleepeth not, do not ſlight it, you wil never be able to endure it. Yes but I can: God wil abate it, or I can bear it, nay you cannot; God cannot abate it if you live in your ſins, and you cannot bear it. Take the leave of your heart thus when you go to bed; this is your condition, this wil be your miſery. The ſum of this firſt Rule returns to theſe three particulars.

1 Summon the heart to anſwer the charge. 2 Force the heart to own it. 3 Silence the heart for the while under it.

When thus Meditation hath come into the heart, let it lay hold upon the heart: That's the ſecond thing in this faſtening, when it hath arreſted the ſoul, the undeniable Evidence of the Truth, *then keep it under the arreſt*: 2.

reſt: as Officers do ſuch as they have attached, not ſuffered them to go out of the room, nor to be out of their ſight or preſence. When thou haſt with ſtrong hand as it were forced thy heart by the power of the Truth raiſed by Meditation from every Coaſt, as it were from all particular circumſtances and occaſions, that it yield the Charge which it cannot gainſay, owns the guilt under which it lies, and the puniſhment which it hath deſerved, ſits down ſilent under the Soveraignty of the Truth which it cannot controul; keeps the heart under this awful diſpoſition for ever. Do not ſuffer thy mind to go off from the Duty of Meditation, or thy wil and affections from under the impreſſions which were left upon it thereby. For if thou thus giveſt way out of ſloth, or weariſh negligence, thou art in hazard not only to loſe thy labor, but to leave thy ſoul much worſe by the abuſe of an Ordinance, than it was before thou did'ſt enjoy the liberty and practice of it. As Iron or any Mettal once melted, if it cool, it grows more hard than before, and more unfit to be faſhioned to any uſe; It's ſo with the heart awed and melted as it were, and made coming under the power of Meditation; if once thou groweſt careleſs, and it grows cold, it becomes more unteachable, hard, and unfit to receive any impreſſion of the Truth, with what ever power it be diſpenſed. Therefore by dayly conſideration keep the power of the Truth, and diſcovery of thy ſins within ken ſtil, before the eyes and ſight of thy ſoul, that ſo thou mayeſt keep the ſame heat and temper of Spirit, that awful, under, and ſilent ſubjection, to the Authority of the Truth, the terror and dreadfulneſs of thine own ſins; and here our greateſt watch is to be improved to follow this direction, becauſe the policy of Satan, the proneneſs of our own hearts, and profeſſed oppoſition that the Spirits of the ſons of men have againſt this Diſpenſation on Gods part, and this diſpoſition on ours; we are loth to bear it, Satan and the wicked are loth to ſuffer it in us, to have

have the rod dayly ſhaked over us, the filth and guilt and plagues due unto our ſins continually preſented and preſſed upon our conſciences, it's exceeding tedious and irkſom unto our natures: Fleſh and blood is very loth to bear it, Satan and the world are unwilling we ſhould continue in ſuch a courſe, becauſe they know it's the next way to make us weary of our lives, and of our ſins; therefore our corrupt hearts are willing to ſhake off ſuch conſiderations, and they are as reſtleſs to pluck our hearts from under the power of ſuch an Ordinance. It wil be our comfort, let it be our care to have dayly meditation keep us company in our dayly courſe, it wil keep the heart in an awful and under temper. Therefore the Apoſtle joyns both together, 1 *Tim.* 4.15. *Meditate on theſe things, and be in them*, under the power and prevailing vertue of them. As it's ſure of al, ſo of this Truth alſo, *John*, 8.31, 32. *Continue in the Truth, and it ſhall make you free.* It's not enough for an old cankered ſore to make it open, but we muſt keep it open; not only lance it, but tent it: to force a Truth by Meditation lanceth the ſore, attention to the ſame Truth in Meditation, is the tenting of the ſore, and that brings, though a ſlow, yet a perfect Cure. Dog the heart with the dayly conſideration of the diſcovery of ſin formerly ſet on, it wil tire a man out of his diſtemper, force the ſoul either to leave his Meditation or his corruption. It was that which cauſed the venom of Gods vengeance, and the poyſon of his own abominations to enter into his bones. *Pſal.* 51.4. *My ſin is ever before me.* And this is the peculiar work of Meditation to keep things in preſent view, and freſh apprehenſion, it keeps ſin ever before mens eyes. The ſinner is forced to walk and talk with it, to wake and ſleep with it, to eat and drink his ſins, and curſes due to him for the ſame, they are carved out to him in every cutting, and ſet before him in every diſh that is ſet at the Table; *Pſal.* 119. 98. It was Medtation that drew out the marrow and

quinteſſence

quinteſſence of Counſel and Wiſdom out of the Command, ſo that *David* came to have more underſtanding than the Antient; *Becauſe thy Commandements are ever with me*: Meditation drains and draws out the dreadful venom of a mans diſtempers, and makes it ever with him, where ever he goes, in every ſte, he takes, the guilt of his ſins is before him to accuſe, and Hell gaping to devour him; where ever he is, his ſin and guilt, his fears and terrors, his curſes and confuſion is with him to aſtoniſh him to al eternity. To have a wound or ſore is troubleſom, but to be raking in it dayly, though it were never ſo ſmal, were in truth intollerable. So it is here, Meditation is the multiplication of al theſe ſtings and terrors.

3. *When Meditation hath thus taken hold of the heart, it then drags it to the Throne of Juſtice, and then drives it to ſeek out for payment and ſatisfaction, without which it cannot be eaſed nor delivered.* This is the Markſtone, within which the bounds and limits of Meditation are to be confined that it may be ordered and acted aright, according to the Method of the Almighty, and a right Rule. When the ſoul is ſummoned to anſwer the Charge, and is under the Arreſt, and not able to eſcape, it finds now the ſeverity of Gods Juſtice that exacts all, even the utmoſt, the greatneſs of the debt, and it's own inability to anſwer; yet pay he muſt, or elſe he muſt periſh. It drives the ſoul to ſee a need of a Chriſt and mercy, and that it ought to ſeek out thither for relief and ſatisfaction: This is the aim of the Duty, and Gods end in faſtening thus the filth, and guilt, and deſert of ſin upon the ſoul, and it ſhould be our end alſo. And here a Three-fold extream unto which the ſoul is very ſubject in the exerciſe of this Service, is eſpecially to be avoided.

1 *Deſperate Diſcouragements.*
2 *Helliſh Provocations.*
3 *Falſe Conceivings of the meaſure of Gods Work,*

or

or the manner of his proceedings, which we frame to our ſelves in our own thoughts.

All which are aberrations from the right way and Rule, and prove marvelous prejudicial in our proceeding. And the Enemy ſtrives to put us upon all theſe by al the malice and policy he can uſe. If he cannot keep us in ſecurity, and hinder us from ſetting out in a Chriſtian courſe, his next endeavor is to wrack us upon rocks, and ſholes, and ſands, and ſo to hazard our paſſage. A word of all.

1. Firſt, *We muſt beware of deſperate diſcouragements in the conſideration of our evil waies*: for firſt Satan uſeth al the crafts and wiles that he can, that we may not ſee our ſins, if we never know the danger, we wil never avoid, can never eſcape it. But if he ſee the ſinner reſolved to make a through ſearch, and to make work of it, he then labors to carry him as much to the contrary extream, that he ſhal ſee nothing but ſin; before he bore him in hand, he needed no pardon; now he perſwades him there is no hope of pardon: Before his eſtate was ſafe and good, and need not be altered, nor he trouble himſelf about it; it's now ſo vile and deſperate, there is no help, and cannot be recovered: Before he ſoothed up the ſinner, it was in his power to reform when he would; now he perſwades there is no poſſibility in Heaven or Earth to relieve. Do you not ſee (ſaies Satan) the greatneſs of the guilt of your former ſins that's dayly before you, the power of preſent corruptions prevailing more and more? do you not ſee that all the means you have, and endeavors you uſe, do you no good? only you encreaſe your ſin the more, by the abuſe of Duties and Ordinances; and God hath forſaken you, rejected your perſon, caſt out your prayers, bleſſeth not his Ordinances to you for good: talk not you of Grace and Mercy, you have deluded your ſelf with thoſe dreams too long; look not out for any ſuch relief which you know you have formerly neglected, and it's

now too late to expect: ceaſe further troubling your ſelf, ſit down in your ſorrows, and ſink under the weight of your ſins, that is the reward you have deſerved, and the portion that is prepared for you of the Lord. This is Satans Logick, who would have us to abuſe this bleſſed Ordinance, and to go beyond the bounds and Lawful limits of Meditation ſet out by the Lord himſelf; who would have us to ſee and ſearch our ſins, ſo as to ſee a need of Mercy, and to ſeek out after the unſearchable riches of his Grace, not to keep us in our ſins, but that we may be carried out to him who wil recover us out of them. Abraham *conſidered not his own dead Body, or* Sarahs *barrenneſs*, Rom. 4. 19. he conſiderd them ſo far as to put him beyond hope in himſelf, *that he might hope above hope*; and it's the Lords command, *Iſai* 45. 22. *Look unto me from all the ends of the Earth, and be ye ſaved.* Look upon your ſins, miſeries, dangers, depths of deſpair, but look up to me out of all theſe.

2. *The Second Extream is, Helliſh provocations, which we are to watch againſt in this Work.* When the ſinner hath ſet himſelf as he conceives in Gods way, and about his work, and yet finds no ſucceſs in what he doth, *our ſelf-ſeeking hearts are apt to quarrel with the Lord, ſnarl at his Diſpenſation, and ſo riſe up, and fly in the face of the Almighty*: As that wretched King ſaid in the Siege of *Samaria*, 2 Kings 6. 33. *This evil is from the Lord, why ſhould I wait any longer?* So the ſoul, I have done what I can, endeavored what I am able, he doth not bleſs what I do, I find no more ſtrength, but my corruptions grow ſtrong, my heart worſe, my hopes and comforts leſs, I do but encreaſe my ſin, and haſten my damnation in what I do, why ſhould I endeavor any more?

I Anſwer in three things briefly.

1. *Do not ſet too high a price upon our own performances*, and overween our worth, and over value the ſervices we

we do, for that is a root of bitterneſs, and a cauſe of theſe Helliſh riſings; when we ſecretly conceit God doth not conſider our care, and the weight of our work and endeavor; if he did, he would otherwiſe reward us: As *Paul* ſaith, *Rom.* 9. 20. *Nay but, O man, who art thou that replieſt againſt God?*

2. Beware, I ſay, *beware of bringing the righteous Command, and holy Law of God, which diſcovers our ſins, and requires our Duties, and our ability and feebleneſs together; as though the power and principle of the Work muſt come from us, and we go out in that.* For there wil follow high and helliſh provocations, fierce and fel rebellions againſt the Lord, when out of thine own heart thou doſt tug againſt thine own heart and corruption: for inſtead of the firſt principle of working (which is not in us, but in the Lord Jeſus) we become the firſt principle of ſinning; and then direful and dreadful effects wil follow, which I profeſs I am afraid to ſpeak, leſt I ſhould occaſion ſome tender hearts through miſtakes to queſtion.

3. *Check and ſtifle all thoſe riſings with that of the Apoſtle,* Rom. 9 21, 22. *What if God will not?* and deny any Spiritual power of thine own, and ſtand ſtil, and expect no principle of any performance in thy ſelf, but that which is from God, in and by his Word, and let him alone with thy heart: Say I have nothing, it's fit I ſhould have nothing it's righteous that God ſhould give me nothing. I do not expect to do any Spiritual good of my ſelf, nor yet expect that God ſhould give me Grace for what I do (becauſe al that I do is ſin) only I know it is with him to do what he wil; the wil, the power, and the work is al from him; therefore I wil lie in his way, and be at the pool, it may be he wil caſt me in: I know he can, and who knows but he may, if not, I have no reaſon to riſe up againſt him.

Men deviſe new Rules, and make new Goſpels of their own, and ſet ſuch a meaſure to themſelves in their own 3.

apprehenſions, which unleſs they can compaſs, they are reſolved to take no content, nay, not to follow any other direction than that they have coyned in their own conceit; and thus they pleaſe themſelves in their own apprehenſions, and reſolve to dwel in the conſideration of their ſins, until their hearts were brought ſo low, ſee themſelves ſo vile, the ſoul ſo through broken under the weight of their evil, and their own unworthineſs, elſe what have they to do with a Chriſt, or once to look toward him.

How we come to grapple with the heart by Meditation, we heard before; and becauſe this Work is wearifom in it ſelf, and tedious to our corrupt Nature, to be ever raking in the Wound, ſet a mans heart upon the rack, and keep it in reſtleſs diſquiet, that the venom of a mans guilt and plagues ſhould ever be before his eyes, and the Summons to Judgment ever ſounding in his Ears; the ſoul is not able to bear the unſupportable weight thereof, and therefore it cannot get to Chriſt to be cured and healed; it winds and turns every way that yet it may be eaſed, therefore the ſinner tries al concluſions that poſſible may be, that he may drive away the diſmal thoughts of his ſinful condition, and caſt aſide thoſe ſtabbing conſiderations that makes his heart die within him. Therefore he turns every ſtone, if he can drink it out, or game it out, or work it out, or pray it out, or any waies, or by any means wear out the thoughts that weary him of his life.

Thus he ſtrives if he cannot get good by his Meditation, yet to get rid of it; becauſe he cannot be bettered by it, he would not be troubled with it. As the Patient when he is not able to bear the extremity of the Corroſive, that would eat out the proud fleſh, takes it off and laies it aſide, rather keep his ſore though it hazard his life than ſuffer the ſmart of it, and may be his perverſneſs coſts him his life. A ſerious conſideration ſet on, and kept on upon the ſoul, is like this extream Corroſive,

roſive, the rebellious heart is not able to endure the continuance of it, and therfore at laſt it wil make an eſcape from under the ſting and ſtrength of it, if poſſibly it may; and uſually it doth, unleſs the Lord put forth his powerful hand in ſome ſpecial help: and therefore herein lies the laſt, and the hardeſt part of Meditation, to get above the heart, and to get the better of it. *And to this purpoſe, the Directions are Three.*

Labor to poſſeſs thy heart aright with a dreadful fear of thy ſinful and deſperate condition: maintain it alive in thy ſelf, that it may go along with thee, that will keep thy Meditation alive alſo, and mightily prevailing. Where a mans fears are, his thoughts wil be, they carry a mans conſideration uncontroulably with them. Fear is a faithful Watch-man, it ſends poſt between the head and heart, it cals up our conſideration and thoughts, and carries them along with them, as the occaſion is preſented; and it's beyond al a mans skil, either to prevent the coming, or gainſay the power and overbearing force of fears. If once Satan get the heart fearleſs, it becomes careleſs and thoughtleſs, as I may ſo ſpeak. *Eliphas* couples them together, *Job*, 15. 4. *Thou caſteſt off fear, and reſtraineſt prayer*; thou haſt taken off the activity of fear: fear hath fallen from his authority, and then it follows thou reſtraineſt prayer. Fear keeps Centinel, gives the Allarum dayly to the ſoul of the approaching plagues, as the deſerts of our ſins, cals up the beſt ability of our minds, and ſtrength of our thoughts to attend the ſervice, ſo that there is no ſleeping nor idling under ſuch a watch-man. What wil be the Judgments which your ſins deſerve, who can conceive? and how ſoon they may come, who can tel? Come they wil, that's certain; but when they wil come, that's uncertain: think, and ever be muſing how to prevent thoſe evils, that ye are never able to avoid, nor bear: *Job* compares fear to an Army of mighty force, that commands where it comes; *Job*, 30. 15. *Terrors are turned in upon* 1.

upon me, they purſue me as the wind; therefore by an over-ruling command they cal for attendance of the ſtrength of the mind and man, and they cannot be put off, or laid aſide, or ſilenced, but preſs a man to his moſt ſerious conſideration, to be exercited with all diligence, how to foreſee and prevent the evils expected, *Pſal.* 48. 6. Fear is ſaid *to ſeize and lay hold* upon the ſinner, *as travel upon a woman with child.* We know when the appointed time of Travel comes on, there is no preventing or delaying of the work, as that the party can ſtay til the next day, or week, or hour; nor yet can ſhe put off her work to another, as ſhe may do her other occaſions, as a friend may go this way for her, a ſervant may do that which ſhe deſires; but when her throws come, no body can ſtay them, no body muſt bear them but her ſelf, and ſhe wil be forced to mind, and attend them and her own help, whether ſhe wil or no. The fear and dreadful expectation of Gods righteous Judgments deſerved and threatened, let them ſeize upon the ſinner, and let him travel under the terror of the Almighty; If God ſhould come and cal me to anſwer, how ſhould I help my ſelf? If the Lord do (as the times are in his own hands) what ſhould I judg or think of my condition? In a ſinful and miſerable eſtate I am (I am ſure) and how ſoon the pit may ſhut her mouth upon me, that I may be paſt hope and help, I know not; high time therefore to think how to be affected with this, and how to be freed from this damnable condition. *If the good man of the houſe did know the Thief would come, he would certainly watch*, he would liſten attentively at every ſtirring, *Matth.* 24. 43. Fear ſaies the evil wil come, and makes a man ever be thinking how to prevent it before it comes. As in a Siege, he that keeps the noiſe of the Drum, the ſound of the Trumpet, the clattering of Spears, the report of the Canon in his ears and fears, he wil be kept awaking, and be forced to attend upon his watch, and ſtand upon his Guard for his life. So do thou,

thou as the pſalmiſt ſaid, *Pſal.* 9. *laſt Put them in fear O Lord that they may know themſelves to be but men.* they wil know they are ſinful and mortal and wretched men that muſt come to death and judgment.

2. *Awaken Conſcience, cal for the help of it, and put it into commiſſion, and it wil put forth an overruling power, for the ſettling of our apprehenſions in their attentive employments*; when ſomtimes they are routed and put by their proper exerciſe, by the unruly and inordinate diſtempers of our hearts. For reaſon and underſtanding are the underlings as it were of inferior and lower ranck, and can but as ſervants and attendants offer and propound to the wil and affections; what they ſee and conceive may be moſt convenient, and the wretched waywardneſs of our hearts, wil either ſnub or ſilence them, reject or caſt them away, you befool reaſon, damp and pervert the light of judgment, tel reaſon ſhe is a fool and is deceived and drive it to another ſearch ſomtimes in the Saints reaſon and wil are for the work. The one pleads for it the other approves and deſires it; and yet the violence and outrage of ſome overbearing corruptions take off Meditation and hinder it againſt the heart and hayr againſt our judgment and deſire. Now conſcience is to be called in who hath received a ſupream authority, to overſee both, to right al ſuch diſorders and to ſee that the mind have its free ſcope, for the exerciſe of Meditation in his times and turns. And that this is ſo, Experience of all men in al ages wil give in evidence undeniable; the Godly, their Conſcience is controuler in their whol courſe by the beck and leaſt intimation of whoſe authority, the frame of their ſpirits inwardly and their carriages outwardly are awed, ſo as *they can do nothing againſt the truth* (2 Cor. 13. 8.) & dictate of their Conſcience they could do any thing againſt their credit and comfort and profit yea their very lives but not againſt their Conſcience. Witneſs again the wraſtlings of the ſpirits of the ungodly, when their

their carnal reaſon hath contrived al waies and ſhifts their hearts earneſtly deſired, alſo how to ſtifle and ſtop the mouth of Conſcience, to ſilence his dictates, that they might proceed in the practice of their lawleſs courſe, without ſtop and trouble and diſquiet and the ſad remembrance of that guilt and curſe which Conſcience tyres them with, but al in vain when Conſcience is armed with authority and exerciſeth that authority which is given it, is in his place and doth the office of his place but I ſay you muſt put it into commiſſion; God can and doth when he wil, but we ſhould alſo give way and help forward this work as we are able, according to that direction for our ſpiritual good in this behalf, for it is with Conſcience as it is with men of worth in the countrey from whence we came, though they be as holy and gracious and wiſe when they are out of the commiſſion of the peace as when they are in; yet then (when they are out of the commiſſion) though they be willing and deſirous according to the prudence the Lord hath given them to ſee and ſo to reforme al wrongs and diſorders yet they want power. So it is with Conſcience, when through our careleſs and rebellious carriage, it is either blinded or ſtifled, and ſo his place and exerciſe of his power is utterly hindred; we muſt therefore put Conſcience into his commiſſion as much as in us lyes; *i.e* help forward the exerciſe of that ſoveraign authority with the right whereof Conſcience ſtands poſſeſſed according to the place the Lord hath ſet him in. Here are three directions.

1. *Let nothing joyn with Conſcience in the command it gives and power it exerciſeth but the holy and righteous Law of God.* This is that which makes the ſimplicity of the eye which our Saviour mentions, *Math.* 6. 22. and that which addes that overruling vertue and efficacie thereunto, inſomuch that the text tells us; *where the eye is ſingle the whol body is ful of light.* That eye I ſuppoſe is not bare reaſon or underſtanding enlightened, though

though that ſence is ſavory and included: but there is I conceive ſomewhat more, that eye is here meant according to the light and direction whereof the whol body is acted and ordered, that is a mans whol courſe and converſation is guided in a right way. That is by vertue of Conſcience eſpecially which hath an overpowring command with it, to act and carry out al the diſpoſitions of our hearts and actions of our lives, ſuitable to the light and level of the law of God, according to which it accuſeth or excuſeth; *This ſingle eye* is a conſcience ſincere, when nothing interrupts the work of Conſcience, but the law acts it, and it acts the man, thus the office Conſcience exereiſeth is from God and for God.

2. *Keep Conſcience trembling and tender, that it may be Eagle Eyed, and eaſily ſenſible of the leaſt evil* and do thou accuſtome thy ſelf to be ſure to take notice of the leaſt intimation it gives. This gives as I may ſay encouragement to Conſcience and helps forward the work, and honors that authority which it exerciſeth, Thus *David* was at the beck of his Conſcience even for the appearance and bordering of evil, 1. *Sam.* 24. 5. *his heart ſmot him becauſe he had cut off* Sauls *skirt.*

3. *Take undoubtedly the ſentence of Conſcience rightly guided to be Gods own ſentence.* That which he wil own and make good upon al the ſons of men at the great day of judgment; It wil paſs current and prevayl then either for thy Condemnation or for thy abſolution, It ſhould therefore prevail with thee for thy direction in this world thou ſhalt be judged by it then, it ſtands thee in hand to be ordered by it now. *Rev.* 20. 12. *The books were opened, and the dead were judged out of thoſe things written in their bookes according to their works.*

Thus there is ſome help and aſſiſtance lent to Meditation that it may awe and keep under the heart, and theſe have their uſe and fruit alſo in their time and meaſure

but yet a corrupt heart left to it ſelf wil ſooner or later ſhut out Meditation and ſilence the ſerious exerciſe of his own thoughts againſt his ſin and himſelf to arraign himſelf every day to ſit in judgment and paſs the ſentence of Condemnation upon his own ſoul, he is not able to endure. He wil not part with his ſin and yet he cannot take pleaſure in his ſin upon theſe tearms. He wil ſhake off his fears and ſear his Conſcience, ſilence his Conſiderations that neither his thoughts nor terrors may trouble him any more, and ſo return again to his old haunt and there periſh.

3. Unleſs the Lord (in the laſt place) put to his Almighty hand and ſend his ſpirit from heaven to ſet on the work ſo that it ſhal undoubtedly ſucceed, maugre the malice of Satan and the oppoſition of our own corrupt hearts. An under officer of meaner rank may happily be too weak to cope with a company of prophane varlets, and therefore it may be they ſcorn and ſlight both his perſon and place, until the Prince himſelf come with numbers and power, he wil certainly bring them under, or be the ruin of the whol company. *So when the fears God hath ſent in be ſcattered, the dictates of Conſcience, as his officer, be laid aſide; the Lord himſelf wil take the ſoul to task and ſo reſteleſly purſue the ſinner with his own apprehenſions*, that he wil not reſpite him for the leaſt refreſhing from the evil that preſſeth in upon him; *Job.* 7. 14. *How long wilt thou not depart from me, nor let me alone till I ſwallow down my ſpittle?* Its not the fire but the blowing of the coals that melts the mettal to become fit matter for a veſſel to be made. It's not the Law that breaks the heart of a ſinner, for *he neither is nor can be ſubject to the Law.* *Rom.* 8. 7. but its done by the ſpirit of Humiliation, who hath it in his own hand, and muſt blow up this fire it wil not melt elſe; ſtrike with this hammer its certain he muſt or elſe the heart wil never break: *Job,* 13. 26 *He makes a man poſſeſs the ſins of his youth.*

when

when he hath not minded them, may be forgot them; he revies them again and presents them, afresh to the view of the mind, *keeps the eyes waking, &c.*

They were pricked to the heart.

From the means we are now to come to the work it self, which is attended here with the subject or parties to whom it doth appertayn and in whom it was wrought and these are considered in a double respect: and so they wil afford us a double Instruction. This *pricking* it was not of al but some onely who heard the word upon whom it prevailed with saving success; some were pierced, some went away not touched not stirred therewith. As it fares with scattered shot when the piece is discharged against the whol flock or flight of the fowl, some are hit and slayne with it, some sit stil are not affrighted nor stirred with it.

Hence the doctrine is.

The same dispensation of the word which is powerful and profitable to some is unprofitable unto others. Doct.

They be together at the same time, in the same seat with the same ability, intention and devotion, and yet one is benefited by the means, the other receives no good from it. Luke. 7. 29. 30. *And al the people heard John preaching, and the Publicans justified God being baptized of him, but the Pharisees and Lawyers rejected the counsel of God against themselves,* So again, Acts 18. 6. 8. *Some beleeved, others opposed and blaspbemed,* Christ himself is layd as a stone of stumbling *for the rising and falling of many* 2 Cor. 2. 16. *The word unto some is a saviour of life unto life, unto others the saviour of Death unto Death.*

Reaſ. 1. *Becauſe God hath ſeveral ends to attain in theſe diſpenſations*; the execution of his juſtice in a righteous manner, the puniſhment of the ſins of the wicked by the means he affords, to recover them out of their ſins and the conveyance of the work of his grace to thoſe that belong to the election of his grace, It's a ſtrange inference God makes and way that he takes in the ſending of his meſſengers, *Math.* 23. 34. *behold I wil ſend you Prophets and Apoſtles, and ſome of them ye ſhal ſcourge, and ſome ye ſhal kil and Crucify*; this was to gratify their corrupt wils and ſo diſhonor his own ordinances, how can this ſtand with his juſtice; yes herin is his juſtice exceedingly magnifyed, *that the bloed of al that have been ſhed might come upon them.* Nay which is yet moſt ſtrange; God then ſends the moſt glorious means of ſalvation to a people, when in his righteous judgment the work of Converſion ſhal be furtheſt off and they aggravate their condemnation. *Iſa.* 6. 9. *The Prophet had his tongue touched with a coal from the Altar*, mervailouſly gifted and fitted, and himſelf unwearied, but mark what his commiſſion was, *go* (ſaith the Lord) *make the heart of this people fat, and their Ears heavy leaſt they be converted, and ſhould heal them.* This was the way to convert them, and yet by this means they are hardened and ſet further off from converſion than they were before; The choyceſt phyſick and pureſt ayr meeting with corrupt and decaying bodies, kills immediately. So here. Our Saviour reſolves it. *Math.* 13. 11. Its not in the power or parts or improvements of ſome above others but *to you it is given to know the myſteries of the Kingdom of Heaven, but to them it is not given.* The ſame fire we know wil melt the mettal which ſhal make veſſels of honor and diſhonor. He makes the wicked without excuſe, he makes his Saints ſerviceable to his own mind.

Reaſ. 2. *That herein he might ſhew the ſoveraignty of his good wil and pleaſure.* Rom. 9. 18. *He hath mercy on whom*

whom he will, and whom he will, he hardeneth. Hath not the Potter power over the clay, to make one veſſel to honor, another to diſhonor? He ſhews that the iſſue and event of al comes only from his own purpoſe and pleaſure. So the Apoſtle reſolves it, verſe 22. *What if God will?* So the Evangeliſt alſo, *John*, 12. 37, 38, 39. *Though Chriſt had done many miracles, yet they beleeved not*; Why did they not beleeve? He adds, *Therefore they could not beleeve, becauſe* Iſaiah *had ſaid he hath blinded their eyes, and hardened their hearts, that they ſhould not be converted.* Hither our Savior comes, and ſits down in admiration, *Matth.* 11. 25, 26. *I thank thee Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent of the world, and haſt revealed them unto Babes, even ſo O Father, becauſe it ſeemed good in thy ſight.*

It ſhould provoke in us all, the greateſt fear in the enjoyment of the greateſt means; our deadlieſt bane may come from the beſt Ordinances; this is ſpeeding Phyſick, it wil work either one way or other, either kill or cure. *Now is the Ax laid to the root of the tree*, Matth. 3. 10. When Chriſt came, then was their deſtruction coming on with moſt haſt, 2 *Cor.* 4. 3. When the Apoſtle had diſcovered the excellency of his Goſpel, in the plainneſs and power of it, he leaves with that Suppoſition, *If our Goſpel be hid, it's hid to them that periſh.* When *Moſes* was coming, *Pharaohs* ruine was coming. Where he multiplies moſt miracles, he multiplies moſt plagues; reſolve it, there is either ſome ſtrange plagues, or ſome ſtrange mercies near, when you enjoy the moſt excellent means of Grace; *Matth.* 11. 23. *And thou Capernaum which art exalted unto Heaven, ſhalt be brought down to Hell.* Use 1.

Hence again we learn, *The profitable and prevailing fruit of the means, is not in the means.* Therefore do not deceive thy ſelf, and ſatisfie thy ſelf barely in the having Use 2.

ving of theſe, as though they had inhærent, prevailing power in themſelves. Bleſs not thy ſelf barely by having of theſe; ſay, I may have theſe Ordinances, and yet have death as wel as life: yea, I may hear of Chriſt, may ſeek after him, and enjoy his preſence here in the means, and yet never have any ſaving good by any of theſe, *Luke*, 2. 34. *He is as well for the fall of many, as for their riſing.*

Uſe 3. *Exhortation to ſtir us up to uſe all means; and when thou ſeeſt the benefit received by ſom, ſeek thou alſo for a bleſſing upon them*; as *Eſau* ſaid, *bleſs me, me alſo.* So ſay thou, ſuch a proud heart hath found the Word humbling of him, ſuch a diſcouraged heart hath felt the Word comforting of him; Lord, let the Word humble me alſo, pierce me alſo, comfort me alſo. The Huſband-man tows, and waits for the firſt and latter rain, and as *David* ſaid, *mine eyes fail for thy Salvation*, ſaying, when wilt thou comfort me? when wilt thou enlighten me, quicken me? when wilt thou break my heart? when wilt thou make me ſpiritual, and painful, and thriving in a Chriſtian Courſe.

Uſe 4. Laſtly, *Return praiſe and thanksgiving to the Lord for what thou doeſt receive, and find in the powerful diſpenſations of the Word.* God hath marvelouſly ſeparated his mercy unto thee, in giving not Phyſick, but health in it; not Bread, but the ſtaff of nouriſhment with it; not the Word, but the life and profit of it. Be thou marvelous thankful and careful not to come and hear as others, but *ſet thy heart to the Word*, bring *a good and honeſt heart with thee* to the hearing of it. Do not powr out thy words in prayer, but powr out thy heart, &c.

Secondly. Again Secondly, Look who theſe are, who are now wounded and pierced with the preaching of *Peter*, and we ſhal find them ſome of the worſt of the crew and company of reffuſe wretches, who were not only guilty of the death of Jeſus, but ſuch who now ſet themſelves

in

in an inhumane manner againſt the Apoſtles of Chriſt; and carried themſelves with ſcorn and contempt againſt their perſons and proceedings, the publiſhing and preaching of the great things of God in the higheſt ſtrain of oppoſition; for if ye look back into the 12, and 13. verſes, you ſhal there ſee the miracle of tongues wrought a twofold effect in the hearers; ſome were amazed, verſe 12. ſome mocked, verſe 13. and to theſe *Peter* addreſſeth his ſpeech, his ſpirit being ſtirred in a holy indignation againſt ſo helliſh diſtempers, againſt the gracious and miraculous expreſſion of the Spirit of the Lord; to them he ſaies, ver. 14, 15. *Be it known unto you, that theſe men are not drunk as ye ſuppoſe, &c.* to theſe mockers and deriders he now ſpeaks, and *they* are now *Pricked.* Some were wounded, and theſe were the worſt, and ſuch as did oppoſe.

Hence the Doctrine to be obſerved, is,

The Lord many times makes the Word pierce and prevail moſt powerfully in the hearts of ſinners for their everlaſting good, when they oppoſe the power thereof, and their own good therein. Doct.

In a word. The Lord often makes the Word work then effectually, when the ſcornful heart is ſet againſt the work, and is at a diſtance from it. This is the Lords profeſſion, *Iſai.* 43. 21. *Even the people that he formed for himſelf,* and ſuch as *ſhould ſhew forth his praiſe,* thoſe whom he would make moſt precious to himſelf, and ſo did; yet ſee in the following words how he found theſe, and when he formed theſe for his own turn, ver. 24, 25. *Thou haſt bought me no ſweet Cane with maney, neither haſt thou filled me with the fat of thy Sacrifices:* when they were wholly careleſs of his Ordi-

nances,

nances, and caſt his commands behind their back, yea, *thou haſt made me ſerve with thy ſins, and thou haſt wearied me with thine iniquities*; inſtead of ſerving God, they made his Ordinances, and the Priviledges he provided, and ſo his Love, and Mercy, and himſelf therein, to ſerve their ſinful and ſenſual hearts; they put God to it, his Patience and long-ſuffering, that he could no longer endure their lewdneſs. Yet then he ads, he would do moſt good to them when they had no care of their own good; and then enlarge his compaſſions to them when they multiplied their provocations againſt him. *I, even I for mine own ſake, will blot out thine iniquities, and remember thy ſins no more.* This was Gods dealing with *Ephraim*, and the ſeaſon of that his ſaving health he extended towards him, when he ruſhed on in the waies of wickedneſs, according to the waies of his own heart, *Iſai* 57. 17, 18. *For the iniquity of his covetouſneß*, of his evil luſtings, *I was wroth with him, I ſmote him, I hid my ſelf and was wroth, and he went on frowardly in the way of his own heart*; here is the higheſt ſtrain of rebellious ſturdineſs of Spirit. When God is angry he ſmites the ſoul, and hides away himſelf; yet to be froward in the mid'ſt of al theſe heavy expreſſions of his diſpleaſure that might reform him, yea, to go on after in the waies of wickedneſs. If ever a people ſeemed to be paſt cure, prepared for ruin and confuſion, paſt all hope either of enjoying or profiting by the means; this might ſeem to be the time, theſe the men; but Gods waies and thoughts are not as ours: for mark the next words; *I have ſeen his waies, and I will lead him, and heal him, and reſtore comfort to him, and thoſe that mourn with him.* Then God *will ſee him*, when he cannot ſee himſelf; then God *will heal his frowardneß* who cannot help himſelf; then God *will guide him* when he cannot guide himſelf; then he wil make *him mourn, and others mourn with him*, and mourn for him, and *he wil comfort them*

both.

both. And our Savior for this very end, *hath aſcended up on high to receive gifts for men, even for the rebellious, that the Lord may dwell among them alſo.* Pſal. 68. 18. Eph. 4. 8.

This may ſuffice for the Proof of the Point: See the breadth of it laid open in Three Particulars.

He preſſeth in upon men by the prevailing work of his Grace in his Ordinances, before they look after him or their own welfare, prevents their imaginations and deſires. When men lie ſnorting in their ſins, ſit down ſecurely, wel apay'd with their careleſs and corrupt condition: the things of Grace, and Chriſt, and Mercy, are not ſo much as in their thoughts or dream; the Lord beyond their expectation, lets in the diſcovery of himſelf, and the manifeſtation of the work of his Spirit, before they be aware of it. *Joſ.* 24. 2. compared with *Acts*, 7. 2. Thus it was in the calling of *Abraham*, when the Lord brought him to himſelf, and made him the Father of the Faithful, when *Terah* and he were drowned in Idolatry, without God, without Chriſt, and without Hope, never heard of any ſuch thing as life in a Savior by Faith, never hearkened after it, but worſhiping the Idols of the Heathen. *The God of Glory, ſaies* Stephen, *appeared to our Father* Abraham, *when he was in* Meſopotamia, *before he dwelt in* Charran; when he dwelt in the mid'ſt of Idolaters, and never had the leaſt thought or apprehenſion of the Covenant of Grace; the Lord then appeared to him, and bad him *come out from thy country and kindred, and from thy fathers houſe,* and ſo from their Idolatrous Practices. God finds men before they ſeek him, he makes known himſelf before they enquire after him; *Iſai.* 65. 1. *I am ſought of them that asked not after me, I am found of them that ſought me not; I ſaid, behold me, behold me, to a Nation that was not called by my Name.* How often have we heard it, and known it in our own Country; the Lord hath ſent a Miniſter to ſee the Country, and viſit his

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friends, and it hath been the day wherein he hath been pleaſed to viſit the heart of many a careleſs ignorant Creature, who came idling as to a May-game, or Morris-dauncing, and dropped into the Aſſembly, and the Word hath laid hold on him before he hath been aware of it; how often hath the looſe Prodigal come to riot it at the Fair and Market, and hath been drawn in to hear beyond his purpoſe, croſs to his deſire, and wiſhed himſelf out of the place, and yet hath heard that before he departed, which hath been a word of life and peace unto his ſoul, for which he ſaw cauſe to bleſs God to all Eternity, *Matthew he is ſitting at the receit of Cuſtom*, minds how to take money, Peter *and* James *are caſting a Net into the Sea*, to ſee how to make proviſion for themſelves; Chriſt cals them to himſelf, and ſo to an Intereſt in Grace and Glory, when they had not ſo much as a thought that way; It's that of the Apoſtle, *Rom.* 9. 30. *The Gentiles who ſought not after righteouſneſs, they have attained unto righteouſneſs, and yet the Jews who pretended great pains and ſearch that way, they fel ſhort of it.*

2. As the Lord preſſeth in upon men before they be aware, and beyond their purpoſes, *So many times he takes the worſt of men, whoſe hearts and lives are at the greateſt diſtance from the holineſs of his word and waies*: Thus our Savior profeſſeth that the *Publicans and Harlots*, ſuch as were in the rank of the moſt notorious wretches, *Go before the Scribes and Phariſees into the Kingdom of Heaven.* Luke, 3. 9, 10. Luke, 7. 29. Which carried a form and appearance of Godlineſs in the view of the World. And you ſhall obſerve the Lord to gather the moſt glorious Churches in the places, and amongſt the people where there have been the puddles and ſinks of all wickedneſs. *Epheſus, Corinth, Creet*, notorious and loathſom in all Hiſtories for hideous and helliſh abominations, and yet there the Lord gathered Churches of the greateſt beauty, Saints of moſt glorious excellen-

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cy of Grace, such as were destitute of no Grace, and yet the place destitute of no villany, 2. *Cor.* 6. 7. When he had reckoned up a catalogue of most accursed Villanies, yet professed God brought precious Gold out of dirt and dross, *Know ye not that no Adulterers, Idolaters, Effœminate, abusers of themselves with man-kind, nor Theeves, nor Extortioners, shall inherit the Kingdom of God; and such were some of you.* Ver. 10. 11. *But ye are washed, but ye are sanctified, but ye are justified by the Name of Jesus, and by the Spirit of our God.*

3. *The Lord Jesus prevails with these that are the most reffuse persons, even when they are in the ruff and height of all their wretchedness*; when they are in the extreamest out-rage and running riot in the waies of wickedness, beyond the bounds of modesty and moderation. Our Savior Christ stops not *Paul* in his proceeding, when his injurious and blasphemous carriage was in the bud & beginning, while his Spirit was stirring with the pangs of pride and fierceness, that he stood as a Spectator, and Abettor, and *kept the Garments of those that stoned* Stephen. Acts, 22. 20. not yet attaining that impudency and violence to lay hands on the Saints, and to fly upon the prey. But when he became more *mad in malice* and cruelty, and became a principal in such out-rages, a leader in bloody persecutions. *Acts*, 26. 11. that he goes armed with Authority, *breathing out threatnings* and slaughter Acts, 9. 1. resolves to attach and imprison all sorts and al Sexes, men and women that profess the Name of Jesus. When he is running full carreer in such fierceness and cruelty, the Lord then meets him, unhorseth him, takes his weapons out of his hand, tears his Commission, and causeth him *to bear his Name*, who had before blasphemed it, *to care for all the Churches who before destroyed them*, he makes him fall at his foot, and follow his Command and colors, *Lord, what wilt thou have me to do?* The Jaylor beyond his

place, commiſſion and allowance, he ſcourges and cruelly handles *Paul* and *Barnabas*, and when he prides and pleaſeth himſelf in his cruelty and inhumane behaviour towards the poor ſervants of the Lord he then takes him to task *Acts.* 16. 30. puls him down upon his knees and forceth him to ſeek for mercy and direction from thoſe to whom he ſhewed no mercy nor humanity before, *he trembling fel down ſaying Sirs what muſt I do to be ſaved?* The Lord ſtops not *Manaſſehs* out-rage when he enters firſt upon his kingdome (as he eaſily could have done) but ſuffers him to fil up the meaſure of his iniquity, ſo that the bottom of Hel could not afford abominations more or worſe than were practiſed by him, *he filled Jeruſalem with blood, ſhut up the dores of the ſanctuary, gave himſelf to witch-craft and conjuring.* The Lord now grapples with him by the power of his grace, and after his mighty provocations, perſevering alſo in thoſe deſperate courſes; the Lord humbles him mightily under his almighty hand and brings him to the obedience of his wil, 2 *Cron.* 33. Chap.

The Reaſons of the point are four.

Reaſ. 1. *The greatneſs of his power is hereby diſcovered,* and that he hath *laid ſalvation upon one that is mighty,* that when al the power of darkneſs hath proceeded to his higheſt pitch, when the ſubtilties of Hel and al the venome of the corrupt heart of man furthered by al advantages, that the world and counſel and company of ungodly have brought in al forces, to mannage and maintain a wicked and ungodly courſe herein appears that power of the Almighty *whereby he is able to ſubdue all things to himſelf*; in that he batters down al the ſtrong holds of the hearts of the ſons of men and every high thought that lifts up it ſelf againſt the obedience of his truth, daſheth all thoſe temptations and deluſions whereby the Enemy hath advanced his Kingdom in the hearts of his captives and vaſſalls, ſo that Satan and al his

his fortifications ſhal down like lightning before the diſpenſation of the truth: this is indeed the power of God unto ſalvation *Rom.* 1. 16. this is the out-ſtretched *arme of the Almighty revealed in this* ſo wonderful a work *Iſa.* 53. 1. thus the Apoſtle 2. *Cor.* 10. 4. *the weapons of our warfare are mighty through God, to caſt down ſtrong holds.* It was that which *Jethro* obſerved wiſely and as truly concluded, *Exod.* 18. 11. *Now I know that the Lord is greater than al Gods for in the thing wherein he dealt proudly he was above them.* It is moſt true in this caſe, herein it appears that the Lord is greater than al gods, the god Pride and Stubborneſs, the god Self-love, and Self-confidence, the god Covetouſneſs and Uncleanneſs; greater than all the Devils in Hel, than al the Temptations in the World, and al the diſtempers in the hearts of ſinners, *becauſe in the thing wherein they dealt proudly, he was above them.* As he ſayed *I know not the Lord I will not let Iſrael go.* So when they deal proudly, I know not the command of a Chriſt to obey it, I know not the reproof of a Chriſt to reforme by it, I know not, acknowledg not the threatnings and terrors of the truth which are denounced, know that God can if he wil, and its certain he wil if he ever take pleaſure in thee to bring thee out of bondage he wil be above thee in al theſe, when you ſhal ſee the ſturdy ſtoop, the ſtubborn yield, and he that was fierce and proud as Belzebub himſelf to fal at the foot of Chriſt, tremble at every truth, melt under the leaſt admonition and counſel, herein you may know the greatneſs of God indeed, when *Peters* chayn fel, the iron Gate gave way, he concluded it was a meſſage of God. And therefore *Moſes* looks to this in God when he deſires the removal of the great provocations of the Iſraelites; *Numb.* 14. 17. *I pray thee let the power of my Lord be great according as thou haſt ſaid.* When the wals of Jericho fel flat to the ground at the ſounding of Rams horns it argued the breath of the Almighty went

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Reaſ. 2. out with them. So to ſee the mighty fortes of carnal reaſon which men have reared againſt the force of the truth, and when they have entrenched themſelves in the deſperate reſolutions of the ſelf-willy, waywardneſs of their own hearts yet to become eaſie, yielding, and under, ſo that a child may lead them, the greatneſs of Gods power appears in this.

Bruits *The riches of mercy is hereby eſpecially magnified which outbids al the baſeneſs of our hearts, the miſcariages of our lives, beyond al our unkindneſſes when they are beyond meaſure*, herein the Lord ſeems to give way to the wickedneſs of the ſons of men, to ſwel beyond the common bounds, that his mercy may appear to be beyond al bounds, and boundleſs and bottomleſs that's the vertue of the ſalve when the wound is deadly, to heal it, the excellency of the phyſick when the diſeaſe is paſt hope, and help, then to recover it. *Rom.* 5. laſt. When the Apoſtle had diſputed concerning the freeneſs of grace he asks this queſtion *why was the Law added?* he anſwers, *that ſin might appear* and be aggravated, becauſe the Law was given, and the end of that, and the uſe that God made of it, *that where ſin abounded grace abounded much more*, when ſin hath done what it can by al advantages, mercy wil do more than ſin, *that as ſin had raigned unto death ſo grace might raigne unto life through Jeſus Chriſt our Lord*, God ſuffered pride and rebellion to raigne in *Paul*, for this end that his mercy and patience towards him might be exemplary 1 *Tim.* 1. 16. hence it is that the times wherein ſin gets ground and prevails they are called the times of mercy wherein that gets preheminence *Ezek.* 16. 5 8. When the Church was *weltering in her blood* Reaſ. 3. and had neither worth in herſelf nor ſuccor from without, *then was the time of love*, not a time when it was deſerved but a ſeaſon wherein it ſhould be magnifyed, otherwiſe in reaſon the Lord might have taken many other times more ſutable to his love. Nay the more vile & miſerable

miſerable they were, Herein is the ſoveraign vertue of his love and mercy to make them acceptable and beloved.

Look we at the condition of the parties from whence alſo another reaſon of the diſpenſation of the Lord may be diſcovered, *hereby the Lord ſtains the pride of al fleſh, and confounds all the carnal confidence that men ſeem to place in the creature*; for ſhould either the wiſdom of the wiſe, the pomp of the rich, the parts and paines and ſtudyes and dexterity of the prudent and learned, the honor and magnificence of the mighty, and the Monarchs of the world ſhould have found the Profit of the means or received the prevailing power of the holy ſpirit in his ordinances for their ſaving good. Men would have eyed and honoured thoſe excellencies, and doated upon them, hung al their hopes and confidence upon the preſence and work of theſe; ſo that the concluſion out of carnal reaſon would have iſſued here, none but ſuch ſhould have had any good, none of al theſe that had theſe outward trappings ſhould have wanted it, and ſo ſome would have been diſcouraged, that could not attain theſe, others would preſume and be ſecure that did poſſeſs them, and the Lord have been deprived of that honor both of confidence and dependance that was due from al. That the Lord might lay al theſe excellencies in the duſt and forever wean the hearts of men from letting their hopes thereupon, he takes the weakeſt and the worſt and thoſe alſo when they are at the greateſt Under of al baſeneſs and wretchedneſs, they ſhal outſtrip al thoſe in whom there is this ſeeming worth, of al the ſurpaſſing eminency that the Earth can afford. Thus the Apoſtle diſputes, 1 *Cor.* 1. 26. *you ſee your calling, not many wiſe, not many mighty, not many noble*, theſe are the three excellencies in the world. The inward abilities of wit and learning, the nobility of birth, the priviledg of our place and ſtate. The Lord croſſeth the whol courſe of carnal excellency, *he choaſeth the foolish to confound the wiſe, the weak to confound*

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the mighty, base things, that are not, to bring to nought things & things that are, nothing, of any probability or possibility in an ordinary way, that might have attained any good, being wholly set, against it nothing of ingenuity or moderation or common restraynt, but when they grow desperatly wicked yet then the Lord doth good *that no flesh may glory in his presence*; that it is not in your wealth or parts or endeavours or outward pomp, behold these poor base creatures, basē in their condition and yet more base in their carriage, scant worse in the bottom of Hel, yet these are called. Oh how wil it confound the wise to see the foolish of the world brought to the knowledg of Christ when they never knew the things belonging to their peace, how wil it confound the Civilian and subtil hypocrite who had painted over his profession with appearance of Godlines to see a prophane wretch whose leudnes time was when he loathed, as though his person were not fit to be looked on, yet now pulled out of his sink and dunghil, made a glorious saint in heaven when he shal be cast out amongst dogs. So the Prophet. *Ezek.* 16. last.

Reas. 4. Look we at the Work it self, *There is also a depth of infinite wisdom in this Dispensation to bring that about in many hearts, and that by this means, and that with most success the Lord suffers many to go to a great excess of sin, before he laies hold upon them, or seems to take them to task, that the großnes of the evils might make way for their more easie conviction*; and so for the entry of the Word upon their souls, and their subjection to the power and evidence thereof. Men or Hypocrites of a smooth refined carriage, when they carry a conformity in their course to the waies of Godlines, and have strength of carnal reason to make the best of an unblameable life, it's hard for any to come within them, either to pass a Sentence of their present condition, because love hopes the best, when it can bring no evidence of the contrary evil, much les to perswade their estate is unsafe

ſafe and not ſincere; but when the Lord lets looſe Satan, or ſome loathſom luſts upon them, that they become ſcandalous and notoriouſly naught, and their Hypocriſie appears in their fore-heads, then they yield to go out of the Camp, and confeſs they are unclean. As the Phyſitian when he would cure the cold Palſey, he is content to caſt his Patient into a burning Feaver, becauſe he can tel how to come the better to the Cure. So here, our Savior wiſheth, *Rev.* 3. 17. *I would thou wert either hot or cold*, becauſe then he could tel how to deal with her; if either truly good, he would encourage; if openly naught, he would then convince her, he knew how to apply the means, and ſhe would be content to receive it; bu when ſhe conceives her ſelf rich, ſhe wil receive nothing; wiſe, ſhe wil hear nothing. So I have known ſome in experience, that would take it in indignation that any ſhould queſtion their Grace, until the Lord left them to ſome foul fals, groſs cozenage, ſcandalous drunkenneſs, &c. that hath made them go deeper, &c.

The effectual operation of the Word, the breaking, and ſo converting the heart of a ſinner depends not upon any preparation a man can work in himſelf, or any thing he can do in his corrupt eſtate for the attaining of life and Salvation. For had the Lord expected the good uſe of a mans free wil in the imployment and exerciſe of the works of civility and outward moral behavior, had he looked for the husbanding of the ſtock of thoſe moral abilities which are left in corrupt nature, or refined by the expreſſions of providence in the reſtrainning ſtrokes of common grace, or had the Lord ſtayed until theſe converts had either valued the worth of the Apoſtles and their adminiſtrations, and painfully improved the advantages, of the means of grace and life now brought home to their dores, or brought a teachableneſs of ſpirit to the ordinances. If either the preparation and ſaving converſion of the ſouls of men had depended upon any ſuch emprovement of themſelves, it's certain

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they had not now been made broken-hearted ſinners, or ſavingly brought unto the Lord, and for ought any man can tel had never attained it. But when croſs to the courſe of humanity they mocked and ſcorned both the perſons & meſſage of the Apoſtles contrary to truth, they caſt reproaches and contumelious contempt upon them, *theſe men are ful of new wine*, nay when they were carried with profeſſed oppoſition, malignant enmity againſt their perſons and diſpenſations, yet now the Lord preſſeth in upon them, by the prevailing power of his ſpirit and word and doth good to them, when they ſet themſelves by al the policy and rage they could to oppoſe the work of the Lord and their own everlaſting welfare; clear it is therefore that this ſpiritual diſpenſation of breaking or calling of them home depends not upon any preparation which was done, nor any performances al which for the preſent were profeſſedly oppoſite to their own welfare, but meerly upon the power and good pleaſure of the Lord, and the work of his ſpirit which he puts forth when it ſeems beſt unto himſelf *its not in him that wills or runs* ſayes the Apoſtle, he puts both together and denies ſucceſs unto both, that ſo he may take off al the cavils that could be made or indeed pretended. For had it been ſaid the means were powerful and in a plentiful manner beſtowed but men would not do what they might and ought, may be there was a ſlight velleity, ſome powerleſs wiſhing but there wanted the ſtrength of endeavor behould he excludes both *It's not him that wils* only, nay let him *run* for it, put to the beſt of his abilities, that wil not do the deed. It's not there but in the good pleaſure of him *that ſhewes mercy Rom.* 9. 17. And hence it is that *the very ſpirit of bondage*, terror and aſtoniſhment, and ſenſible troubles of heart, which many times wicked men that fal finally ſhort of ſaving grace, yet attain in ſome meaſure or degree even that is beyond the reach of a mans own power, *Wee have not received the ſpirit of bondage to fear Rom.*

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8. 15. even that is a gift and must be received and is dispensed freely, al that a natural man can do cannot cal for his old terrors and troubles which out of his sensuality he hath devised wayes to wear out, unless the Lord wil set them on by his hand. And hence the Apostle makes the exception so general to *Timothy*, 2. *Tim.* 1. 9. *Who hath saved us and called us with a holy calling not according to our works but according to his own purpose and grace*, so the resolution is into the free grace of God & the soveraignty of his purpose, issues not from any work of ours, hangs not upon that hinge, & hence it is the Lord denyes the communication of means to some whom he foresees would use and husband them to beter advantages and bestowes them upon such who neither prize nor profit by al they have, nay are open contemners and opposers of the truth. *Wo be to thee* Chorazin *wo be to thee* Bethsaida *for if the great workes that have been done in thee had been done in* Tyre *and* Sidon *they would long before this day have repented in sackcloath and ashes*, Math. 11. 21. yea he professeth *Ezek.* 4. 6. *If he had sent* Ezekiel *to a strange people and of hard language such as had never heard* of the things of God and grace *they would have hearkned to him when the* Jewes *rejected his counsel* and the commands of God dispensed by his means, Hence it is the Lord to shew the soveraign freedom of his pleasure, that he may do with his own what he wil, and yet do wrong to none, he denyes pardon and acceptance to those who seek it with some importunity and earnestnes *Prov.* 1. 28. *they shal seek me early and shal not find me* and yet bestowes mercy and makes known himself unto some *who never sought him*. Isai. 65. 1. That we may learn from hence for ever to fear and avoyd that hæretical doctrine of the Arminians so deeply dangerous to the salvation of mens souls and so exceedingly derogatory to the glory of Gods free grace in Christ, who maintayn that if we do what we can, and improve the natural abili-

ties we have, and the means we do enjoy God wil not deny to give us the grace ſupernatural we want. An opinion ſo groſs that the Popiſh ſchool wil not abide by it, and the moſt ingenuous of the Jeſuits themſelves do profeſſedly oppoſe and condemn. For beſides that it deſtroyes the comfort of a ſinner & daſheth the hopes of al the ſons of men, for if none ſhould be ſaved but thoſe that do what they can, its certayn never any man either in nature or grace did what he could either emproveing his natural abilities as he might according to ſpecial opportunites and liberties put into his hand, nor yet faithful ever to husband their grace according to what they received and was expected, and might alſo be juſtly challenged at their hands; If therefore their hopes had their ſupport here, their hearts and hopes and comforts and happineſs and al would fayl them, and they muſt needs have their lives and their everlaſting condition ever in doubt and ſuſpence, and in iſſue ſink down in everlaſting diſcouragment, but I ſay beſides this it deſtroyes the whol frame of grace in the carriage of it.

1. *Firſt it undermines the very foundation of the diſpenſation of grace which proceeds as we have heard from the purpoſe and Good pleaſure of the Almighty* thither our Saviour looks as at the fountain from whence al ſpiritual favours proceed: *Math* 11. 26.. I thank thee Father &c. *Even the Father becauſe it pleaſeth thee* 2 Tim. 1. 9. *called not according to our works and free wil, but according to his purpoſe and free mercy* Rom. 11. 19. *Whom he will he hardens, and whom he wil he ſhews mercy to* ſoften and converts; he doth not expect how we improve the freedom of our wils and perform our works, but he gives both *wil and deed* whereas this opinion reſolves the iſſue of my converſion and ſo of ſalvation into thy own purpoſe, and as he ſaid makes Gods free grace lackey after mans free wil. For it is in a mans power and pleaſure to do what God hath put into his own power according to his own wil, if I wil

wil do but what I can, if I wil, and improve abilities and advantages afforded, but as I may according to this conceit, God wil never deny me the Grace I want, the mercy and Salvation I do endeavor after. So that the laſt reſolution in this way is left upon a mans own free wil, if he will not do what he may, he miſſeth his good, if he do what he can, he ſhal not fail to receive it.

2. *It cuts the very ſinews of the Covenant of Grace, and the freedom thereof.* For upon this ground and grant, it's not in Gods hand to diſpoſe of his own mercy, but it is in my hand, and left in my choyce; If I wil improve liberties and advantages, I may have the Grace I want; if I wil reject both, then it's my folly and negligence, I muſt bear the blame, and endure the miſery, and thank my ſelf, when it was in mine own power, to provide for mine own comfort. This courſe iſſues and returns into the Covenant of Works: theſe *Paul* ſets in ſuch a direct oppoſition, as that they cannot ſtand the one with the other, *Rom.* 11. 6. *If of Grace, it is no more of Works, for then Grace was no more Grace; if of Works, then not of Grace, for then Works were no more Works; what then Iſrael hath not obtained*, q. d. It was not the bulk and body of the people, nor in the power, ability, or performance of any perſon; *but the Election hath obtained*: Not becauſe Iſraelites, not becauſe they had ſuch Priviledges, not becauſe they uſed ſuch Ordinances, and took up the performance of Duties required; but becauſe elected, therefore called, therefore juſtified. The contrary courſe which iſſues the obtaining of Grace into the improvement of abilities and advantages, returns as I ſaid into a Covenant of Works, for the Condition in the ultimate reſolution ſtil remains in my power, the ſtaff is left in my hand. It's al one upon point to have money enough in my hand to pay, and to have it in my power to command, if at my pleaſure in anothers hand; and ſo I diſpoſe of Gods mercy, and my own good in the iſſues.

Whereas

Whereas in the Covenant of Grace, all is firſtly, freely, wholly, and only in the hand of the Lord to diſpoſe, to whom he wil, what, when, and after what manner he wil. In this Covenant he doth not require the condition only; but the Lord Chriſt as the Second *Adam*, he performs the Condition alſo; not only requires *new hearts, but puts new ſpirits into us*; not only commands us to beleeve, but enables us; and as he himſelf ſpeaks, *Gives us to beleeve*, *Matth.* 13. 11.

3. *This croſſeth the end of the Covenant, and the ſcope of the whol courſe, and adminiſtration of the means of life and Salvation*; which is to ſet forth the glory of the Riches of Gods Grace in the Eyes of all, and to the Conſciences and acknowledgments of all hearts, a return of al thankfulneſs to him, and a total dependance upon him for ever. Therefore the Lord chooſe the baſe and deſpicable things *that are not, to confound things that are*, 1 Cor. 1. laſt. *that no fleſh ſhould glory in his ſight, and that he that glories, might glory in the Lord.* By what Law is boaſting excluded? by the Law of Works? Nay, but by the Law of Faith. *Rom.* 3. 27. *For if* Abraham *had been juſtified by Works he had whereof to glory.* Rom. 4. 2. And therefore as in the Material, it's ſo in the Spiritual Temple, the laying of the firſt and loweſt ſtone, and adding of the laſt, all the people *cried, Grace, Grace*; and hence the whol chain is as it were of Gods own making and tying, *Whom he predeſtinated, them he called*; *and whom he called, them he juſtified*; *and whom he juſtified, them he glorified*, Rom. 8. 30. and the end and iſſue of all, is ſet down by the holy Apoſtle, *Eph.* 4. 15. when all the Churches ſhall meet at the great day of Appearance in the unity of the Faith, it is *to the acknowledgment of the Son of God.* By whom were you called, humbled, juſtified, adopted, ſanctified? By the Son of God, receive all from him, return all to him. But this Opinion plucks the Crown from Chriſts Head, the Glory from his Work, the Praiſe

Praiſe from his Grace, and gives it to the will of man, and the improvement of thoſe abilities and opportunities the Lord hath put into his hand; becauſe by this means he makes himſelf to differ. For ſet *Paul* and *Judas* in the ſame rank, let them enjoy the ſame means, ſhare in the ſame liberties, advantages, opportunities, one as the other: *Paul* by the good uſe of his free will, he plaies the good Husband, he doth what he can, and he obtains what he wants, and receives Grace; *Judas* plaies the Prodigal and Unthrift, doth not what he ſhould and might, and therefore he wants Grace: ſo that they were both equal in the priviledges and opportunities they received from God, they differ not there; that *Paul* hath that Grace which *Judas* wants, he may thank his own pains and improvement, and glory in himſelf and them. Nay, *Paul* is not bound to be thankful to God for any thing more than *Judas*; for he had no more from God by this Opinion than *Judas*, what he had and received more, it was by his own improvements, which to conceit, is a moſt helliſh deluſion.

Laſtly, If by the improvements of Abilities and Advantages we certainly receive Spiritual Grace, *then this muſt follow, Either becauſe ſuch improvement deſerves Grace; or do immediately and nextly diſpoſe the ſoul to receive Grace; or that ſuch improvements have a promiſe made to them from God.* But none of al theſe can be granted. 4.

They cannot deſerve Grace, becauſe when we have done what we can, we muſt conclude as we ſhal have cauſe to confeſs we are unprofitable, *Luke* 17. 10. *The plowing*, and ſo the praying of the wicked *is ſin*, his moſt beautiful performances are *from the fleſh*, and ſo ſinful, and deſerve the juſt wrath of God, and therefore no Grace nor Glory, *John* 3. 8. 1.

They do not, nor can diſpoſe the ſoul, as that it may be thereby a fit ſubject to receive Grace: Thoſe actions which leave the ſoul under the power of ſin, and acted 2.

by

by ſin, and a man in a Natural condition, thoſe ſtil leave the ſoul indiſpoſed to Grace; for *the Natural man perceives not the things of Grace, nor can he receive them*, 1 Cor. 2. 14. they found him in the world, and they leave him in the world, and *the world cannot receive the holy Ghoſt*, John 14. 17. Natural and corrupt actions, cannot prepare immediately for Supernatural Grace.

3. *There is no promiſe of giving ſaving Grace to ſuch, and none could ever be ſhewed.* That which ſomtimes the Arminians pretend, but preſs it with no great confidence, is in *Matth.* 25. 29. in the Parable of the Talents; *To every man that hath, ſhall be given; and to him that hath not, ſhall be taken away, even that he hath*: Hence, He that hath, and uſeth his Natural abilities wel, ſhal be given Supernatural. *Anſw.* That gloſs corrupts the Text, and doth not ſuit with the Scope and Circumſtances of the Parable, as hath been made good by many Arguments, by ſuch as have diligently ſearched into the ſence of the place. The unprofitable Servant that uſed not his Talents wel, he is to receive that Sentence, *he muſt be caſt into utter darkneſs*; which were it underſtood according to the former Opinion, it would infer an apparent falſhood. He that did not improve his Talent, was forthwith to be caſt into utter darkneſs; but many that do not uſe their natural abilities, and the ſpecial advantages wel, have been formerly, and wil without queſtion be brought home to Chriſt and happineſs, 1 *Cor.* 6. 9, 10. *Know ye not, that no Adulterer, Covetous Reviler, Extortioner, ſhal inherit the Kingdom of Heaven; but ſuch were ſome of you, but ye are waſhed, but ye are clenſed.* 1 Pet. 4. 2. *It is ſufficient that in time paſt we have had our Converſation among the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of Riot, Revellings, and abominable Idolatries.* Theſe did not uſe their Natural abilities wel, and yet were not caſt out into utter darkneſs; the

therefore the uſing of the Natural abilities, is not the having, or the uſing of the Talent there meant. But I ſuppoſe the meaning of the Phraſe is, *by him that hath*, is meant the man that is truly gracious; the *Talent* is the Goſpel; by having, is the receiving and keeping of it in a good and honeſt heart, and the ſanctified uſe of it in a ſaving manner. For the Evangeliſts Expreſſions ſeem undeniable to evidence this meaning, *Matth.* 13. 11, 12. When our Savior Chriſt had told his Diſciples *it was given to them* (q. d. it's the peculiar ſpecial work of the Spirit of Grace in your hearts) *to know the myſteries of the Kingdom, but to them it is not given*; he ads the reaſon and proof in the next verſe; for *to him that hath*, he that in ſincerity entertains the Goſpel ſhal have a further communication of the Truth, and ſweetneſs of the Goſpel to his ſoul; but *whoſoever hath not*, whoſoever entertains not the Goſpel in truth and uprightneſs, *from him ſhall be taken away* the Goſpel, which by a ſeeming profeſſion of faſi-hearted, lazy entertainment he would ſeem to have, but never had in ſincerity; the like connexion is found, *Mark* 4. 24, 25. *Take heed what you hear, and unto you that hear*, i.e. that do take heed what you hear, *more ſhal be given*; *for to him that hath, ſhall be given*; *but be that hath not*, i. e. that doth not take heed what he hears, and ſo receives not the Word in ſincerity, *from him ſhall be taken even that he hath.*

But if the ſaving work of the Word, doth not depend upon my endeavor, why ſhould I endeavor any further, any longer, or attend the uſe of the means, or practice anſwerable thereunto? *Object.*

Thou thy ſelf, and al thy ſervices being in a natural eſtate, are as a menſtruous cloth, both in themſelves, and in the ſight of Gods pure eyes, unanſwerable to Gods mind, and the Rule of the Law, and therefore cannot ſave you; *yet thy ſinful neglects, impudent and ſcornful contempt of the way and means of Grace, will undoubtedly* *Anſw.* 1.

tedly damn thee: *This is condemnation, that light is come into the world, and men love darkneſs more than light*, John, 3. 17. *The Scribes and Phariſees deſpiſed the Counſel of God againſt themſelves*, Luke, 7. 30.

2. *The Law and Command was given to* Adam *in innocency, and to thee in him, to Husband all advantages, and to lay out thy ſelf in all thy ſufficiencies to advance Gods Name, and to do his will; to love him, and ſerve him with all thy mind, and with all thy might*; Matth, 22. 37. How ever thou beeſt changed, yet the Law is not changed; however thy ability is not the ſame, by reaſon of the wound thou haſt taken by original corruption, yet thy Duty is the ſame to this day. Gods will is done in Heaven, and ſhould be done in Earth. The Debtor that borrows the money, and ſtands bound to the Creditor to anſwer the Debt, though his ſtate alter, and he be impoveriſhed, and made unable to pay, yet his Bond for payment continues in full force againſt him, and he will be conſtrained to make it good.

3. Though all that thou canſt do, can neither prepare thee for Grace, nor purchaſe Grace for thy ſelf, *yet the means through Divine Inſtitution are mighty; God by them can work effectually, and if it ſeem good to his good pleaſure, he will; wait upon him only for that good thou wanteſt, from whom only it can be received.* As the Leapers in the time of the Famine reſolved to try what might be done by others for their ſafety, who could do nothing for themſelves. That is Gods way and means; try what God will do, in whoſe pleaſure it is to give, or deny. I might ad what Divines ſpeak, and reaſonable alſo to the Point in hand. While thou art endeavoring as thou canſt, it leſſens thy ſin, and prevents further plagues, unto which thou wilt be ſubject, through Gods juſt Judgment, and thine own juſt deſerving. *Ahab*'s outward humiliation, prevented the temporal plague, though it did not free him from the eternal,

nal, 1 *Kings*, 21. 29. *Seest thou how* Ahab *humbles himself, I will not bring the evil in his daies.*

A Patient that hath a Wolf in her Breast, and an inveterate Gout, knows neither can be recovered, yet both may be eased by use of Physick, and moderate Diet; and therefore he intends both. Cast away the evil of your works, but keep your works still; keep some Rules if thou canst not keep all: better save one side of thy coat good, than both naught. If thou canst not avoid al sin, avoid as much as thou canst.

Is it then beyond the power, and any possibility of man to attain Grace? *Object.*

Yes. It's not in man to direct his own way, Jer. 10. 23. It's beyond the power of a dead man to restore himself to life. And our Savior is express and peremptory in giving Sentence in this case and his determination is conclusive, *Matth.* 19. 26. when he said, *it's as easie for a Camel to go through the eye of a needle, as for a rich man to be saved*: The Disciples ask *Who then can be saved?* He returns this definitive Answer, *With man it is impossible, but with God all things are possible.* Look we at the power and performances of man, there is no sufficiency nor possibility: for of our selves *we are not able to think a good thought*, 2 Cor. 3. 5. But if we look at the Almighty Power of God, there is nothing hard to him, who hath Hardness at Command. *Answ.*

But is any man tied to impossibilities, and can any be punished because he doth not perform that which is impossible to him? Object.

Impossibilities are of two sorts. 1. *Some are absolute that exceed the compass of our being, or all that ability we ever received.* 2. *Impossibilities by supposition, which though the things be possible, yea, easie in their Nature, and with reference to their first order, and institution*; yet by reason of some inconvenientces, hindrances, weaknesses which fall in betide, and cross to the Answ.

courſe and conſtitution of things as they were at firſt; *that which formerly might eaſily have been compaſſed, there is in ordinary courſe no poſſibility to attain unto it.* And to ſuch impoſſibilities, a man may be juſtly tyed, and failing in his performances, may juſtly be puniſhed by the Law of Nature, Nations, right Reaſon, and the righteous Rule of God. The Debtor hath borrowed ſo much money, which he may improve, and is bound to repay at ſuch a day appointed; if he through his prodigality and riot, ſhal vainly miſ-ſpend, not only the Sum he borrowed, but his ſtock, a fair eſtate unto which he was born, ſo that it's now impoſſible to him, thus impoveriſhed to ſatisfie. May not the Creditor according to al the Rules of Right and Reaſon require his Money, & in the default of payment, puniſh or impriſon? No Nation ever queſtioned it. It was not only poſſible for *Adam*, but eaſie to love God above all; if he through his fall, hath brought impoſſibility of payment upon himſelf, the Lord may in Juſtice require it, and puniſh him for it. And certain it is, God juſtly may and doth deny Reprobates Grace; not only becauſe they do not what they may, but alſo becauſe they do that which through the corruption of their own hearts they cannot avoid: As namely becauſe of the *enmity of the wiſdom of the fleſh, they are not, nor cannot be ſubject to the Law*, and Righteous Will of God, *Rom.* 8. 7.

That for which God condemns the wicked, for that he denies them Grace and Glory: For Condemnation implies both, and cannot admit either. But they are condemned, not only becauſe they do not ſo much, but becauſe they did ſuch and ſuch Duties to falſe ends: not becauſe they did *not faſt and pray*, but becauſe they did both to a wrong end, to ſerve themſelves and luſts, and not to ſerve God: and yet they could not aim at Gods Glory as their laſt end. If for the not doing of ſuch Duties they ſhould and might do, they only want Grace,

Iſay, 58. 3,4,5,6.

Grace, then if they had done ſuch and ſuch according to their power (as they could) and improvement of their abilities, then they had received Grace undoubtedly, which hath been fully confuted by the former Arguments. To iſſue this Point, that we may fence our ſelves againſt ſo dangerous a conceit, let us take in, and ſtore our hearts with ſome ſaving Truths, as a Soveraign Antidote againſt ſuch falſ-hoods: and herein I ſhall not only ſpeak mine own Judgment, but the Judgment of all my fellow Brethren, as I have juſt cauſe, and good ground to beleeve, that ſo you may receive them as Truths under the Teſtimony of many Witneſſes.

Ballaſt therefore thy heart with the Concluſions following:

All men are by Nature, dead in ſins and treſpaſſes. 1.

A dead man can not prepare himſelf for life, much leſs hath power to procure it. 2.

The Lord in the Work of Converſion, doth not only by moral perſwaſion propound the Truths of the Goſpel, and enlighten the mind, but puts a principle into the heart of ſuch as he brings effectually and ſavingly home to himſelf. 3.

In this work of God, the Sinner at firſt is meerly patient. 4.

That men may receive this from God, every man is bound to wait upon him, in the means he hath appointed, and according to the utmoſt of his power, improve al abilities and advantages he hath. 5.

When any man hath improved his abilities to attend the means of Grace, neither hath uſed his ability to oppoſe, and cavil at the means, it's in Gods freedom to take either, or refuſe both, *for it is not in him that wils and runs, but in God that ſhews mercy*, Rom. 9. 16. 6.

COMFORT. *Here is ground of incomparable Encouragement, and in truth, of inconceivable Refreſhing to hold up the heads and hearts of the moſt wretched* *Uſe*, 2.

ched ſinners in the moſt forlorn condition, able to ſhore and prop up the ſoul with ſome poſſibility of good, that it ſink not down, and be ſwallowed up with deſperate diſcouragement. I am *almoſt afraid to caſt ſuch Pearls before Swine:* And when I do but think or ſuſpect that any carnal wretch ſhould abuſe this kindneſs, *and turn this Grace of God into wantonneſs*; if it do not depend upon my doing, I will do nothing, let God do all. I am forced almoſt to bite in my words, and my heart almoſt miſgives me, as loth to caſt away ſuch compaſſions of the Lord upon ſuch helliſh Varlets, who out of the venom of their Spirits would turn theſe choyce Preſervatives into Poyſon. Yet becauſe it is like a piece of board left after the wrack when the Ship is broken as the laſt means of relief; as a cord of compaſſion let fall amongſt a company of poor periſhing Creatures, ready to be over-whelmed with the floods of iniquity, and who knows but ſome may catch it at the laſt caſt, before they go hence, and be ſeen no more. Let me therefore bequeath this Encouragement to you as my laſt Will, even the words of a dying man, before you and I appear before the dreadful preſence of the Lord. Know then, you are yet in the Land of the Living, and bleſs God you are ſo; and know, becauſe it's the will and pleaſure of God to do good to ſome of the worſt of men as he ſees fit, therefore there is yet hope while there is life; ſome little peep-hole of hope, like a pins head, a poſſibility there is you may receive good. You ſee here how he prevails with the ſpirits of the moſt perverſe, they have their hearts pierced, though it be againſt the hair and heart and all, even when they pierced and wounded the godly ſpirits of his poor Diſciples: Let your hearts eccho then from every corner of the Aſſembly, *Pierce me, me alſo; Pardon me, me alſo; Humble me, me alſo*; through thy abundant goodneſs and good pleaſure. If the ſore be never ſo dangerous, and in appearance incurable; if the diſeaſe be never ſo deadly,

Mat. 7. 6.

Jude, 4.

deadly, and in the apprehenſions of al, paſt help, If the Phyſitian and Chirurgion be known to have cured and helped in ſuch caſes, and that he yet lives; the patient wil yet ſupport himſelf with ſuch inferences, why may not my ſore be cured, my diſeaſe healed, ſo the Lord lives who hath done as much for forlorn ſinners and why not for me, poor wretched creature, ſay to, thou ſaieſt true.

This is the ſcope of Gods counſel and his very purpoſe why he leaves ſuch patterns of the freeneſs of his compaſſions, that yet forlorn creatures might look to him, from the depth of their moſt deſperate miſery. Let not the Lord fayl of his intendment, nor you of your comfort 1 *Tim* 1. 16. *I was a Blaſphemer a Perſecuter and injurious howbeit for this cauſe I obtained mercy that in me firſt Chriſt Jeſus might ſhew forth all long-ſuffering for a pattern to them who ſhould hereafter believe on him to life everlaſting.* That they might hope ſtil for Good as he received it. and know they may be made partakers of it upon the ſame terms that he was, ſet the pattern of this compaſſion before your eyes, and ſee yet a poſſibility of relief. We ſhal ſever a little the particulars that each man may ſuit his own condition with that moſt concerns him, here is that which anſwers to every neceſſity and complaint.

One complaines his wants are ſo many, he cannot conceive how ever they ſhould be ſupplyed, another complains his ſpirit ſo perverſe, he knows not how it can be ſubdued, a third his rebellions ſo open, ſo groſſe againſt the Almighty & al the means of life, its impoſſible that ever the Lord ſhould paſs by ſuch helliſh provocations I confeſs al your complaints are juſt and weighty, your condition very dangerous. And let me tel you did your relief and help depend upon your preparations and performances or improvements, its certain your hearts and comforts and hopes would utterly fail and give up the Ghoſt. Here is the anchor of your hopes that

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wherein your help lyes is here, and leave not this anchor-hold the Lord can do good and wil, againſt al indiſpoſitions and oppoſitions of ſpirit, & carriages to the contrary, as he ſees fit. And therefore thou mayeſt lift up thy head and ſay *then it may be to me* yea to thee never ſo weak, to the perverſe and rebellious. Attend what the Lord ſayes take his word and take it with thee.

Object. 1. Thou ſeeſt and confeſſeſt thy perſon baſer than the earth that bears thee, thy mind ful of blindneſs, ſtupidity, ſottiſh and unteachable; in the things of God, thou haſt heard ſo many able men, enjoyed ſo many means of conviction and information, and al hath ſlipt away like water ſpilt upon a rock, and why ſhould I think that ever I ſhould be convinced or inſtructed or any light ever ſet up in this *ſottiſh mind of mine.*

Anſw. True thou haſt been taught by men, and man and means have happily done their beſt, and truly they are nothing, and thou art nothing, and all that they and thou canſt do is nothing, *yea but they ſhal all be taught of God,* ſaies the text. *John,* 6. 45. Chriſt now in heaven did more by the Miniſtry of *Peter,* than in his bodily preſence he did, nay (go further than that) then his bodily preſence could do, though he ſpake as never man ſpak. No matter how dul thou art if God wil teach thee, how weak if God wil ſtrengthen thee. Be thy wants what they wil be or can be, the al-ſufficient God wants neither wiſdom nor power nor mercy to do what thou canſt need, and he wil, for thy good. And his power pitcheth his tent, and taketh pleaſure to ſhew it ſelf in weakneſs. Thou art fooliſh, *God chooſeth the fooliſh things of the world to confound the wiſe.* 1. Cor. 1. 26. 27. Thou art not any thing thou ſhouldſt be, God delights to *cal things that are not as though they were,* and therefore may cal and chooſ thee alſo. They are not only dry but *dead bones which the Lord makes to live* Ezek. 37. 2. can theſe dead bones live? they are not onely miſcarrying *but barren wombs which*

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the Lord makes to bear, and be fruitful. Nor only when things are under hope but when there is nothing in preſent appearance or expectation then God can do it. *Rom.* 4. 24. when it is not onely beyond thy power and ability God can ſupport thee, and ſtrengthen thee, teach and quicken thee when it is beyond not thy apprehenſion, but thy very thought and hope; he hath done ſo, doth do ſo, he lives ſtil, and can do ſo to thee alſo.

Obj. 2. True my weakneſſes are many but thats not al, nor yet the worſt, the waywardneſs and perverſneſs of mine own heart ads the greateſt weight unto my miſery and wretchedneſs not onely deſtitute of any ſpiritual good, but not willing to be made better, *my brow as braſs and my neck like an iron and ſinew*, as the Lord complaynes, *Iſa.* 48. 4. My heart harder than the nether milſtone *Job.* 41. 28. If life and Salvation were laid before me and that I might have heaven and grace for taking or entertainment of it, yet I would neither have word, nor Chriſt nor heaven it ſelf unleſs I might have my wil in heaven, ſuch is the invincible ſtiffneſs and deſperate perverſneſs of my ſpirit; unleſs I may have what I wil when it comes upon the narrow, God muſt not have his glory, nor ſervice nor ſubjection nor alleagiance nor duty in the leaſt meaſure diſcharged. I muſt burn, for I can neither break nor yield: nor mercies perſwade me, nor judgments awe me, I can receive no good, nay I can ſee no reaſon why God ſhould do any good to me that would not have it.

Anſw. Here is the dead lift, and the wonder of al wonders, the overpowring of the ſoveraignty of a ſtubborn ſelf-willy heart, even the throne where Satan dwells; which *V. Doc.* ſhewes the doctrine of free-wil to be a doctrine of Devils and that which drives the ſoul to everlaſting diſcouragement, pretend what ſuch deceivers can to the contrary.

But the former doctrine affords ſupport, and that which wil bear up thy heart even in this particular alſo

thy Salvation depends not upon thine owne wil, for then neither thou nor any fleſh ſhould be ſaved. *But God ſhewes mercy to whom he will ſhew mercy*, *Rom.* 9. 19. As nothing can deſerve his mercy ſo nothing can reſiſt his good pleaſure, when he wil ſhew it, he wil make thee find it and others ſee it. *James*, 1. 18. *of his own good wil begot he us by the word of truth*; It's not according to the wil of Satan, for then no man ſhould be ſaved, its not according to the wil of man fallen, for then no man could be ſaved. But he diſpenſeth the work of his grace according to his own wil *And his counſel ſhal ſtand, and he will do what he wil.* *Iſai.* 46. 11. let the wil of men and Devills oppoſe it to the utmoſt of their power. Quiet thou thy heart, I cannot do any thing that might purchas, nor yet in truth would I have grace if God would give it, only it is with God to do good to this miſerable ſoul of mine as he wil, who doth what he wil in heaven and in earth, his wil be done and bleſſed be his holy name for ever and ever: and there ſtay thy ſelf. It was the expreſſion of a man in heavy perplexity of Conſcience finding the croſneſs of his wil to ſnarl at the Lords diſpenſation, his heart ſunk within him, with unſupportable horror, that he had ſinned the ſin againſt the Holy Ghoſt; and with many prayers and tears he ſought to heaven to bring his heart to an under ſubjection to the good pleaſure of the Lord, but the Lord left him to his own perverſneſs, nothing he could do, could prevail with his own ſpirit. and profeſſed againſt that curſed cavil of the Arminians, that reproach of the doctrine of Gods free grace which leads to deſpayr and diſcouragement, openly acknowledging that if his own ſalvation depended upon his own wil, he ſhould periſh irrecoverably: but that only held his heart in ſome hope that his happineſs was in Gods hand, and that it meerly depended upon the wil of the Lord, to give him a heart to fear and ſerve him or elſe his heart would fayl. And it was a ſavory

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ſpeech of a gracious woman that had a great deal of Do with her own heart, when ſhe could not find her heart to come off ſo willingly to give way as ſhe ought to what her judgment allowed, ſhe beſought the Lord to give her ſuch a diſpoſition of heart whether ſhe would or no.

Thou yet replyeſt, that which ads to the hainouſneſs of my evil is this, theſe loathſom diſtempers have not been harboured in mine own breaſt onely, confined in mine own boſom, which yet had been too much, but they have broken out into the moſt fierce and profeſſed rebellion and that in the higheſt degree. I have been a profeſſed oppoſer of the goſpel and the power thereof, an open *Rabſhekah*, a Ringleader and Encourager, to ſuch that would revile and reproach the righteous and good wayes of Gods grace, a jearing *Iſhmaelite*, of ſuch as with tenderneſs of Conſcience had care to walk therein, and have reſolved and attempted alſo even with an impudent face and a brazen forehead to outbrave the authority of the truth, and made it matter of ſcorn to drop and give in to the moſt dreadful threatnings, that could be denounced out of the word, I have trampled al the entreaties of the Lord and tender offers of mercy under feet, that when I have called over my courſe, and viewed my carriage in cold blood I have wondred that the Lord hath not made me a ſpectacle of his diſpleaſure, before I departed out of the place, that the very earth did not open and ſwallow me quick as *Corah Dathan* and *Abiram*. So that God cannot be God unleſs he do avenge himſelf and pluck the praiſe of his juſtice from the heart blood of ſuch a wretch, nay he ſhould be acceſſory to the diſhonor of his own name if he ſhould ſhew mercy to ſuch who openly, impudently in a helliſh haughtineſs of heart have trampled his mercy under their feet. *Obj.* 3.

True fleſh and blood could not do it, nay the heart of man cannot think it how this ſhould be, did wee meaſure *Anſw.*

ſure Gods compaſſions according to our narrowſcantling, but Gods thoughts are not ours nor his wayes ours, ſo far as the heavens are above the earth, ſo great is his mercy unto them that fear him. *Iſai.* 55. *Pſal.* 103. 11. infinitely above and beyond our own deſires and thoughts, our imaginations and expectations; They are I confeſs amazing expreſſions of miraculous compaſſions of the Lord, yet ſuch they are as he is pleaſed to manifeſt to ſinful duſt and aſhes. He can tel how to have the honor of his juſtice and to ſave thy ſoul, thou ſinful rebel. Nay he can tel how beſt to provide moſt for his own glory, when he pardons moſt ſins: *I beſeech thee pardon my ſins for they are many Pſal.* 25. 11. He lets the power of darkneſs proceed to its ful ſtrength, that the power of his exceeding mercy might ſhew it ſelf in delivering from the nethermoſt hell. He gives ſin advantage that it might do its worſt, and raign unto death, that ſo his grace might raign over ſin & death unto eternal life. According to the ſoveraignty of his wil *whereby he ſubdues al things to himſelf Eph.* 3. *laſt* and here thou mayeſt yet feel firm bottom to bear up thy fainting heart from ſinking down into everlaſting diſcouragement.

Thus you ſee the compaſs of this encouragement which iſſues from Gods free grace. But leaſt ſome proud fleſh ſhould ariſe by this healing preſervative if it ſhould heal too faſt to keep thee under this encouragement and yet to keep thee from preſumption take theſe Cautions.

Caut. 1. *It's poſſible God may do thee good, notwithſtanding all indiſpoſitions and oppoſitions. But know it for certain he never will do it but in his own way.* If he ſave thee he wil humble thee, if he pardon that guilty ſoul and Conſcience of thine, he wil pierce both to the quick; there is not a poſſibility he ſhould ſave thy ſoul and thy ſin alſo, ſet it down for an undenyable concluſion I cannot have my ſtubborn and rebellious heart and have

have any hope that ever I ſhal have either Grace or Mercy. If thou *wilt ſin that mercy may abound* (as the Apoſtle brings in the ſons of Belial, ſpeaking, *Rom.*6.1.) thou mayeſt have thy ſin, but upon theſe terms thou ſhalt never have mercy. Either expect that God ſhould take away thy ſin, or elſe never expect he ſhould prevent thy ruin.

2. When the Lord lets in ſome light to diſcover the loathſomneſs of thy corrupt Nature, and begins to grapple with thy Conſcience, ſo that thou ſtand'ſt convinced of the vileneſs of thine own waies, the worth and excellency of his Grace; when God hath thee upon the Anvil, and under the Hammer to break thee, in the fire to melt thee, *Oh fear, fear, leſt thou ſhould'ſt make an eſcape from under the hand of the Lord, and fall back again to the old baſe courſe*; it's a dreadful ſuſpicion of Gods direful diſpleaſure, leſt either the Lord wil ceaſe to do thee any further good; or give thee up to theſe helliſh departures, that thou ſhouldeſt make thy ſelf everlaſtingly uncapable of mercy.

1. *It's a ſore ſuſpicion that the Lord purpoſeth to leave ſtriving, and to meddle with thee no more, when the Lord ſuffers thee to wind away from under the power of the means which formerly thou wert ſubject to.* It's Gods uſual manner to make ſuch unexcuſable, and never make them good, that they might go ſelf-condemned, and ſo go to Hell. It's that of the Prophet *Jeremy* which he makes a Symptom of the out-caſt condition of the Jews that they were droſs, *Jer.* 6. 30. *Reprobate Silver ſhall men call them, becauſe the Lord hath rejected them*: How proves he that? Verſe 29. *The Bellows are burnt, the Lead is conſumed in the fire, the Founder melteth in vain, for the wicked are not plucked away.* To this purpoſe is that of our Savior, when he had long ſtriven with the rebellious Jews, clocked to them as a Hen to her Chickens, and would have gathered them under the wing of his ſaving Providence, by

by the preaching of the Goſpel and ye nothing would prevayl, they would drive Chriſt out of their ſight, and he ſmites them with a plague anſwerable, *Math* 23. 2 *laſt. ver. ye ſhal ſee me no more, until ye ſhal ſay bleſſed is he that comes in the name of the Lord.* And this his word hath taken hold upon them unto this day, the poor forlorn Jewes have not had a ſight of Chriſt this ſixteen hundred yeers, ſcriptures they have, prophecyes, promiſes, yea they have the Goſpel while they refuſe the Goſpel, for ſo the Apoſtle *Gal.* 3. *The Goſpel was preached to Abriaham ſaying in thy ſeed ſhal al the Nations of the earth be bleſſed*, they ſee al this but the vayl is over their eyes, they ſee no Chriſt in promiſes, ordinances and therefore no ſalvation, leaving ſecret things to God. So it befals many falſhearted Apoſtates when God hath had them in the fire and they come out too haſtily from horror and humiliations, before half melted, Its a great adventure they never come to Chriſt, but wanſe away in a powerleſs kinde of formality and content themſelves with the enjoyment of ſome outward priviledges and ordinances and names of profeſſion, they have the ſcriptures and ordinances but never ſee a Chriſt, in any of them, nor wil the Lord look upon them, nor once ſpeak to them, when he paſſeth by, but let them live and periſh as heartleſs, Chriſtleſs men. Thus our ſavior dealt with his people in former times when he had ſent the ſpyes into the Land of Canaan, *Heb.* 3. 18. *Numb.* 14. 23. and they returned convinced by their own experience of the goodneſs of the land as flowing with milk and honey, and out of a ſlothful cowardice becauſe there were iron Charrets and walled cities, and mighty Giants, they withdrew the duty and Gods charge, and diſheartened alſo the people, the text ſayes *the Lord ſware in his wrath they ſhould not enter into his reſt.* When God ſwears, it ſhewes his purpoſe is unchangable and his execution wil not be altered. Canaan is a type of the Kingdom of grace and

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ſo of Glory when the Lord let in ſome evidence of the excellency thereof and the heart cannot but acknowledg it, yet leaves off rather than it wil take the paynes to grapple with thoſe Giant-like corruptions, that iron and flinty hardneſs of heart, why ſhouldeſt not thou fear leaſt God ſhould ſwear thou ſhalt never enter into his reſt, thou ſhouldeſt never find the power of the death of Jeſus in killing the body of death, ſo that thou ſhouldeſt ceaſe from thine own works, and from the ſinful diſtempers of thy corrupt heart.

Secondly.

Fear again, leſt the Lord give thee up to thy old diſtempers, that thou ſhould'ſt make thy ſelf everlaſtingly uncapable of any good, and ſin that unpardonable ſin againſt the holy Ghoſt. When thou goeſt againſt thoſe Convictions of thy Conſcience, thoſe taſts of approbation which ſomtimes thy heart took in the good Word and waies of God; for by this back-ſliding thou art in the ready way to run upon that rock. This was that which helped *Paul* the poſſibility of mercy, 1 *Tim.* 1. 14. *But I obtained mercy, becauſe I did it ignorantly*, it was his zeal that he perſecuted the Church, *i.e.* his blind zeal; but ſhould he have done ſo againſt the Dictates of his Conſcience, and the evidence of Truth in his own heart, he could hardly have ſeen a way for mercy. So the Apoſtle to the *Hebrews*, 6. 8. *The Earth that often drinketh in the rain, and yet brings forth thorns and bryars is nigh*, is nigh unto curſing, *whoſe end is to be burned.* The rain is the Word, heard, underſtood, embraced, acknowledged, and yet have their malicious venemous conſpiracies againſt the Goſpel of God, and Saints of Chriſt, and that in ſecret like thorns under the leaves, like bryars under pretence of moderation and humility, can ſcratch bitterly, it's a heavy ſuſpicion their end wil be burning. Take heed thou content not thy ſelf in thy rebellious condition; for upon this ſuppoſition that thou wilt have this, thou putteſt thy ſelf out of any poſſibility of good, goeſt againſt Gods Order,

Order, Courſe, and Covenant, and the whol Work of Redemption, *Chriſt comes to bleſs his by turning them away from their ſins*, Acts, 3. laſt; and therefore when the Lord comes to hale thee out of thy ſins, take heed thou doſt not go from under Gods ſtrivings, leſt he ſtrive with thee no more.

Uſe 3. EXHORTATION. *We have hence ſpecial motives to quicken the deſires, and provoke the endeavors of the moſt carnal minded men in the world, to attend with all the care and diligence they may upon the means of Grace.*

Object. But you wil tel us, It is not in our Preparations, Performances, and Improvements, that our Spiritual good depends, there is nothing we can do can procure it, it depends wholly upon the good pleaſure of the Lord; *Why then ſhould we trouble our ſelves to endeavor any thing?*

Anſw. I Anſwer, *The Inference is the quite contrary way: All is in God and his good pleaſure, attend therefore upon him in his own means, that thou mayeſt receive al from him.* If a man ſhould reaſon thus: I can do nothing for my ſelf, therefore I wil take a courſe that no man ſhall do any thing for me; it were not a weakneſs, but a kind of madneſs; but rather in common ſence a man would be provoked to preſs his own heart thus; I can do nothing of my ſelf, therefore I muſt attend upon God in thoſe means which he uſeth to do for all thoſe he uſeth to do good unto. So the Diſciples to our Savior when he would arm them againſt his departure, *Will ye alſo go away?* John, 6. 68. *They anſwer, Lord, whither ſhould we go? thou only haſt the words of eternal life.* Chriſt only can humble and convert, Chriſt only hath peace and pardon, therefore only go to him. We are ſo wiſe for our bodies, where one is moſt like to ſpeed, every man is moſt willing to go, eſpecially conſidering as nothing can purchaſe his favor, ſo nothing can hinder the expreſſion of his good pleaſure when he wil,

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go therefore what ever thy condition is. When thou art at the weakeſt, here is ſupply: As he ſaid, *Why ſtand you gazing, fainting, and famiſhing? get ye into* Egypt *for Corn, that we may live, and not die*: though thou liveſt in the height of the perverſneſs of thy heart, in the out-rage of thy rebellion, though thou carrieſt a ſcornful contemptuous ſpirit with thee, yet go; who knows when is Gods time, what he may do? bring your own ſouls, your rebellious Servants, and diſobedient Children, fall down at the foot of Chriſt in his Ordinances, and ſay, Here are a company of Helliſh, Traitrous hearts, which bring proud, ſtubborn, ſcornful, rebellious diſtempers, like ſo many bloody weapons, even to wound thy good Majeſty withal; Oh pluck theſe weapons out of our hands, theſe treaſons out of our hearts, that would pluck us to thee, and ſo to deſtruction. As we cannot deſerve any thing, ſo our wretchedneſs cannot hinder thy Work. *Gen.* 42. 1, 2.

And becauſe thou knoweſt not the ſeaſon of mercy, take al ſeaſons, thou knoweſt not what time God may or wil work; becauſe it is in his own pleaſure, therefore attend upon him at al times, 2. *Tim.* 2. 25. *Proving if at any time God will give thee Repentance.* 1.

Attend upon him in all Ordinances; becauſe it is in his pleaſure to breath in which he wil, and to bleſs which he wil for thy Spiritual Comfort. *Sow thy Seed in the morning, and in the evening, becauſe thou knoweſt not which may proſper, this or that*, Eccleſ. 11. 6. Thou knoweſt not whether Prayer, or Meditation, or Reading wil proſper, and which of theſe, or any other Ordinance God wil bleſs for the ſaving good of thy ſoul. 2.

When thou findeſt the Lord ſtirring, moving, enabling, and working in thee, move thou, and work thou alſo: As the Marriner when he finds the gale coming any way, he tacks about each way to take the advantage. God was tampering with the heart of *Agrippa*, it was at a ha, now a ha, *Thou haſt almoſt perſwaded me to be-* 3.

come a Chriſtian, ſaies he to *Paul*, Acts, 26. 28. Ah what a pity was it he ſhould fal back again.

Uſe 4. *It's matter of wonderment able to ſwallow up the heart of a ſinner with the everlaſting admiration of this unconceivable, unmatchable kindneſs of the Lord.* Micah, 7. 18. *Who is a God like unto thee, that pardoneſt iniquity, and paſſeſt by the tranſgreſſion of the remnant of his Heritage: He retaineth not his anger for ever, becauſe he delighteth in mercy; he will turn again, he will have compaſſion upon us; he will ſubdue our iniquities, and thou wilt caſt all their ſins into the depths of the Sea.* You that have taſted how good the Lord is, and found this Truth made good in your own hearts by your own experience; as *Paul* was wont to recount his courſe, *I was a perſecuter, blaſphemous and injurious, but I obtained mercy.* I doubt not but many of you may ſay, if ever there was a Fiend in Hell, or a Rebel upon Earth, I was one; an oppoſer of the Goſpel, a deſpiſer of the means of Grace, a hater of the holy waies of the Lord, and his ſervants that walk therein: yet then God did me good, when I deſired and endeavored my own hurt. Get ye home ye bleſſed Saints, and in the ſecret of your Cloſets cal Heaven and Earth together, and leave theſe compaſſions upon Record. Say, the time was this carnal mind of mine plotted my wretched contrivements, and mine own ruin, but then the Lord prevented both; I oppoſed his entreaties, and he yet purſued me, and would take no nay; he called after me, wept over me, *Turn ye, turn ye, why will you die?* I provoked him, he pitied me; I reſiſted him, he imbraced me; I ſaid I would have none of him nor his Grace, he ſaid he would have no denial; I reſolved to walk on in the frowardneſs of mine own heart, and to periſh in the deſpight of al means, and he would and did ſhew me mercy in the deſpight of the pride and rebellion of this heart, or elſe I had never

1 *Tim.* 1 15, 16.

Ezek. 33. 11.

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ſeen this day, nor never had hope to ſee his face in glory. Be aſtoniſhed and confounded at this, O ye Devils, and come down ye bleſſed Angels from Heaven, and magnifie this mercy. Leave this in your laſt will and teſtament to your little ones, O ye Fathers; leave this as a pattern of compaſſions to all enſuing Ages, that they may love this God, and fear this God, &c.

They were pierced in their hearts.

The perſons have been conſidered in thoſe reſpects which were material and ſuitable to the aim of the Text: We are now come to enquire of the Work it ſelf, that is termed here *piercing*. 2. The place or ſubject in which this was, *it was in their hearts*. *Pierced*] The word in the Original is a compound, and implies more than bare pricking; nor have we any Engliſh word fit to expreſs it. *A ſhivering and pulling all aſunder*; for it is ſo to prick as to pierce and enter, dig on every ſide, to pierce not overly, but quite through the ſoul, as ſome of the Antients render it. It's found only in this place in the new Teſtament, though the Seventy Interpreters uſed it often in the Old, in the tranſlating of ſeveral words in ſeveral places, according to the intendment thereof. But that is remarkable, that the Hebrew Root which they ſomtimes expreſſed by the word in this place, it ſignifies ſuch a kind of piercing as when the body of a travelling woman is wounded with the ſorrow of Child-birth, when the Child is ſevered from the Womb, and brought into the world. And it uſually implies as here, a work of ſound ſorrow laid upon the ſoul, whereby ſin and the ſoul come to be parted each from other. And this reſemblance and ſimilitude between this Spiritual Sorrow and piercing, ſtands in three Particulars.

Cyprian tranſpunctio.

1. Piercing and digging, is ever grievous and tedious to the part that feels it.

2. There is a looſning and parting of thoſe things which were united and cloſed before, there is *diſſolutio continui*, as the Phyſitian ſpeaks; the parts that were firm and continued, become now to be parted and ſevered more or leſs one from another.

3. By this ſevering and ſundring the parts, there is a way and a paſſage made, that corruption, or any other humor which was in the part may be drawn out. So in ſound ſorrow, there be three things anſwerably.

1. The ſoul comes to be wounded and pained extreamly with the preſſure of corruption, ſtung with thoſe diſtempers which ſtab and torment the heart.

2. Hence the curſed union betwixt ſin and the ſoul comes to be looſened, when the ſinner cannot find that ſweetneſs in his luſts which have ſuited with him ſo exceedingly in former times. When this ſweetneſs like the ſoder by which the heart and corruption lay couched ſo neer, and ſo incorporate as it were, that they became one continued thing, is as I may ſay, by this prevailing ſorrow, melted and removed; the knot and combination between our hearts and our luſts, come to be broken.

3. Hence there is way made for the letting out of thoſe corruptions unto which the ſoul was endeared formerly, and the ſinner brought from under the ſupream and ſoveraign commanding power of his diſtempers. Thus the Church converted in *Hoſ.* 2. 8. when they had ſought their Lovers, and could not find them, followed them, and could not overtake them, they begin to take up other thoughts, *I will go to my firſt Huſband, for it was better with me then, than now.*

Heart.] It properly ſignifies that chief part in a mans Body, wherein the Fountain of the Vital Spirits lies; that which lives firſt (as they ſay) and dies laſt; that's the Natural ſignification. But here it's Spiritually underſtood, and it's put for *the Will and Affections,*

Affections, which have their proper place of abode there, and expreſs their ſpecial Operations in a principal manner, according as Objects are preſented, and occaſion offered: And thus it's taken in this place (not to trouble you with other variety of apprehenſions) thus you ſhal find it frequently in the Scripture; *The heart ſhal fear*, Deut.28.67. *Joy of heart*, Iſa.65.14. *Sorrow of heart*, Levit. 26. 16. &c. And *out of the heart comes murders and adulteries*, Matth. 15. 19. All which carry undeniably the work of the Will and Affections, according as they put forth ſeveral Operations as they meet with ſeveral Objects. So that this was not a ſlight and overly ripling of the skin, but a piercing to the quick, reached unto the very heart-root, that which cut aſunder the Soveraignty of the choyce of the Will, and made that ſtand back, and go off from thoſe loathſom corruptions, which were as neer as the ſoul to the ſoul; and they were all pricked as one man in the one and the ſame manner in the heart; they were al wounded, as though there had been but one heart in them all. Hence we ſhal propound divers Points, and purſue that which is the main.

Sins unrepented of, and continued in, make way for piercing and perplexing terrors. Doct.

I ſay, *unrepented, and continued in*, make way for terror. They do not alwaies immediately let in Gall and Wormwood into the Soul, preſently after the acting of them; plagues are then in preparation, and only thoſe over-bearing and dreadful Judgments which the Lord is deviſing againſt the ungodly, are then in the birth, and the Lord will not bring them forth until they be come to their full growth, as the fitteſt time for the execution of his vengeance. It fares with ſinners, as it doth ſomtimes, and for the moſt part with Malefactors; they

they make an eſcape from the hand of Juſtice, and they pleaſe themſelves in the practice of their wickedneſs, and contenting their own luſts, until their deſtruction ſurprize them ſo, as they cannot avoid it, nor bear it. Had you but ſeen theſe ſcorners and deſpiſers of our Savior formerly, when they run riot in their out-rage and oppoſition, carried all before them, as if they had the world at will, *Away with him, away with him*; *not Chriſt, but* Barrabbas. You would have conceived, nay, if thou had'ſt asked themſelves, they would have concluded, they had been beyond all gun-ſhot, terrors and perplexities could not have touched, much leſs ſeized upon them. Yet ſee them here, and ſee how their condition is altered; they who ſcorned the Apoſtles, now come trembling to them; they who cared not what they did before, now are at their wits ends which way to turn themſelves; and it's certain, the fire was then making, which now ſcorched; the ſins were then committed, which now ſunk their hearts with unſupportable horrors. There be *pleaſures of ſin*, but they are but *for ſeaſons*, Heb. 11.25. and thoſe are but the Seed times of Sorrows and Judgments. *Joy is ſown for the Righteous*, and ſomtimes in deep ſorrows; the longer it is growing and ripening, the larger is the Harveſt of Comforts. So troubles and horrors, helliſh and heart-breaking amazements, are ſown for the wicked, and that in their greateſt delights; and the longer theſe are in growing and ripening, their Harveſt of Horrors of Conſcience will be out of meaſure dreadful. As the Prophet to thoſe who carried al before them in their ſinful contrivement, *Jer.* 5. laſt, *The Prophets propheſie falſly, the Prieſts bear Rule by their means, and the People love to have it ſo*; all wel met: *But what will you do in the end thereof?* They might have anſwered, We do what we liſt: Yes, for the while; but what wil be the end? So *Job*, 20.12,13,14. *Though wickedneſs be ſweet in his mouth, and though he hide it under his tongue,*

Pſal. 97. 11.

tongue, though he ſpare it and forſake it not, yet his meat is turned in his bowels it's the gal of aſpes within him. Revel. 18. 7. *how much ſhe hath glorifyed her ſelf and lived deliciouſly ſo much torment and ſorrow give her.* James, 1. 12. *When luſt hath conceived it brings forth death*; when luſt is conceiving then terror is hatching.

Reaſ. The reaſon is in a word. *The heart comes to be more eſtranged from God the God of peace and comfort, and therefore terror and aſtoniſhment is now in the mint and preparation for them.* The heart grows more hard as it growes more ſecure in the continuance of evil, ſo more unfit and uncapable either of mercy offered, or of the benefit and ſaving good of any means that are provided by the Lord. And therefore the condition is more dreadful when it comes aright to be diſcovered, and the plagues more unſufferable when they come indeed to be executed upon them or threatned againſt them A rankling ſore is hardly cured, and with much heart ſmart when it is. Surfeit of long continuance is recovered with much difficulty 1 *Sam* 12. 19. that which they would not acknowledg and reform before is now moſt dreadful, pray for us to the Lord that we dye not *for we have added to all our ſins this evil of an king a King.* Gen. 42. 21. The brethren of *Joſeph* when their cruel dealing came but into their remembrance how did it cut their hearts? *wee are verily guilty concerning our Brother, his blood is required at our hands.*

Uſe. *Learn we therefore not to judge the condition of a ſinner, or the content of a ſinful courſe, according to the preſent delights which they ſeem to take or the pleaſing ſweetneſs they pretend they find, in the wayes of wickedneſs.* With which they are ſo far deceived and their carnal and deluded hearts are ſo far taken aſide and raviſhed as it were, that they think it, nay conclude it, there is neither heaven nor happineſs to be compared thereunto and ſuch a ſuddain glitter dazles the eyes many times

ny times of the Lords dear ones, when they looke upon the painted appearance of things, as at the preſent puſh they come preſented and beautified with the trappings of pleaſure and profit & eaſe, and honourable hearts contents *Pſal.* 73. 2. *This made* Aſaphs *foot almoſt ſlip and turne aſide from* the righteous and good wayes of Gods grace, while he was deceived with the preſent pomp of the proceedings of the wicked men. Yea he profeſſed that not only he ſtumbled but many were wholy taken aſide with this deluſion, *Pſal.* 73. 10. *Many come hither i.e.* ſide with the ſociety of the wicked *becauſe ful cups of water are* adminiſtred to them and a confluence of outward and preſent comforts are caſt in upon them. The cure he himſelf found when he went into the Sanctuary and alſo preſcribes it unto others; namely *when he beheld the end of thoſe men,* verſ. 17. and thoſe their wayes what wil be the end of cozening and reproching, lying and diſſembling, that is the way to judg aright of ſinful proceedings, and the certain way not to be deceived by them. Look not upon *the rich man as he fares deliciously every day,* but look at him as he is frying and ſcorching in flames and herein crying *Oh Father Abraham, let Lazarus dip* Luke, 16 19. 24. *but the tip of his finger to cool my ſcorching tongue,* when he obtaynes not a drop of water, whereas poor *Lazarus* is at a feaſt in *Abrahams* boſom. Look not at *Judas* as plotting with the ſcribes and phariſees and proſpering in his purpoſe, as pleaſing himſelf in his project and pocketting *his thirty pieces.* This is but for a ſeaſon but ſtay a while, and turn aſide a little, and ſee how he is forced to vomit out his morſel, and in helliſh Matth. 27. 3. horror to roar out his wretchedneſs, *I have ſinned in betraying innocent blood.* and follow yet further and ſee his end, he ends his dayes and his comforts together, his covetouſneſs continued in ſo long before, prepared a halter for his ruin. Look not upon *Corah Dathan* and *Abiram,* when they ruffle it out in the pride of their

hearts

hearts, and out-brave *Moſes*, and the authority of his place, ye take too much upon you, ye ſons of *Aaron* but ſee *the Earth open and ſwallow him and his company of rebells* and al the people flying and crying *leaſt we periſh alſo.* *Num.* 16. 31. 32. 33.

It is one (and not the leaſt) part of the power of the redemption of our Saviour that he gave himſelf for us, that he might *deliver us from this preſent evil world. Gal.* 1. 4. not becauſe world only, or evil alone, but from the preſentneſs of it, to deliver and free our hearts & apprehenſions, from the two much attending and falſe conceiveings of thoſe preſent appearances of theſe falſe lying vanities; we cannot judg amiſs if we look at the end of Godly men, and a Godly life, not at the preſent inconveniences that are light and momentary which do attend them. *Pſal.* 37. 37. *Conſider the upright and mark, the end of that man is peace.* Perplexed he may be but his end is, he wil be pardoned, ful of doubts and diſtractions but his end is to be ſettled and quieted for ever, *you have heard of the patience of Job, and of the end that the Lord made with him*, judg that wel, and you wil not miſs to judg aright, *James.* 5. 11. ſee what end ſin and a ſinful courſe make and then you wil not paſs ſentence amiſs.

It wil be our greateſt comfort and ſhould be our greateſt care to riſe preſently from our fals and recover our ſouls without delay, from ſuch failings with which we are many times overtaken. our firſt care ſhould be not to ſin, our next care, not to continue in it if we be ſurpriſed therewith. A green wound is eaſily and ſucceſſefully cured in an ordinarie courſe, when your old rankled ſores hardly admit of any recovery. When the member is ſprayned or out of joynt, to delay or neglect to ſet it, and that with moſt ſpeed, its likely never to grow ſtrong, bnt almoſt impoſſible it ſhould be made ſtreight, deal ſo with thy heart in the work of ſeaſonable and ſound repentance, for there is the like danger. bet- *Uſe* 2.

ter we judg our ſin, than that we ſhould be judged yea condemned for them, better we begin with ſpeed to ſee our evills, and lye in the way to ſeek for mercy, than that our careleſs ſecurity ſhould make way and preparation to haſten piercing and overbearing plagues. It were to be wiſhed we ſhould never be taken aſide or plucked away with falſe fears, to ſpeak haſtly and by unbelief baſely to deny the Lord Jeſus, and his righteouſneſs, but if we have fayled and that ſhamefully as *Peter*, *go out immediately, and weep with him bitterly for our* baſe departures. *Math.* 26. *laſt* the Lord bears not a fearleſs continuance in any diſtemper, if *David* bed it ſecurely in baſe luſts, the Lord wil break his bones for it. *David* therefore takes himſelf here, no ſooner ſees God withdrawing, but he ſeeks him with inſtancy and importunity, *Pſal.* 30. 7. 8. 9. 10.

Uſe 3. It's a word *of* TERROR *and aſtoniſhment to ſuch who adventure to continue in their ſinful diſtempers, becauſe they never found ſo much as a touch of any terror in their ſouls for any of thoſe diſtempers, they have continued in.* know ſuch muſt aſſuredly, that ſin is of the ſame poyſonful nature as ever, and the word as true, and God as juſt as ever; and therefore their ſins they have continued in have al this while made way for overbearing perplexities, which they wil certainly bring upon your ſouls; the leſs you have felt therefore the more you may expect, and without doubt you ſhal find and receive. There is *wrath to come*; *tribulation and wrath and anguiſh wil be and muſt be upon the ſoul of every man that ſins*; if you had none as yet, there is the more behind; when thoſe noyſom abominations that have ſo long neſtled in thy boſom, and there lyes as it were in ambuſh, wil march in upon thee like armed men, and ſink your hearts in everlaſting diſcouragements; cozen not therefore your ſelves with the preſent content you ſeem to find in your corruptions that you can trample upon Chriſt his ordinances and

1 *Theſ.* 1. *laſt.* *Rom.* 2. 9.

ſervants.

Servants, go away with it, without any trouble or controul. See theſe poor creatures and conſider their condition what it was and now is, they ſtuck not to profeſs open rebellion againſt our Savior, *Away with him, crucify him*, and they carried al before them, with a high hand and ſo continued, from the Paſſover to Pentecoſt many weeks together, the poyſon of their ſins that pleaſed their ſpirits ſo much in the practice of them now beginns to work trembling and aſtoniſhing confuſion unto their ſouls *the pleaſure of ſin is but for a ſeaſon*, and when that is gone look for the like gall and wormewood. As it is in the body while the impoſtume and groſs humors are gathering, the party finds no matter of grief, until at laſt when it comes to a ful growth and breaks ſuddenly, and proves preſent death that cannot be prevented, and then al the filth and impoſtumate matter iſſues out of the ears and mouth and each man can ſee it, when no man can help it. It is ſo with a canckered Conſcience and a corrupt heart who hath hugged and harbored his diſtempers with pleaſure and content & ſo continued. Until the Lord break open the conſcience and then thoſe hideous abominations let in the dreadful terrors of the Almighty, which overwhelm the ſoul of a ſinner with unſupportable horrors; the Apoſtle thus concludes it peremptorily. *Gal.* 6. 7. 8. *be not deceived, God is not mocked, as ye ſow, ſo you muſt reap, if you ſow to the fleſh, of the fleſh you ſhal reap corruption* it may be your ruin is growing but not ripe, the harveſt of horror is not yet come, but be not deceived God is not mocked you ſhal reap and your crop wil be confuſion and perdition, the Lord himſelf hath ſo revealed it.

Deuter. 32. 35. *in due time their foot ſhal ſlide.* Stay but the time, yea he determines it fully as that which he wil not fayl to accompliſh, *Deutr.* 29. 20. 21. *When men bleſs themſelves*, and bear up their heads bravely againſt al the peal of plagues that were rung in their ears, the Lord reſolves upon it, his anger

ſhal ſmoak againſt that man to cut him off from the land of the living &c.

Pierced.

As their ſins made way for this terror, ſo the word ſet it on. hence,

Doct. *The truth is terrible to a guilty Conſcience when it prevailingly takes place there.*

It's a hammer that breaks, a fire that ſcorcheth, an axe ſharp and keen that cutts and wounds the ſoul of a wicked, unrepentant ſinner. *Acts.* 7. 54. *When they heard theſe things they were cut to the heart.*

Reaſ. *Becauſe it is a witneſs to accuſe, a judg to condemn, an executioner to torment ſuch poor creatures,* as I might make al theſe good in particulars, it's ſayd *Rev.* 11. 10. *That when the two wittneſſes were ſlayn, the inhabitants of the earth, ſolaced themſelves and ſent gifts one to another, becauſe thoſe that tormented them that dwelt upon the earth were taken away.*

Uſe. Matter of trial, thoſe who are careful hearers may without fayl diſcover their condition, by the word that is diſpenſed. Art thou ſick of the ſaving diſpenſations of the holy and righteous wil and law of God, thou ſits and ſhakeſt under it as that which paſſeth the doom and ſentence upon thee, which thou art not able to endure nor avoyd, do not cozen thy ſelf with any vain conceivings of thy eſtate, or pleaſe and delude thy heart with the miſtaken apprehenſions and approbations of other men, it's certain thy heart is naught and condition alſo. If thou beſt ſick of the truth, canſt not ſide with it, nor receive approbation from it, when it comes in the ſtrength and terror of it. As we ſay of men that

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are ſick at Sea, the cauſe is not in the tempeſt but in the ſtomack, becauſe there be corrupt and noyſom humors there, it's thoſe that raiſe ſtir and trouble in the ſtomack and not the ſtorm, when the ſtomach is purged and clear, the paſſenger can ſleep in the moſt tempeſtuous Seas, So it is where the heart is truly emptied and the Conſcience purged from dead works, the ſharpeſt truths would find moſt welcom and entertainment. *Heb.* 9. 14.

But doth not the truth carry terror with it and that even the beſt tremble at it? *Object.*

It's true they do ſo but with a double difference.

The word though it ever ſpeaks againſt the corruptions of thoſe that are ſincere hearted, *yet it ever paſſeth ſentence on their ſides both for the acceptation of their perſons and the happineſs of that condition they are in through grace*, and if it appear other to them, it is becauſe their judgments are darkned through temptations, miſguided through ſome miſtakes. 2. *Micah.* 7. *Are not my words good to them that walk uprightly.* Iſai. 3. 10. *Say to the righteous it ſhal go wel with them.* The Lord and his word ſayes no other, no man ought to ſay any other, *there is no condemnation to them that are in Chriſt.* Rom. 8. 1. but it's otherwiſe with the wicked. The word not onely condemns their ſins but their perſons alſo. Becauſe they are one with their ſins and incorporate into them, and carryed with the power of them. *Iſai.* 3. 12. *Say to the wicked, wo unto them, for the reward of their evil works ſhal be given to them.* *Anſ.* 1.

The Saints of God ever find ſweetneſs in the ſharpeſt and moſt keen threatnings, and their hearts tremble at them becauſe the diſpleaſure of God is there, yet cheerfully ſubmit to them & cloſe with God in them, they take them as potions to cure the corruptions in them, not to kil them, and therefore take comfort in them, and they wil ſtil ſay, *the word of the Lord is Good*, and hence 2.

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are deſirous to hear al, to know the worſt, and the whol mind of God ſo *Ely. 1 Sam. 3. 17. hide nothing from me*, that which wounds moſt deep and works moſt kindly he welcomes it with a glad heart, becauſe he knowes his welfare is there. Whereas a falſ heirt flyes from the terror of the truth, *Math. 19. 22. He went a way ſorrowful, they ſay to the ſeers ſee not, and to the prophets, prophecy not right things but ſmooth things. Iſai.* 30. 10. He is loath to hear what his heart doth not like, and willing to put by the power and darken the evidence of the truth, that appears dreadful to him by reaſon of his ſins.

Cme we now to the main Obſervation, wherein the pith of this ſpiritual truth conſiſts and thats in two things.

1. *Groſs and ſcandalous ſinners God uſually exerciſeth with heavy breakings of heart before he bring them effectually to himſelf.*
2. *Sorrow for ſin when it's rightly ſet on, pierceth the heart of the ſinner through, that is rightly affected therewith.*

To the Firſt.

Doct. *Groſs and ſcandalous ſinners God uſually exerciſeth with heavy breakings of heart before he bring them effectually to himſelf.*

Theſe deſperate wretches who had embrewed their hands in the blood of the Lord Jeſus, and now in an impudent manner ſet themſelves, to out-brave the ſervants of

of Chriſt, and his Word and Ordinances alſo: the Lord he handles them roughly, ſuitable to their rebellious carriages towards him; they had pierced the Body of our Savior, and exerciſed his ſoul with unſupportable ſorrows; he pierced their hearts, they openly and impudently profeſſed their cruel and accurſed rage, *not him, but* Barabbas; *Crucifie him, crucifie him.* He forceth them to proclaim the loathſomneſs of this their way, in the view of the world: they before the multitude, ſcorned the Apoſtles; he forceth them now in the face of the people, to reverence and acknowledg them as the dear Servants of God. The Lord knows how to deal with men, anſwerable to their ſinful dealings with him, and the diſtempers of their hearts, and doth thus with ſcandalous ones; and not only thoſe whoſe lewdneſs and wickedneſs lies open to the view of the world, but with ſuch alſo who are many times more retired, and carry it more cunningly and cloſely from the eyes of men, if yet their evils be groſs, in which they live and lie; as ſuch which oppoſe the light of Reaſon, the Dictates of Conſcience, the remainder of thoſe common Principles which are left in the corrupt Nature of men; as murder, theft, forgeries, adulteries, though molewarp-like they carry it never ſo ſecretly, dig deep to hide their counſel, and contrivement from God and man, yet commonly God breaks open their Conſcience, breaks in with dreadful terror upon ſuch, plucks thoſe ſweet morſels out of their maws, and conſtrains them to vomit out thoſe boſom abominations by open confeſſion after one manner or other, to ſome one or many. I ſay, it's Gods uſual manner ſo to deal, with ſuch, which implies he may deal ſo with others, but uſually ſo with theſe.

Not that he may not, nay ſomtimes deals not ſo with others, whom by the ſtrokes of his reſtraining Grace, he hath preſerved and kept untainted from ſuch loathſom abominations, and refined by a civil and comely faſhion and carriage.

If either he purpoſe to uſe them as choyce Inſtruments in his hand, and improve them in ſome ſpecial Service to ſet forth and promote his own praiſe, as men uſe to ſeaſon their Timber more than ordinary, if they intend to uſe it in ſome more than ordinary Service; and when they mind to raiſe the building marvelous high, they commonly, according to a courſe of prudence, lay the Foundation exceeding low.

2. *Or if the Lord intends to manifeſt himſelf to the ſoul of a ſinner with ſome raviſhing ſweetneß, with enlarged and amazed communications of the aſſurance of his Love, Joyes unſpeakable and glorious*: It's ordinary with the Lord to abaſe the heart exceedingly under the dreadful apprehenſions of it's own vileneſs, that it may be the more fitted to receive ſuch ſpecial comforts, not to ſurfet with them by ſecurity and pride: Great Revelations have great Humiliations go before them; the Eb is very low before the Tyde come with greateſt ſtrength and height; otherwiſe the ſoul would never be able to bear ſuch over-bearing expreſſions of Gods Love, and communications of himſelf, but would certainly abuſe them. If the Keel of the Boat were little and narrow, a large Sail would over-turn it, not convey it to the Haven. Great Aſſurances and glorious Joyes, are too great a Sail for a heart that is not widened with enlarged contritions and humiliations. God would make *Job* a pattern of Patience, to all poſterities, therefore he exerciſeth him with all extremities in all kind of ſharp and piercing ſorrows, and heavy deſertions.

James. 5. 11. *Job.* 1. 12. *Job.* 2. 4

The Lord ſhakes the heart of *Iſaiah* in the ſence of his own unworthineſs, *Wo is me* (ſaies he) *I am undone, I am a man of polluted lips*; before he would reveal unto him thoſe hid Propheſies concerning the Diſpenſation of his diſpleaſure amongſt the Nations, and thoſe myſterious depths of the glad tidings of the Goſpel which were kept ſecret from the beginning of the world. *Paul* is *buffeted with fierce aſſaults by the ſplinter in the*

Iſa. 6. 5.

2 *Cor.* 12.

fleſh,

fleſh, that he might not be too much lifted up by Revelations, that he might know he was not yet in the third Heavens, but in the mid'ſt of a hurry of diſtempers, and a Hell of Devils. Theſe are but ſome exempt caſes, and that in ſome perſons for ſome ſpecial ends. But with groſs and ſcandalous perſons it's Gods uſual way ſo to deal, not that he is tyed, or hath tied himſelf to this manner of dealing upon neceſſity, but that he hath expreſſed it to be his good pleaſure ſo to diſpenſe himſelf to ſuch notorious rebels, as that way which beſt ſuits the Counſel of his own wil, and the attaining his own end, his glory, and their beſt good; and if ever he make an exemption for cauſes beſt known to his own bleſſed Majeſty in bringing ſuch unto himſelf that he deals tenderly with them at the firſt, it wil hardly ever be found, but they taſt moſt dreadful terrors afterwards, when happily they leaſt ſuſpected them, and yet are made better able to bear them. When the Delivery hath been ſpeedy, the after-throws have been many and hazardful many times: If ſuch men get ſomwhat an eaſie bargain at firſt, there be hard penny-worths, heavy after-claps they meet withal beyond their expectation, and it commonly never fails. The Rule is general the Prophet delivers touching Gods Diſpenſation, and I know not but it may hold here, *Pſal.* 18. 27. *With the froward thou wilt deal frowardly*, the place is hard for the apprehenſion of it in the fair and full ſence of it. The words that go before will give in ſome light; *With the bountiful thou wilt ſhew thy ſelf bountiful*; *with the perfect thou wilt be perfect*; *with the pure, thou wilt ſhew thy ſelf pure*; *and with the perverſe or froward, thou wilt ſhew thy ſelf froward*; thou wilt make thy ſelf deal frowardly. To ſpeak to the pinch of the Point but in two words. I conceive this to be the meaning of the place, and the mind of God in it: He that walks with God in the exerciſe of the Rule in a right manner, God will meet with him in it, and give him the ſweet and comfort that

follows and flows from it: he that conſcienciouſly keeps the Rule, ſhal be more fitted for to keep it, and to ſhare in the bleſſing and comfort of it: he that *deals bountifully* in vertue of the Rule, he ſhal be more apt to that Duty, and ſhal find bountiful dealings from the hands of others, God and men: he that is upright, thorough, and ſimple in Spirit and practice, he ſhal be more exact every way, and find peace and praiſe as the fruit of that: *he that is pure*, that is, not only contents himſelf to be ſimple and ſincere hearted in his whol courſe, but is dayly purging himſelf, and cleanſing his own heart, and ſevering himſelf from ſuch taints and remainders of diſtempers that appear, and labors to cleer up the Rule in the beauty and excellency thereof to himſelf, that he may ſee more of it, ſubmit more freely and fully to it; *the Lord will make himſelf pure to him.* So the word. God wil let in pure inſtructions, that no darkneſs or dimneſs may ſtumble him, or cauſe him to miſtake; pure evidence of pardon, and acceptance, no guilt may unſettle him; pure comforts and peace that no doubts or fears may diſcourage him; pure holineſs and power of ſanctification, that no ſtrength of corruption may blur the Image of God in him, or darken the Evidence of the Work of Grace received. But if *a man will be froward*, crook the Rule, go croſs to the Command, and wil walk in the vanity of his own mind, and ſtubbornneſs of his own Spirit, oppoſe the power of the Truth, not willing to look upon, or abide to hear of the purity of it. *God will ſhew himſelf froward* towards ſuch a one, he wil curſe you, and croſs you in your whol courſe, and in al your comforts; you crook and wind away from the Rule to content your ſins, God by his Righteous Law, by vertue of the provoking power therof, wil deliver you up to the power of your ſins, and to al the terrors, and plagues, and expreſſions of his diſpleaſure that attend thereupon: and in the daies of thy diſtreſs, when nothing wil help thee but the holy Word of God,

God, God wil then deal with you, and follow you with the curſe of your own frowardneſs, thou would'ſt not ſee the holineſs and purity of Gods Precepts, thou ſhalt have a mind not able to attend, or receive, or remember any thing that may be for thy direction, ſupport, or comfort, but only live upon thine own guilt, and the terrors that attend thereupon, and the perverſneſs of thine own heart wil be thine own plague: In your froward pangs you flinch and fling, care not what you ſay or do; God can be as froward as you, nor hear prayers, nor regard your complaints, nor pity your neceſſities, but purſue you with his plagues, let fly on every hand the fierceneſs of his diſpleaſure; God can and wil hamper thee if thou had'ſt a heart as fierce as a fiend of Hell, make thee weary of thy part, be as perverſe as thou wilt or canſt be. And therefore the word in the place is marvelous pregnant, it ſignifies to contend with another, as one that wraſtles wil do, wreath and bend, and turn his body every way, that he may meet with his adverſary with whom he is to grapple. So the Lord will meet with thee at every turn; the greater thy oppoſition hath been againſt him, the greater expreſſion of his diſpleaſure ſhalt thou be ſure to feel, and that in the moſt dreadful manner. The ſins of *Manaſſeh* were high handed, and helliſh abominations, mighty provocations, out of meaſure ſinful. 2 *Chron.* 33. 11. Therefore God abaſed him mightily, fettered, and impriſoned, and humbled him mightily, and made him cry mightily before he could find audience and acceptance with him: the cruel and harſh carriage of the Jaylor, *Acts*, 16. exceeded his Commiſſion, and ſo the bounds of common Humanity, to deal worſe with the diſtreſſed than either their Fact deſerved, or the Law permitted, or Authority allowed him in that behalf, a ſpirit tranſported with deadly indignation againſt the waies of God and his People, and as it appears by the circumſtances of the ſtory, a man that pleated himſelf in ſuch unreaſonable

practices; the Lord therefore handles him anſwerably to the harſhneſs of his ſpirit, makes the Earth quake and the Priſon totter, the bolts break, and the door fly open, and at laſt his heart begins to ſhake and die within him, notwithſtanding the fierceneſs of his Spirit. So *Paul*, Acts, 9. he comes trembling to crave the Counſel of thoſe whoſe preſence formerly he loathed.

There is a Three-fold Ground, from whence the Reaſons of this Point may be fetched; which will Evidence, That this manner of proceeding beſt ſuits with the infinite Wiſdom of God, look we at God, at others, at the ſinner himſelf, with whom the Lord is now trading.

Reaſ. 1. *The Holineß of Gods Nature, and exactneß of his Truth, not only commends, but even ſeems with ſome kind of comely neceſſity, to call for ſuch a manner of Diſpenſation.* The Lord ſtiles himſelf, *the holy One of Iſrael, a God of purer eyes than can endure to behold iniquity*, not able to paſs by ſin in the leaſt appearance of it; and therefore leaves ſo ſtrict a charge, beware leſt there be an evil thought in thy heart, and abſtain from all appearance of evil, 1 *Theſ.* 5. When the Lord is to convince the ſinner of ſin, to expreſs his mind and diſpleaſure againſt him, becauſe of thoſe his evils, ſo ſcandalous and deteſtable to al that have but the leaſt ſpark of ſaving knowledg and Grace, yea loathſom to the very light of Conſcience in corrupt Nature. Should the Lord eaſily and overly paſs them by, with ſome final appearance of ſome little diſlike, it could not but impeach his Purity, and make himſelf acceſſary to the diſhonor of his own Holineſs. When *Eli* proceeded not with that zeal againſt the evil of his Sons, as the hainouſneſs thereof might juſtly have provoked him unto, but after a ſlight manner manifeſted a heart-leſs diſlike of it; the Lord profeſſeth, 1 *Sam.* 2. 39. *That he honored*

nored his ſons before him, rather reſpected their carnal content, that they might not be ſo deeply aſhamed, and juſtly puniſhed as they did deſerve than the honor of his name and the excellency of his ordinances and worſhip, that they might be preſerved in that purity and attended with that awfulneſs and holineſs of heart as was meet. Now that which God abhors and puniſheth ſo ſeverely in another, its not poſſible that the leaſt appearance of any ſo great an evil ſhould be juſtly charged upon *the holy one of Iſrael*, for he ſhould deny himſelf to be God if he ſhould deny the exactneſs of his own infinite holineſs, and he ſhould not be juſt, ſhould he not manifeſt the glory of his holineſs, according to the excellency and infiniteneſs thereof. True it is that out of meer grace and mercy the Lord Chriſt brings the ſoul of a ſinner from his ſin, but the ſame mercy that would ſave the ſinner, cannot but deſtroy the ſin and expreſs its deteſtation againſt it, otherwiſe may others ſay, and the rebellious ſinner think, that either the word requires more than it needs and the Saints do more than they ought, or elſe the Lord is not holy as men imagin, when the Saints expreſs ſo great deteſtation againſt ſo groſs and ſcandalous evil which the Lord looks at with ſo little diſlike.

In regard of others, the ſharpneſs of this diſpenſation of the Lord againſt ſuch ſcandalous and notorious offenders, ſeems to be very neceſſarie, Leaſt the hearts of the wicked ſhould be encouraged and their hands ſtrengthened to adventure to commit, and careleſs to reforme the greateſt evils when they ſhal obſerve ſome of their crew and company, who were as bad or worſe than themſelves, yet finds acceptance and forgiveneſs at the hands of the Lord upon ſuch eaſy terms and with ſo little trouble, It's that of the wiſe man *Eccleſ.* 8. 11. *When puniſhment againſt a Malefactor is but delayed, it's in the hearts of the ſons of men to take encouragement to commit evil,* If the delay of the puniſhment which is Reaſ. 2.

not

not long, do ſo encourage them when that is but little and ſlight, how wil that imbolden in a fearleſs kind of impudency to proceed to any out-rage, when they can promiſe themſelves pardon upon the ſame terms which others have found before them, in the like caſe and condition with themſelves? Therefore the Lord in his infinite wiſdom, doth ſo temper the ſweetneſs of his mercy, and the ſeverity of his wrath, in the recovery of a loſt and forlorn wretch; riches of mercy to the ſoul to ſave that, rigor of ſeverity againſt the loathſomneſs of ſin to deſtroy that; ſo that none ſhould be diſcouraged to ſeek for pardon of the greateſt wickedneſs, and yet none encouraged to continue the ſhorteſt time in the leaſt ſin, ſince Gods diſpleaſure is ſo dreadful againſt al. It was the courſe that the Lord preſcribes to his Vice-gerents here on Earth in their proceedings againſt ſin, that it ſhould be ſuch, *that all Iſrael may hear and fear, and do no more ſo*, Deut. 17. 13. he wil not be wanting to do that againſt ſin which he would have to be done by others, he wil hamper al ſuch Rebels, that the reſt of the company ſhal have little cauſe to bleſs themſelves in any of their ſinful waies.

Reaſ. 3. *In regard of the ſinner himſelf, it's ſafeſt for him that he may be throughly recovered from his corruption for the preſent, and preſerved againſt it for the time to come.* Recovered for the preſent, he needs heavy blows, or elſe he is like never to have any good by them. As with Trees that are rooted deep, and of long time & continuance, ordinary winds have ſetled them, it muſt be a Hericano that muſt pluck & tear them up from their roots. So when the ſinner is rooted in theſe wretched diſtempers: the wood that is knotty, there muſt be ſharper wedges, & the heavieſt beetle, and the hardeſt blows to break it: So it is with the hard, and ſtupid, and knotty heart of a ſcandalous ſinner. As with the ſtomach filled with ſtiff and noyſom humors, eaſie Phyſick, and gentle Receipts may happily ſtir the humors, but it muſt be ſtrong

Ingre-

Ingredients, and a great quantity that must remove it. So with a corrupt heart.

This is a means also to preserve him from it afterward; if once he have throughly smarted for his sin, he will fear to meddle with it; if he have felt the danger of the Surfet, he wil tast the Sweet-meat no more.

TRYAL. We have here Ground of Discovery how to pass a safe Sentence touching the Spiritual Estate of some persons, namely, *The easie and sudden conversion of such who have been grosly wicked, or scandalously vile*: By grosly wicked, I mean such who have been taken aside with some loathsom abominations, though they carry it never so covertly, as your close adulteries, fornications, thefts, murders, continued forgeries of falt-hood and injustice: By scandalously vile, I mean such who have continued in an open tract of professed opposition against the power of Godliness: I say, the easie and sudden conversion of such, gives just ground of suspicion why they may question the truth of the Work, and others justly suspect it, unless their judgments be setled by sad proof, long experience, and that upon serious observation. It's not Gods ordinary way, and therefore men should take more than ordinary tryal before they trust, or in truth thou trust thy self. The proceeding of God in his Word and Providence, are according to the Rules of Wisdom, and the right order of causes and means, by which he hath appointed to bring about his own will, and the Work of his Grace in the hearts of his. To save men *per saltum* is not Gods usual way, that works of greatest weight and difficulty, should be done in so little time, and with so little labor and trouble, in other cases thou would'st think it impossible; why should'st thou judg the contrary reasonable in this, which is hardest, and the weightiest work of all other, unless thou hast more than ordinary warrant for it? When men grow rich of a sudden, and to a great Estate, *Use.*

Estate, and those who observe their course, see neither waies nor means in reason how to raise it, each man concludes, it's not his own Estate, but other mens Stock that he braves it withal, for he is worse than nothing, or else he never truly came by it, so that a State sometime questions such. So here, when a man grows up to a great Estate of Grace, and no man can tel how; within so many quarters or yeers, he was as base a wretch as the Earth bore, not fit to sit with the Dogs of a mans flock, his carriage so refuse and vile, as that he was not fit for the Society of moral men, that no man could tel how to beleeve his words, or to trust his dealing; and is he now of a sudden come to the top of Religion? a sweet, godly, gracious man, fit to be made a Member of a Congregation; how came he to such a large measure of Grace and Godliness? Surely not as other men use to do, and therefore it's a great suspicion he came not truly by his Grace, nor is he truly that he seems to be; great sins cost other men great sorrows; grievous scandals cost great grief of heart, great heart-breakings, humiliations and satisfactions: great Grace and power against sin, great pains, and the highest strain of exactness in speeches and practices; they that knew and see the Conversations of such, never saw nor knew any such matter; it's certain he, and al the Christians in the world, may justly question his uprightness, whether yet he be not worse than nothing, if there were a true inventory taken of his Estate in Grace; out of the depth of prophaneness to come to the height of holiness at unawares it's a work of delusion, not of true conversion to God. Trees that are planted in Gods Orchard, they take root downward, and then bring forth fruit upward: Upstart Christians are like *Jonah* his Guord, grow ripe and rotten presently, flourish and fade, and al in a day. Untimely births are never true, nor yet of continuance; when an old sore is healed too hastily, it never proves sound, it's skinned over, not cured, festers inwardly, proves more

Jonah

more grievous and dangerous than at the firſt: The skilful Chyrurgeon wil tel you it muſt be ſearched, lanced, tented, before it attain its ful and perfect Cure. So it is with that cankered corrupt heart of thine, who haſt lived and continued in thoſe loathſom abominations which thou haſt hugged in thy boſom, it muſt be lanced by the cutting knife of the Law, and the dreadful curſe thereof, ſearched by the ſoul-ſaving preaching of the Goſpel, and dayly tented with conſtant contritions and breakings of heart, otherwiſe know aſſuredly, that thoſe helliſh luſts of thine wil impoſthume within thy ſoul, and in iſſue break out more loathſomly, and thy latter end wil be worſe than thy beginning. To find little or no hardneſs in that which in thy reaſon thou conceiveſt and concludeſt to be the hardeſt work of all, how canſt thou but ſuſpect thou art cozened and miſtaken? Make it thine own caſe in another thing, and be thine own Judg; wert thou enjoyned to drain a Quagmire, or a dirty rotten Swamp, to fit it for the Plough, and ſhould any man ſeem to perſwade it would coſt but litte time or labor, might eaſily be diſpatched, thou would'ſt ſcarſly with patience hear ſuch an expreſſion, as that which is expreſsly contrary to common ſenſe, why ſhould men ſpeak of impoſſibilities, or think that men ſhould conceive that reaſonable that is againſt Reaſon; not only Trees felled, ſtubbed, removed, but the ground gained which is not arable, and al this in a ſhort ſpace with eaſe? Look now into thy condition with this reſemblance, and be thine own Judg; thou haſt a dunghil heart, a ſoul like a dirty ſwamp, thoſe helliſh abominations which have taken up thy mind, and will, and affections, in which thou haſt continued, and unto which thou haſt been accuſtomed, ſo that thy heart is like a ſtanding puddle of prophaneneſs, which have weakened and waſted the very faculties of thy ſoul; ſo that thy heart is not fallow ground, as the Prophet ſpeaks *Plow up the fallow ground*, Jer. 4. it's not arable

ground, even abilities ſo waſted and diſordered with thy wretched and unreaſonable luſts, and doſt thou think that theſe abilities can be drained eaſily, and thy Spirit made good ſoyl, even *a good and honeſt heart*, without extraordinary power on Gods part, and more than ordinary labor on thine. When the covetous yong man that was glewed to the world, and had his heart riveted in reſtleſs and immoderate deſires after theſe Earthly things; ſo that all the directions which our Savior gave, and the great offers he made of Heaven and Salvation, could not take off his affections, but *he went away ſorrowful*; ſaies our Savior, *How hard is it for a rich man to enter into the Kingdom of Heaven; it's eaſier for a Cable rope to enter in at the eye of a Needle, than for a rich man to enter into the Kingdom of Grace here, and Glory hereafter.* Matth. 19. 22, 23, 24. He ſpake of one, it's true of all by the like proportion; how hard is it for a rich man, it's as true to ſay, how hard is it for a riotous, unclean, malitious, voluptuous, ſelf-conceited, rebellious wretch; he that hath ſcandalouſly continued in theſe, accuſtomed himſelf to theſe, how hard is it for ſuch ſaies the Text. And doeſt thou find it eaſie? a Holy-day task, and a trifling labor, that which may ſuddenly be done without ſuch trouble; either Chriſt is deceived, or thou art miſtaken; either the Word fails, or thy apprehenſion fails: Whether the Scriptures or thy Conceit is to be beleeved, let thine heart judg, unleſs thou wilt be an Atheiſt. The Word in reaſon never wrought that work, nor wil it give in Evidence and approbation thereof. The Prophet *Iſai.* 46. laſt, deſcribing a rebellious ſinner, he thus ſpeaks of him; *Hearken ye ſtout-hearted, who are far from righteouſneſs.* A man that hath gone many yeers, and that with much ſpeed and labor one way, which is down-hil, to return to the ſame place when the way is more difficult, with a little time, and leſs labor, there is little probability, if poſſibility in reaſon. So here, thou haſt

hurried

hurried headlong in the waies of wickedneſs, haſt had ful wind and tide, Satans temptation, thine own corruption, to carry thee with mighty violence many yeers together in thy ſcandalous courſe, doſt thou think ſuddenly and eaſily to return back? No beleeve it, thou muſt take many a weary ſtep, ſend out many a heavy ſigh, tug at it with continual prayers and tears, and the utmoſt improvement of al thine endeavor, nay it will coſt thee hot water, the ſetting on before thou feeſt that day.

I read of a double expreſſion, 1. Of the Devils going out. 2. Of his caſting out, *Matth.* 12. 43, *When the unclean ſpirit goes out, &c.* which is done by ſome outward and ſerious reformation, and ſome ſudden reſolution wrought out of terror, to forſake ſuch and ſuch courſes; this ſmoaks Satan out of his houſe, &c.

COMFORT. *This is ground of great ſupport, and in Truth of ſtrong conſolation, to ſhore up the hearts of forlorn and ſcandalous Creatures, when they lie under the moſt direful ſtrokes of Gods heavieſt diſpleaſure.* When the loathſomneſs of their lives, and helliſh abominations of their hearts are preſented to their view, their Conſciences now accuſe, and the Lord from Heaven by his infinite indignation encamps againſt them with Armies of terrors, ſo that to their ſight and ſence there is nothing appearing but preſent ruin and confuſion: *Yet out of the ſtrong, comes ſweet*; greateſt ſafety iſſues out of the heavieſt ſearchings and breakings of heart. Here is now ground of ſtrong ſupport to bear thy heart above all theſe devouring horrors, which like ſo many waves would overwhelm thy ſoul. The more miſerable thou findeſt thy condition, the more comfortable it is. It ſeems a riddle, carries the appearance of contrariety and impoſſibility, and yet upon proof and tryal, wil prove an infallible Truth. The heavier the blows be, which come from Gods hand for thoſe groſs

Uſe, 2.

Judges. 14. 14.

evils of thine, there is more probability of his ſerious intendment of good unto thy ſoul: The greater thy ſtrokes are at preſent, the greater thy hopes are of ſome ſpiritual relief and refreſhing in future times. And there is no greater plague upon earth, hardly ſuch another in hell, that a wretch ſhould proſper in his wickedneſs and go ſuddenly down to the bottomleſs pit before he ſee where he is. It was the carriage of a great Commander in his time, yet mervailous ſharp in the execution of military diſcipline, when a Souldier had deſerved death by martial law, if he ſeemed to ſmile upon him it was a meſſenger of death, and therefore his old Soldiers that ſaw the manner of his proceeding, whenever he appeared to laugh they looked then for a doom, inſomuch that an antient follower of his coming before him for ſome miſcarriage, his General carrying himſelf in a ſilent manner; he breaks forth in this manner. Good my Lord do not ſmile on me, for he then knew the ſentence of execution would be the next he ſhould hear of. It is here moſt certain and ſo judg of it. If thy carriage and thy Conſcience likewiſe give in teſtimony of the loathſomneſs and vileneſs of thy corrupt converſation, that thy behaviour is deteſtable to any who have any ſpiritual diſcerning, yea to moral perſons; if the Lord ſeem to ſmile upon thee, not ſo much as check thee in thy ſcandalous way, know that the ſentence of deſtruction is the next that is like to enſue, *Math* 23. 34. 35. *I wil ſend you Prophets and Apoſtles and ſome ye ſhall kill and ſtone &c. that the blood of al the Prophets may come upon you, fulfil the meaſure of your ſins and ſo receive the fulneſs of the meaſure of plagues. How can yee eſcape the damnation of hell.* ver. 32. 33. 1 Theſ. 2. 15. *The Jewes both killed the Lord Jeſus, and their own Prophets, and have perſecuted us, they pleaſe not God and are contrary to al men, to fill up their ſins alwayes, for the wrath is come upon them to the uttermoſt* When men have elbow room in their wretched wayes.

and are not croſſed in their helliſh corruptions, the wrath is come upon them to the utmoſt. This is the dregs of God vengeance, the utmoſt of Gods indignation, thou canſt hardly be worſe if not in hell. Whereas great heart-breakings for ſin give in more than a little hope, and probability of good intended, ſee this in the ſeveral degrees of it, and al follow from the doctrine delivered.

It ſhewes, poor forlorn wretch that thou art in the way of mercy. God deals ſo with thee as he uſually doth with thoſe with whom he wil deal well in the iſſue, he hath not left thee to thy ſelf and ſins, and ceaſed ſtriving with thee to ſtop thee and recal thee from thy ſinful courſe, as commonly he doth when he delivers up a ſoul to the power of his corruption, with whom he intends no more to meddle, *Iſai.* 1. 5. So he proceeds with the perverſe and obſtinate Jewes, *why ſhould yee be ſmitten any more, yee fal away more and more*; As the Father with the prodigal, my counſels cannot move thee, my bleſſings allure thee, al my corrections I have layed upon thee do not reclame thee, take thy courſe therefore, and ſo caſts him out of his family, and takes no further care of him. But he whom he corrects moſt ſharply for his faults, it's yet a pregnant evidence for the while that he purpoſeth to keep him. This is the *day of Gods viſitation*, may be the laſt time of asking yet it is the time of asking and grace and the date of mercy. God is yet wraſtling with thee as loath to leave thee to the malice of Satan, and the power of thy diſtempers, as he doth with them that he purpoſeth to do good unto *Iſai.*6.9. when God would prepare a people for ruin, and devote and ſet them apart to deſtruction this is the way he takes *Go make the hearts of this people fat*, fatneſs implys a brawny kind of ſtupidity, and ſenceleſneſs of ſpirit. Then ſuch perſons are ripe and ready for deſtruction; when God plucks up the ſtake and gives a forlorn wretch the round rope, let him have his 1.

wil; *Ephraim is joyned to Idols, let him alone*, Hoſ. 4. 17. *He that is unjuſt let him be unjuſt ſtil; he that is filthy let him be filthy ſtil.* Yea this is that which caſts a ſinner beyond the compaſs of the compaſſions of the Almighty, when the Lord profeſſeth he wil not meddle nor make, he wil have nothing to do with ſuch vile creatures, *Hoſ.* 4. 14. *I wil not puniſh your daughters when they commit whordome, nor your ſpouſes when they commit adultery, therefore the people that doth not underſtand ſhal fal.* But when God wil take pains and trouble himſelf with ſuch a Rebel, hath thee upon the anvil, & beſtows ſo much fire and ſo much melting, yet there is hope that he may make thee a veſſel of grace, and for the Lords uſe.

2. *There is ſome expectation that the work may prove more ſpeedy and ſucceſsful*, as it is in the body, in old feſtred ſores, he that ripples the skin, and layes eaſy ſalves, he wil be long in doing a little, and yet fail at laſt, when he hath done al, he that lanceth to the bottom, in reaſon is like to bring out the core, and to haſten the cure, both with ſpeed and ſucceſs; the ſtronger the phyſick ſtirs and works upon the humor, the ſooner the patient recovers, and health returns with ſome ſtability and continuance. It is ſo in the ſoul, thoſe old cankered luſts which have been of long continuance in a corrupt heart, ſome ſlight terrors or ſudden flaſhes of Gods diſpleaſure, which may a little trouble the Conſcience and ripple the skin as it were, they paſs away preſently and leave the root of the diſtemper untouched, at the leaſt not removed, ſo that the corruptions grow more fierce and violent, and ſo break out in a more loathſome manner than ever formerly. Whereas thoſe direful & overbearing horrors, in a way of rational providence are of a more prevayling nature, to aſtoniſh the heart, ſhake the Conſcience of the wicked, and ranſack the very core of thoſe hideous corruptions, which have been long harboured and lodged within. Thus the Lord dealt

dealt with the revolting & Apoſtatizing Iſraelites. *Hoſ.* 2. 6. 7. *He hedged their wayes with Thorns and built a wal before them, and they ſhal ſeek their lovers and ſhal not find them, and then ſhal ſhe ſay I wil return to my firſt husband &c.* Had the hedg been ſo ſmal and eaſy and the wal ſo low that they might have broken through the one or leaped over the other, ſhe would have made a hard ſhift but ſhe would have followed and found her lovers; but the hedg was made of thorns piercing and unſufferable ſorrows, and neceſſities unavoydable, not to be indured, not to be removed, and thoſe wearied her out of al pretended delights ſhe had formerly taken. This is the method that God uſeth *Hoſ.* 5. 12. 14. *Hoſ.* 6. 1. *Firſt I wil be a Moath,* 2 if that wil not do *I wil be a Lion,* 3 If that wil not do I wil leave them and go to my place withdraw his comforting and protecting preſence; and then we hear immediately. *Come let us return unto the Lord for he hath torn and he wil heal us*; this did it.

This makes way for our ſpiritual comfort in a ſpecial bleſſing if he be pleaſed to follow the ſtroke with his bleſſing. For its a ſpecial means to bring in clearer evidence and greater aſſurance both of the ſoundneſs of the work and the certainty of a mans good eſtate, al the dayes of his life, if the Lord be pleaſed to ſecond theſe heavy breakings of heart with his bleſſing. For it is the nature of contraries, when they are ſet in oppoſition to make each other appear more plainly. For a conſcientious Saint to be made of a groſs loathſom, ſcandalous ſinner is ſo notorious a change eſpecially when the dreadful expreſſions of Gods diſpleaſure have been ſo amazing in the eyes of al that have been the ſpectators and in a peculiar manner aſtoniſhing to the ſoul of the prophane creature that hath felt the arrows of the Almighty ſticking faſt in him, as he cannot be but reſtleſs before he get relief and help, ſo he cannot but know it when he hath gained it, the change is great and open, Gods diſpenſation 3. plainly

diſpenſation ſo glorious. This man is able to ſay, at ſuch a time in ſuch a place, by ſuch a man, out of ſuch a text, the Lord was pleaſed to ſpeak home to my heart to make known himſelf, my ſelf and ſin to my ſelf, which cauſed my ſoul to dy within me, in the ſence of my vileneſs and miſery, and from that time forward, followed me daily with fears and horrors, the venom of vengeance drinking up my ſpirits until in ſuch and ſuch a manner and by ſuch means he was pleaſed to work my heart to his own tearms, made me glad to ſeek him importunately yea reſtleſly, and more glad to find him ſealing up the truth of his free love by his own ſpirit in the word of truth; This man can tel how he came by his grace, and can tel what to ſay and ſhew for heaven, and happily unleſs it be through his own careleſs neglect may carry the aſſurance with him to his grave. Whereas ſuch as the Lord doth ſweetly but ſecretly draw unto himſelf, in an inſenſible and undiſcernable manner, reſtrains them from common evils, traynes them up under Godly Parents, religious government, good company and ſpiritual means of Inſtruction, and ſo implants by little and little into the Lord Jeſus, without their privity or apprehenſion however their eſtate is good, and their condition ſafe in its ſelf, yet they gaine littl evidence or maintain little aſſurance thereof in their own hearts, but upon every turn are queſtioning and quarrelling, doubting and ſtaggering, touching their condition, whereas they that come to their grace by many and great troubles retain it commonly with great evidence, Thus *Paul* when the Lord Chriſt had made a glorious conqueſt over his proud rebellious and malicious heart, againſt the holy wayes of his truth and ſervants. He could tel and did upon al occaſions when the field was fought, how the Lord Chriſt got the day over his helliſh diſtempered heart. Thus he relates Gods dealing. *Acts.* 26. 10. 11. 12. 13. 14. 15. *Acts.* 22. 1. to the 14. And ſo iſſues

having

having obtained help of God I continue until this day thus it was, so it is; thus it was wrought, so maintain d.

And though it be true I confess that no man should or wil break his arme, that he may have it the stronger for the setting, or know how it is set; or therefore be careless to become scandalously vile, that God may be gloriously merciful: yet through the riches of mercy which makes our losses gaines. The certainty of the assurance we find, doth countervail and exceed the terrors and horror we felt. Give me the man who can say, I was blind but now I see; I know I was in prison but am now delivered; its not delusion but a vision and real accomplishment of the work by the Allmighty hand of God.

Lastly its honourable for a poor scandalous wretch to be under such heavy breakings of heart, and therefore it should be comfortable to him. I rather mention this to stop the mouths of the reffuse rabble of the world, and to shew the desperate mistakes unto which carnal reason carryes us, out of the pride of our own spirits; wee know that sin is detestable and shame loathsom, even to nature especially corrupt and proud, to be forced to acknowledg the one, to take the other. It appears very direful to the apprehension of al the sons of *Adam*. And therefore when the Lord is pleased to hold a scandalous wretch upon the wrack and to make him roar out his wretchedness, vomit out his sin and take the shame he hath deserved. His companions that have conversed with him, and his freinds that have honored him, they are driven to their dumps in discouragment and discontentment, and cry out the man is undone, and curse the day that ever the Minister came into the countrey, and blames his folly and fillines that he would attend to what he saied and be troubled with any thing he heard, to bring an everlasting blemish upon himself. No: I say ther's no such matter. This is the greatest honor that yet ever befel him in this world, and wil be a means of blessing to him in another. It is a 4.

ſhame to commit ſin but not to have the heart breaking under the apprehenſion of it. Nay it is an expreſſion of Gods favour and as it may prove, a ſign of Gods ſpecial love, if it be rightly emproved. God thus far honors a poor wretch that he wil ſpeak to him as he paſſeth by. Should a Prince that was provoked by the conſpiracies and rebellions of many Traitors, as he paſſed by, ſhould he vouchſafe to ſend unto, and cal upon ſome one to reclaime him from his crew, and company and courſes, and that upon very equal terms he might find acceptance and pardon and peace: when he wil not ſo much as look after others, or change a word with them, would not this be accounted matter of marvelous reſpect from the King, and honor to the man? So here. As *David*, begs favour from the Lord. Pſal. 119. 132. *be merciful to me, and look upon me as thou uſeſt to do upon them that deſire to fear thy name*, he takes it to be the higheſt pitch of his happineſs to be ſo dealt withal. If God deal with thee as with theſe, as he dealt *with the Jaylour*, as he dealt *with Paul* whom he made *a choyce veſſel* for himſelf, art thou not highly honored? why ſhould God knock at thy dore and cal in upon thy Conſcience &c.

Uſe 4. ADVISE *unto Miniſters, whoſe place and calling it is, under the Lord, to deal with ſuch perſons under ſuch diſeaſes.* Hence we may ſee a right way in holy prudence how to proceed with them, in the times of temptations and their ſaddeſt diſtreſſes of ſpirit. See what God doth, and that we may do. As Gods deals ſo we may deal as the ſafeſt way and moſt likely to find ſucceſs.

When therefore we have fortifyed the heart with hope, in regard of the ſufficiency of God free grace, and poſſibility of relief from him: *As that he is able to do exceſſive exceeding abundantly above all we can ask or think*, As in deſperate cures men uſe cordials to fortify againſt faintings of heart, that they may better bear the hardneſs of the cure: this being ſuppoſed then the rule is. The ſharpeſt receits are moſt ſeaſonable in a right

Eph. 3. 20.

manner

manner of proceeding and that in three things.

1 *Be not ſlight in the ſearching.*

2 *Be not too haſty to heal;*

3 *Be not too ſuddeenly confident of the cure.*

Not ſlight in the ſearch for that is moſt dangerous, and an error here can hardly ever be recovered, go therefore to the quick, ſee the bottome, if ever you hope to make work of it, or to lend help indeed. He that cleaves knotty logs muſt have the ſharpeſt wedges and hardeſt blowes. Here pity is unſeaſonable and greateſt cruelty. When out of feebleneſs we are afraid to put men to pain, we encreaſe their pains and haſten their deſtruction, *Jer.* 6. 14. *they have healed alſo the hurt of the daughter of my people ſlightly.* The Apoſtle teacheth another way. *Titus.* 1. 13. *reprove them ſharply that they may be ſound in the faith.* Sharp reproofes make ſound Chriſtians. He ſhewes greateſt love and mercy which followes the Lord in love and mercy. Yea it is a courſe that procures moſt eaſe to the party, the corroſive that eats away the proud fleſh brings ſooneſt eaſe becauſe that proud fleſh and humors bring al the pain. So theſe dreadful overbearing threatnings abate the pride of the heart, and a mans perverſneſs and ſo brings eaſe, for the waywardneſs of our own wils work our own woe, and here, not to trouble mens ſins and Conſciences is indeed to trouble their peace and comfort in iſſue. Thus *Samuel.* 1 Sam. 12. 20. He leſſeneth nothing of their ſin, onely ſendeth them forth to mercy for relief. *Ye have indeed done al this wickedneſs yet do not forſake the Lord.*

Be not too haſty to heal the wound. More haſt than good ſpeed draws here deſperate inconveniences with it and may be hazards their comforts while they live. Old and deep ſores as they have been long in gathering corrupt humors, ſo they muſt have a time to waſt and wear them away, which wil not be done in a moment; old ſtayns muſt lye long in ſoak, and have many freſh 2.

lavers before in reaſon they can be cleanſed. So old diſtempers which have taken ſtrong poſſeſſion, and are of long continuance, happily if the cure be too haſty, it wil hazard our comforts: The Iſraelites left War too ſuddenly with the Canaanites, they tributed them, and not deſtroyed them; and they proved *goads in their ſides*, which they could not get rid of all their dares.

Judges, 2. 3.

3. *Be not ſuddenly confident of the Cure.* Let men be Probationers in our apprehenſions, let them proceed in a fearful and painful way to make proof of the inward diſpoſition of their hearts, by their outward practices in a conſtancy of an holy converſation. As *Solomon* ſaid of *Adonijah*, 1 King. 1. 52. *Let him ſhew himſelf a worthy man.* This creating of Profeſſors, making men Chriſtians by our applauſe and approbation, becauſe they have attained the under ſtrokes of horror, skil & ability to holy Services, proves the bane of their ſouls, the blemiſh of their Profeſſion, and a breach of their Peace; either they have turned wretches again, or elſe have been overtaken with their careleſsneſs, ſo that they have been foyled by groſs falls, and hardly ever recovered their peace and comfort though they have taken off the ſcandal. Therefore as *John* Baptiſt told them, if indeed you purpoſe *to flee from the wrath to come, bring forth fruits worthy of amendment*, Matth. 3. 8. ſuch as wil carry weight, and fetch up the ſcales as it were, and undoubtedly evidence the work of Grace.

Uſe 4. *Matter of Caution and Direction unto ſuch whom God hath exerciſed with ſuch heavy breakings of heart for their ſcandalous courſes; beware ye be not weary, and labor to make an eſcape from under the Diſpenſation of the* Lord, but give welcom thereunto; help forward the work, do not reſiſt it, make way for the Diſpenſation of the Lord, do not oppoſe it, and therefore poſſeſs thy heart with a neceſſity of ſubjection thereunto. Why ſhould'ſt thou think to have an exception? be rather fearful thou ſhouldſt not find the Truth of the work

work of theſe terrors, than that thou ſhould'ſt be fearful to endure theſe; if he will land thee in Chriſt, he will toſs thee in this manner. As a Patient having a deſperate wound, he enquires what the Chyrurgeon did to others, and how the Salve did work upon others in his caſe, and if he find the Salve and working be the ſame, he hopes that he alſo ſhal be cured. So here.

EXHORTATION. *Improve the utmoſt of our endeavor to keep our ſelves, and all ours from ſcandalous ſins.* Reſtraining Grace is but common Grace, yet is it a great favor of the Lord that he wil curb and reſtrain a man; by this means the work of Converſion is more eaſie, and ſuch perſons freed from dreadful terrors that ſeize upon others, *Mark*, 12. 34. *Thou art not far from the Kingdom of God.* Let's bring our Children as neer to Heaven as we can, it is in our power to reſtrain them, and reform them, and that we ought to do: As it was the ſpeech of a godly woman, ſhe beſought that al means might be uſed to reſtrain her Children, that if it were poſſible their reckoning might not be ſo heavy as mine, &c. *Uſe 5.*

A Prophane courſe cannot hinder the unreſiſtible work of Gods Grace. *Object.*

It's true, But though God may ſave thy ſoul, yet he may ſcorch thy ſoul in the flames of Hell fire, and make thee weary of thy part, and of thy luſts and all. Are there no terrors dreadful, but thoſe of the torments of the damned in Hell? Yes, you wil find it, you may pay deer for al your pleaſures in ſin, for al your fleſhly luſts, before your hearts be brought off from them: therefore you that are Parents, joyn your helping hands to this great and good Work, beat down the ſtubbornneſs, do what you can to reſtrain the looſeneſs and prophaneneſs of the ſpirits of your children, though it's not in your power to bring them in, yet bring them as neer to the Kingdom of God as you can, &c. *Anſw.*

They

They were pricked in their hearts.

The laſt Doctrine which is conſidered touching the Work it ſelf.

Doct. 2. *Sorrow for ſin rightly ſet on, pierceth the heart of the ſinner through, that is truly affected therewith.*

They were pricked, not in their eyes to weep for their ſins, ſo *Eſau* could; not in their tongues only to confeſs their ſin, ſo *Judas* did, *I have ſinned in betraying innocent blood*; nor in their hands alone to reform it outwardly, ſo thoſe Apoſtats did, 2 Pet. 2. 20. *They eſcaped the pollutions of the world through the acknowledgment of our Lord and Savior Jeſus Chriſt*: but it reached their hearts, their ſouls bled inwardly: their ſouls were moſt guilty, and had the greateſt hand in the commiſſion of thoſe bloody and execrable cruelties; the fountain of their ſorrow, did riſe as high as the beginning of their ſin; ſoul ſins, and ſoul ſorrows.

Nor was the ſtroke ſlight, not the ripling of the skin, a lighter touch, a ſudden pang, a ſigh and away; nay, not only lanced and gaſhed, the rotten impoſthumes of the corruptions of their hearts in a great meaſure, but ranſacked the very root of the corruption, pierced the heart quite through; through and through again as it were, let out the core of the moſt inward, and moſt retired corruptions, that were lodged in their boſom and bottom of their hearts. And this work proceeded not from any power of their own, nor from the liberty and freedom of their wils, as that which they made choyce of, and out of their own ability did readily put forth, but it was ſet on by the hand of the Almighty, in the entrance

trance whereof they were Patients, went againſt the heart and hair, and wholly beyond their purpoſes and expectations: So the words are in the paſſive form; *they were pricked*, they did not prick themſelves. Nay certainly could they have told how to prevent it, how to remove it, or to procure any eaſe and relief unto themſelves, they would never have cryed out as men in a maze, and aſtoniſhing ſtraights of Spirit, *What ſhall we do?* Thus God proceeds when he purpoſeth to make a through work. When God was purpoſed to ſet upon the revolting people of the Jews, and to bring them ſavingly home to himſelf, *Hoſ.* 13. 4. ſo Interpreters carry it, according to the foregoing and following words, *I am the Lord thy God from the Land of* Egypt, *and there is no Savior beſides me*, ver. 4. and blames alſo the frowardneſs and folly of their Spirits, not yielding ſo readily, and taking the advantage of Gods dealing for their good, ver. 13. *The ſorrows of a travelling woman ſhall come upon him, he is an unwiſe ſon, for he ſhould not ſtay long in the place of the breaking forth of Children*, q. d. The Lord in mercy offers himſelf to the Iſraelites under their terrors as a Midwife, that would make way for them out of their ſins and ſorrows: Now in this Diſpenſation of his towards the people to be converted, he profeſſeth, that *he will meet with them as a Bear bereaved of her whelps, he will rend the caul of their hearts*, ver. 8. the words are, the cloſure and ſhutting up of their hearts; ſinners are ſhut up under the power of their diſtempers, as the Apoſtle ſaith, all men by Nature *are ſhut up under unbelief*, Rom. 11. 32. eſpecially there be ſome cloſets and ſecret corners and conveyances of ſoul, wherein the moſt ſweet and delightful abominations are hugged and harbored: the Lord leaves not a poor wretch, if indeed he intend his good, before he breaks open thoſe great depths, reſts not before he come home to the root, and let out the heart-blood

blood of thy luſts, and then their death wil undoubtedly follow.

And hence it is this ſorrow is compared to ſuch as enter into the very inwards of Nature, and ſinks the ſoul with unſupportable preſſures: when that great converſion and return of the Jews to the entertainment of the Goſpel ſhal be brought about by the Lord. The Prophet ſets forth the greatneſs of that ſorrow of theirs, under a double ſimilitude. First, *Zach.* 12. 10. *They ſhall mourn for him, as the mother mourns for her only ſon, and for her firſt born*: the mourning of a tender hearted mother for her ſon, her firſt born, and for her only ſon, he adds al degrees of grief: if ſhe had poſſeſſed many, ſhe might more eaſily have wanted one, or at leaſt parted with it; or had it been any but her firſt born which had the firſt of her ſtrength, and the firſt of her love, yet ſhe might have born it with more quietneſs: but when al theſe meet together, her life and comfort is wrapped up in the life of the Child, the mourning becomes unmeaſurable, fils the heart as it were. Secondly, It ſhall be *like the mourning of* Hadadrimmon *in the Valley of* Megiddon, when al Iſrael lamented the death of their good *Joſiah*, the light of their eyes, the breath of their Noſtrils, the comfort of their ſouls, 2 *Chron.* 35. 25. Therfore the original words which lay open this work, are of marvelous weight, and diſcover the overpowring vertue thereof, *Iſai.* 57. 18. *The Lord dwels with him that is of a contrite ſpirit.* Iſai. 61. 6. *The Lord binds up the broken heart.* The firſt whereof ſignifies to pun to pouder, and to bring to ſmal duſt; it is ſo uſed, *Pſal.* 90. 3. *Thou bringeſt man to the duſt of death, again thou ſayeſt, return ye children of men.* That as the hardeſt ſtone when it's broken al to ſmal mammocks, and pouder as it were, it's eaſie and yielding under the touch of the hand, what ever ruggedneſs and reſiſtance was in it before. So it is with the ſoul that is punned to pouder, ſo that there is not any unbroken, or any whol

whol part to be found there, no ſodering in any ſecret manner with any retired diſtemper; but the weight of godly ſorrow hath ſhatter'd all aſunder, diſtreſs of Conſcience hath brought it to duſt, parted all the privy cloſures with any particular of any diſtemper, all that knotty ſtiffneſs and perverſneſs of ſpirit in ſiding with any corruption is now taken off. The ſoul comes eaſily to give way to the Authority of the Truth, that would take any ſinful luſt away. To the like purpoſe is that of *Job*, Job, 23. 16. when the Armies of Gods indignation had encamped againſt him, and *the terrors of the Lord had drunk up his ſpirit*; ſaies he, *God maker my heart ſoft*, or *hath melted my ſoul*; the word ſignifies a ſevering and ſeparation of one thing from another, and is oppoſite to ſetling and faſtening, making firm, ſtiff, and hard, as that of *Pharaoh*, Exod. 9. laſt, *Pharaoh hardened his heart*, his ſoul faſtened by an invincible reſolution to the ſinful purpoſe of his malicious detaining and oppreſſion of the Jews. When the fierceneſs of Gods diſpleature brought home by the breathings of the Spirit of God upon the ſoul, it makes it melt like Wax before the fire, makes it eaſie to give way to the impreſſion of the pleaſure of the Lord, that his Spirit may take away any of thoſe luſts that have been of neereſt league with the heart. Hence laſtly it is, that in the Phraſe of Scripture, the ſinner is ſaid *to be in bitterneß*, or the ſoul to be imbittered by God, when he is brought and held under the ſence of the loathſomneſs of his ſins, and himſelf by reaſon thereof; ſo that al the ſweet that his liquoriſh heart takes in any pleaſing luſt, is wholly taken away. The Phyſitian obſerves, and reaſon teacheth, that ſweet things only nouriſh, but bitter things cleanſe, the Nature of the ſtomach abhors the preſence of them, expels them, takes no pleaſure therein, receives no nouriſhment therefrom. So with the ſinner in his condition, when the Lord lets out the bitterneſs of ſin upon him, he can find no food reliſh, no delight in his former diſtem-

Zach. 12. 10.

pers, which he followed with that violence, and fed ſo eagerly upon, even unto ſurfetting in former times, they will not down with him now. It's a dreadful thing now to him, to take the leaſt taſt of them by any ſerious conſideration or remembrance, when formerly he could have made a meal of them by dayly meditation, *When wickedneſs was ſweet in his mouth, and he hid it under his tongue, but now it's turned to the gall of Aſps*, and he is not able to endure the poyſon and bitterneſs of it, but it makes him heart-ſick, in the ſight and ſence of it.

Job. 20. 12. 13. 14.

For the opening of the Point, it will be needful to enquire after Five Particulars.

1. *The Manner how this ſound ſorrow ſeizeth upon, or is brought in upon the ſoul.*
2. *How God ſets it on, and makes the ſoul truly affected with it.*
3. *How far the ſinner is, or may be ſaid to be active in it.*
4. *What is the behavior of the heart under this ſtroke, being truly affected.*
5. *The Reaſon, and then the Uſe.*

To the Former of theſe:

The firſt particular opening the point.

The Manner how this Sorrow is brought in upon the ſoul.

It is Three-fold in Gods ordinary Diſpenſation, (reſerving exceptions, as he ſees fit in his own infinite Wiſdom.)

It

It is either { *Succeſſively, and by degrees.*
Suddenly, and at once.
Unſenſibly to the heart of the ſinner who receives it.

Succeſſively, when the Lord would leave the track and footſteps of his Faithfulneſs and Truth upon record to the obſervation of the wiſe hearted, he then leaves plain impreſſions of the Power of his Grace and Spirit, in his proceedings with ſuch as he intends to bring effectually home unto himſelf; *that the goings of our God and King may be ſeen in the Sanctuary*, and in the ſouls of his Servants, and it may be attended in theſe ſeveral Degrees. I. *Pſal.* 68. 24.

First, *The Lord lets in ſome unexpected flaſhes of ſpiritual Truth, diſcovering the evil of ſin in the general, and the dangerous conditions of ſuch as ſtand guilty thereof, and continue therein, which were never conſidered, nor before that time conceived of, by him that hath been an ignorant and careleſs hearer of the Word*: who came to the means either by conſtraint, or cuſtom, or complement in a way of courſe for company ſake, never ſet price upon the means, nor attended to the Truth and goodneſs thereof, and therefore the Ordinances were as the Waters that paſs by, left neither power nor profit upon the ſoul. But now there is ſome evidence of Truth which God ſo directs and darts in, that it flaſhes like lightning into his face, leaves a kind of amazement upon his mind, and like a ſudden blow gaſters the apprehenſion of the ſinner, ſo that he begins to ſtagger, and is driven to give ſome attendance to that of which he never took notice before, not knowing well what to make of himſelf, nor yet of that which he heard, only he is forced to obſerve ſomething he never formerly regarded. Hence therefore follows a confuſed kind of tumult and lumber of thoughts within himſelf, he begins to be in a 1.

muſe what ſuch things mean, whither they tend, is at a loſs with himſelf, and knows not which way to take; I never heard ſo much as now, if all be true that I have heard, and the Miniſter hath preached; there is more in ſin than ever I imagined, and my condition more miſerable than ever I did conceive. This maskering of ſpirit drives him to make enquiry, the things ſeem ſtrange, he begins to ſearch whether they be true or no. So they to *Paul*, diſputing concerning falſe Worſhip, and their Idolatrous practices, *Acts*, 17. 19, 20. *Thou bringeſt ſtrange things to our ears, we would know therefore what theſe things mean.* So it was with *Paul* at his firſt bringing home to God, *Acts*, 22. 6. *There ſhone a great light from Heaven about him, and he heard a voyce*, Saul, Saul, *why perſecuteſt thou me?* The thing was ſtrange, but what it was he could not tel, and therefore he makes yet further enquiry, *Who art thou Lord?* As the poor woman having heard the Miniſter preach out of that Text, *Iſai.* 27. 11. *They are a People of no underſtanding, therefore he that made them, will not ſave them*: he that created them, wil not ſhew mercy to them. It came ſo directly croſs to her own conceivings, that ſhe repaired to one of her neighbors, to know whether thoſe words were in the Scripture yea or no, and what thoſe Scriptures were: for ſaith ſhe, If he that made us wil not ſave us, Lord be merciful to us, who wil? who can? So theſe ſudden dazlings and dartings in of the Truth, forceth men to fall on queſtioning; enquire they do, come they wil, reſolve to hear more of thoſe ſtrange Novelties; and the greater ſearch they make, the greater certain Truth they perceive, the Law peremptory, the Word plain, threatnings certain, and the Lord juſt, his ſin moſt hainous, and his condemnation certain and approaching, ſo that he cannot tel how to avoid it, or how to bear it.

2. *Hence fear ſurprizeth him forthwith, purſues him with a reſtleſs expectation and ſuſpicion of what may*

befal him; I know what I have deſerved, and I hear what the Word hath threatned againſt ſuch, and I know God is true, and cannot deny his Word nor himſelf, and he is juſt, and cannot but execute in his time what hath gone out of his mouth, hath not all Ages manifeſted this? the Experience of al men proved it undeniable? *Did ever any provoke the Lord and proſper?* Job, 9. 4. and can I in reaſon expect it ſhould be other and better with me, than it was with any that was ever before me? Can I be ſo ſottiſh to think that God ſhould ſend another Chriſt, deviſe other Scriptures, make a new Cauſey way, or a back door to bring ſuch a wretched rebel as I am to Heaven, contrary to his own Word and Will? God hath ſaid, *Wo to the wicked, it ſhall go ill with him*; who can ſay the contrary, and who can expect but he wil accompliſh what he hath ſaid? the Word excepts no man; what folly is it then that I ſhould except my ſelf? 2 *Theſſ.* 2. 12. *That all they might be damned that have pleaſure in unrighteouſneſs*; If I take the ſame pleaſure, I muſt look for the ſame plagues, *Luke*, 13. 5. *Except ye repent, ye ſhal all likewiſe periſh*: If I be in that condition, I muſt expect the ſame condemnation, and be likewiſe accurſed and confounded, and caſt out from the preſence of the Lord. It's certain it will be ſo, and it's uncertain how ſoon it may be: What if God do? Who knows but God will? What if God ſhould pluck me out of the Land of the Living? I may truly, juſtly ſuſpect it may be ſo, and fear it will? When I lie down, I ſhal never riſe more; when I go forth, I ſhal never return more; when I depart from the houſe, I ſhould take my leave and never ſee Sabbath more, nor the Aſſembly of the Saints more: why may not my meat be my poyſon? my table my ruin? my bed my grave? all Creatures inſtruments of death to me, who have been an enemy to God: So that *their hearts begin to fail them for fear*, Luke, 21. 26. Thus the Jaylor under the ſence of his guilt came trembling

did

Iſai. 3. 11.

Acts. 19. 27. *Adam* at the coming of the Lord into the garden *feared and fled.* *Gen.* 3. 10. this is the fruit of the ſpirit of bondage. *Rom.* 8. 15. and the diſtreſſed ſinner becomes as Paſhur *a terror to himſelf*, *Jer.* 20. 3. 4. the flying of a bird, the cracking of a leaf, the ſhadow of darkneſs and approach of the night like
Luke 12. the ſhadow of death; he knowes not but the devils may have received a commiſſion *this night ſhall they fetch away thy ſoul from thee*, and drag it down to hell.

3. *While the ſinner is thus fearing the evil that is deſerved, behold the feet of the officer now approaching to ſee preſent excution diſpatched, and therefore the Lord in the third place puts a commiſſion into the hand of Conſcience, really to attach and arreſt the ſoul of a ſinner, to faſten all thoſe curſes upon the ſoul, and to force it to feel the vennome of thoſe puniſhments, which were formerly threatned and feared.* That as it was ſaid to *Belſhazzar* when he was quaffing in his cups, and bowls of the Sanctuary, and the hand writing came out againſt him: the appearance of it affrighted him with the expectation of ſome direful evil; but the preſent execution of it uſhered in ruin upon him and his Kingdom. *Dan.* 5. 28. 30. So the Prophet, *to thee be it ſpoken, thou art weighed in the ballance and found too light, thy Kingdom is departed from thee.* So Conſcience as Gods officer comes to ſee preſent execution done, and therefore comes authorited as a ſerjeant to arreſt, as a witneſs to accuſe, as a judg to condemn; tells the ſoul thou art weighed in the ſcales of the Sanctuary, and found too light, thy doom is paſt, thy deſtiny is determined thy ſentence ſet down, and thy ſalvation is departed from thee, that which thou didſt fear is now befallen thee, and thou muſt feel it to thy wo, *Pſal.* 140. 11. *wickedneſs hunts the wicked man*, but it *overtakes them alſo* If Conſcience condemnes *God is greater than our Conſcience* and he condemnes much more. *His iniquities lay hold upon him that he is not able to look up.* Pſal.

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40. 14. thou haſt feared the puniſhment of ſin before man, and haſt not feared to commit ſin before God, and thus thou haſt ſealed up thy condemnation caſting away the goodneſs of the Lord. *If thou doeſt evil, ſin lyes at the dore. Gen.* 4.

Hence flowes in the fearful expreſſion of the diſpleaſure of the Almighty, the dreadful wrath of the Eternal, like the mighty waves of the Sea, overwhelm and ſink the ſoul of the ſinner in deſperate diſcouragement.

There be 2 things in ſin, 1 The filth of it. 2 the puniſhment that comes from it, the ſtayn in it and the ſting and tartneſs of it, croſſ to me, and croſſ to God; croſs to my honor and ſhames me, croſs to my quiet and peace and troubles me, croſs to my ſafety and deſtroyes me; And this ſecond, the ſinner is firſtly moſt ſenſible of; the plague of ſin firſt ſtings and ſtabs the heart. Becauſe nature ſeeks its own preſervation, and ſelf love carryes al men readily and eaſily to provide for their own ſafety; And here ſorrow begins uſually when the Lord by the Miniſtry of Conſcience awakened, encamps about the ſinner with al the curſes of his righteous law broken; beſigeth him with the armies of his indignation and his fierce wrath followes him at every turn. So that now where ever he is, which way ſo ever he turns himſelf his ſins and plagues compaſs him about, on every ſide; If he look to heaven, he ſees a juſt God there ready to deſtroy him, before him are his ſins ready to accuſe him, within him nothing but guilt to condemn him, below him hell opening her mouth prepared to receive him, and the Devils at hand to torment his wretched ſoul as ſoon as it ſhal depart out of his body. And now behold that pale face, thoſe weak hands, and feeble knees that the poor creature becomes not worth the ground he goes on a burden to himſelf and weary of his life; The Lord diſhes out his ſins and plagues to him on the table where he eats, writes them upon the teſter of the bed whies he lyes

lyes his preſſures and miſeries become unſupportable and unſufferable: and were it not that God ſuſtaines with one hand as he beats him with the other; *A wounded Conſcience no man can bear*; Hence it is in ſuch horror men betake themſelves to the pit, to the knife, to the halter, rather chooſe not to be, then to be ſo miſerable; In theſe perplexities the ſinner as a man under his burden would ſhift ſhoulder, try al concluſions, turn every ſtone, wind every way, if any way he could get eaſe or relief. And if the counſel of carnal friends can leſſen the trouble, company allay it, falſe reaſonings of his own vain mind abate it, time and continuance wear out the terror, his confeſſions and reformations put in bayl upon his Conſcience, and quiet it, or ſome falſe miſtakes of pardon, and mercy heal the wound, (he walks in a wily way how to ſerve ſin and yet God too, how to keep in with the truth upon ſome fayr tearms and yet attend his own ends) the man is where he was, returnes to his ould ſinful diſtempers, *and the latter end proves worſe than the beginning*, he dyes in the birth. Thus millions of men periſh, go within the view of Canaan, and never poſſeſs it, caſt away in the very haven, within the ſight of land, and never arrive.

Prov. 18. 14.

Math. 12. 45.

4. *But he whom God loves he wil not leave here*; & though his hand be upon the ſore, and his eye upon the ſting and terror, the plagues and judgments that are daily before his eye, *the Lord wil force him to look further, to ſee and feel ſomething more, and worſe than ever yet he found, before he have done with him*; therefore he makes the wound deeper, reſts not before he be at the root of the heart quite through, comes to the very quick and ſees the bottom; Hence the Lord leads the ſoul from the terror and ſting of ſin, to view the ſtayn and filth of it, which was more deer to the ſoul than its own ſafety, and yet worſe to the ſoul than al the miſery and vexation that could befal it. Open here a little; There

is

is ſomething in the wil above the natural or phyſical being of it, look at its being meerly as it ariſeth from the power of thoſe natural principles, whereof its made; there is ſomething above theſe and ſo better then theſe, unto which theſe are ſubject and ſubordinate; namely thoſe divine principles of grace which were at the firſt imprinted upon it, and by which thoſe natural abilities ſhould be carried beyond their phyſical being to cloſe with God and ſo attayn an eternal, and in that ſence a ſupernatural happineſs, I ſay in that ſence ſupernatural though it was *Naturæ debitum*, becauſe *Adam* ſhould not, nay could not pleaſe God, put forth ſuch a divine act out of the faculties of underſtanding and wil for, then the damned in Hel now might pleaſe him, for their natural faculties ſtil remain but it was as they were acted and carryed by the image of God, wiſdom, holineſs and righteouſneſs that were beſtowed upon them. So that theſe principles of grace in the wil, were above the wil, and better than the natural being of it.

Since the fal of *Adam* original corruption is come into the place and room of that original righteouſneſs, and by a Soveraignty of power takes poſſeſſion of the heart and wil ſo(and ſo the whol man) rules it, carryes it, captivates it, in ſubjection and ſubordination to it ſelf So that to a ſon of *Adam* now in the ſtate of ſin, corruption exerciſeth a ſoveraign power and command over the wil, and is better to the ſinner than his natural being, corrupt ſelf is of more power, and more neer and intimate to the ſoul then natural ſelf; Hence the ſouldier wil rather looſe his life than take the lye, he wil fight for it, and dye for it, his honor is nearer to his heart than his being; thus the Ambitious among the heathen; the deſire of vain glory amongſt the Jeſuites that they may be canonized for Saints, makes them put their necks into the halter; And a corrupt heart wil looſe Chriſt, and ordinances and ſafety and life and al rather than not ſatisfy his own humor. So Saul, *kil me that*

1 *Sam.* 31. 4. *it may not be ſayd the uncircumciſed Slew me* after he had been dead he would never have felt the diſgrace, but his ambitious humor was more dear than his blood.

When the blow reacheth hither then ye are come to the root of the heart, and the heart is pierced quite through when the heart and the power of corruption are parted. Therefore when the Lord intends to make through work with a poor wretch whom he hath upon the rack, in his horror and perplexities there he holds him; he ſhall not go or get from hence before he go further and forceth the ſinner to further conſideration; If it be ſo why am I thus, thou lookeſt upon hel and the torments thereof as loathſom and fearful, what are thy ſins then that deſerve theſe, thou vieweſt thy plagues which are direful and unſufferable, what are thy ſins then that procure theſe, Sayes the Lord. *Pſal.* 107. 17. *Foolish men are plagued becauſe of their tranſgreſſions.* Pſal. 38. 8. *there is no quietneſs in my bones by reaſon of my ſin,* Jer. 4. 18. *thy ſins and iniquities have brought theſe, therefore thy wickedneſs is bitter, becauſe it reacheth unto the heart* Hither the Lord brings and here keeps the ſoul; *my ſins are before me. Pſal.* 51. 3. he leaves the thoughts of his puniſhment and turns his eye to the power of his diſtemper, and the diſtance that they work between God and his ſoul. Here Satan beſtirs him that he may darken the way of the diſtreſſed ſinner and deceive him by ſome wily fetch; And therefore he deviſeth how he may ſhift ſhoulder, and change his habitation, and not be thruſt wholly out, And therefore he is wel content to gratify the ſinner here, that he ſhould look upon ſome ſin that is attended with ſhame, and loathſom to the light of nature to the dictates of the common principles of natural conſcience, and there he wil ſuffer him to lay on load and to follow it with great fierceneſs and indignation that ſo when the heart is come to a calm, and the ſtorm is over he may take aſide with ſome leſſer evils that he may but color them over with the pretence of religion

ligion; thus many men have changed their ſpecial corruptions, not truly parted with them, and for the while have fallen ſhort of this through ſorrow. The Devil doth with ſin as great men with their houſes, they have their winter houſes and their ſummer houſes, and they remain there where they have moſt conveniency and ſuitableneſs; ſo when a mans ſpeicial ſin of his conſtitution hath fallen, and the parties have conceived the day is theirs, their hearts have been truly broken; when the Devil onely alters his habitation, they grow to be diſobedient ſervants and ſharp wives and that under pretence of Religion; the ſervant muſt go pray when he ſhould go to work, his Maſter is a carnal man: the wife froward and perverſe, her husband wants the power of Religion, why ſhould ſhe look at him? and this upon mine own knowledg, hath diſcovered the falſneſs and hath been a means to many to begin again, and to make through work, therefore the Lord follows the ſoul afreſh, that it muſt *feel ſin as ſin and therefore every ſin* and elſe none truly. *Curſed is every one that continues not in all things written in the law. Gal.* 3. 10. there muſt not be great breaches, but no breaches, not groſs ſins but no ſin, that God wil bear or we ſhould keep; knoweſt thou not ſayes *Saul* to *Jonathan* that *as long as the ſon of* Jſha *remaines alive, thou wilt never be eſtabliſhed.* 1 *Sam.* 20. 31. So Conſcience to the ſoul that as long as the league & life of any of theſe diſtempers con-continu, doeſt thou not know, thou wilt never, thou canſt never be eſtabliſhed in the kingdom of grace; Nay the ſinner beginns now to reaſon with himſelf why was I born, why came I into the world? wherein conſiſts my good or what is my hapineſs? is it not to pleaſe God, to be one with him, and happy in ſo being; ſhould I carry this proud ſtubborn, rebellious heart to heaven with me, heaven would be a hell to me, and I a devil in it. Now however this work be thus punctually in the ſeveral parts of it diſcovered, and however it is even in

ſpecial diſtances many times thus alſo enſtamped upon that ſoul. Yet the Lord doth bind himſelf to leave ſuch plain tracks and footſteps of proceedings with a poor creature at al times, and therefore we muſt not limit the holy one of Iſrael to be at our allowance and liking, or confine him to the compaſs of our conceits and deſires. Therefore it pleaſeth the Lord to diſpenſe himſelf in a divers manner in dealing with divers ſinners, and thoſe we ſhal ad in a word.

2. *Somtimes then in the ſecond place, the Lord ſuddenly ſets on the blow, and leaves mighty and prevailing impreſſions at the very preſent, ſpeedily and unexpectedly goes through ſtich with the work, pierceth the ſoul through at one thruſt.* Sometimes at one ſermon, may be in the handling of one point, nay ſome one ſentence, or ſome ſpecial truth, the Lord is pleaſed to arme it and diſcharge it, with mighty power and uncontroulable evidence, that it aſtonitheth and ſhivereth the heart of the ſinner al in pieces; As it is in the diſcharge of a piece it may be one ſcattred ſhot or ſplinter hitts and kils when al the reſt miſs; ſo with the ſplinter of a truth when directed aright, God lets in ſo much of the amazing beauty of his own holineſs and purity, the dreadfulneſs of his diſpleaſure, and the infinite croſſneſs in himſelf to the leaſt corruption, and conſequently that abhorred loathſomneſs in the nature of ſin even the ſmalleſt, that look as it is with terribſe thunder and lightning, it melts al before it, and that moſt where there is oppoſition againſt it even the league that is between the heart and the luſt, ſoakes into the very root of the ſoul; and hence under ſuch a ſudden thunderclap, ſuch mauling blowes now and then, the ſinner dyes and faints away under it in the very place where he ſits, ſometimes roars out as one that hath received his deaths wound in his boſom, and that he hath heard his doom, and was delivered up into the hands of the Devil ready to drop into the dungeon, and to be carried poſt to the bottomleſs pit; and

and ſuch ſoul ſinking and confounding terrors, which takes off a ſerious and judicious conſideration of the evil aſſaulting, they vaniſh away for the moſt part and come to little or nothing when the tartneſs of the horror is once allayed; But ſometimes laſtly the ſinner takes in the truth kindly and contains himſelf, hath his load as much as his heart can bear, for the while as much as life and ſoul can hold together, goes away, droops and buckles under his burden, ſteps into a ſolitary place and hangs the wing as a foul that is ſhot; the ſaving truth thus ſet on lyes gnawing and eating at the heart blood of a ſinner, (as *aqua-fortis* doth in iron) leaves it not until it eat aſunder the league betwixt the luſt and the heart. Thus this lively truth in the ſoul like ſtrong phyſick in the bowels walks up and down the world with a man, is working night and day, he cannot avoyd the evidence and light of it, he cannot leſſen nor hinder the operation of it. Now he queſtions with this or that Chriſtian, then reſolves to ſpeak to ſuch a Miniſter and to reveal his whol condition and to crave his counſel; he is often going and turns back again, almoſt at the dore and yet goes away again, ſometimes enters into ſpeech and his heart miſgives him, he pretends another buſineſs and departs again; Al this while the ſoul bleeds inwardly, the truth is ſtirring, and the phyſick working, til at laſt it over-bids the darling diſtemper, then the coaſt is clear, the heart growes to more liberty and his ſpeech more free; Thus *Paul* expreſſeth Gods manner of proceeding with the Corinthian Convert, 1 *Cor.* 14. 29. when the word is diſpenſed in plainneſs there comes in one unlearned and unbeleeving, he is convinced of al and judged of al, *i. e.* the evidence of the word convinceth him and judgeth him & his eſtate and it followes *the ſecrets of his heart are made manifeſt*, thoſe retired and privy haunts of ſin in the ſoul are diſcovered, ſo he wil fal down and ſay *God is in you of a truth*, He ſaw more of God, and his Majeſty and purity, more of his own ſin

and

and the filthy puddle of his own diſtempers; it was the Wiſdom of God to diſcover thoſe hid things of darkneſs, and brought the loathſomneſs of them to light; it was the Holineſs of God that ſhews the hainous and helliſh Poyſon thereof; it was the power of God that did conquer the prevailing Dominion of theſe diſtempers unto which the heart was ſubject. And this was the Lords dealing with *Paul*, he aſſaults the main hold and ſtrength of his rebellion, and drives him at the firſt daſh as it were to look where the loathſomneſs of his evil lay. *Saul, Saul, why perſecuteſt thou me? I am Jeſus*: thou perſecuteſt that Jeſus that came to redeem thee, oppoſeſt that Grace that would ſanctifie and bring thee to Glory, trampleſt upon that blood that would free thee from the guilt and curſe which thou haſt brought upon thy ſelf; thus laſtly it was with *Job* in that new Converſion (as I may ſay) that the Lord wrought in him, *Job*, 42. 4, 5. *I have oft heard of thee by the hearing of the ear, but now mine eyes ſee thee, I abhor my ſelf in duſt and aſhes*; when God lets in a ſight of himſelf, and a ſight of ſin, from thence the ſoul begins not to abhor his plagues and puniſhments which the other feels or fears, he abhors not Hell and the torments thereof, but abhors himſelf, the pollutions, and impurity of his own ſoul, which are worſe than al the everlaſting burnings of the bottomleſs pit; and hence is that Phraſe, *Ezek.* 36. 32. *They ſhall loath themſelves*, not their miſeries, though they were more than they could bear; not their Judgments, though heavier than they could endure, but they loath their own ſouls, the helliſh exorbitations, ſwervings and departings of heart from God, that they had held any connivence or correſpondence with their luſts.

3. Laſtly, *Gods manner of Diſpenſation, is ſweet and ſecret, and works inſenſibly upon the ſpirits of ſuch who do receive it, when and how it ſeems beſt to his infinite Wiſdom, whoſe ways are paſt finding out.* Rom. 11. 33.

He

He can and doth sometimes, *sanctifie the soul in the womb*, as it's commonly conceived he did *John Baptist*, Luke. 1.44. 1.

Many times he begins to tamper and trade with the spirits of his, when they are yong and tender, and their yeers few, drops in some grain of the immortal Seed of the Word, which takes root by the powerful operation of the Spirit, and grows up with them as they grow in yeers, 2 *Chron.* 34.3. *While* Josiah *was yet yong, at eight yeers old he began to seek after the God of his Fathers, and declined not to the right hand, or to the left*; So the Lord seemed to deal with *Joseph*, and to reveal himself to him, and to *Samuel* very yong, at about fourteen yeers. 2.

Somtimes God keeps his by the strokes of his common Graces, restraining from scandalous evils, and constraining by means appointed and blessed to that end, the holy endeavors, the counsels and examples of Godly Parents, the society of such who are holy, the power of the Ordinances under which they are bred and brought up, toling and tilling of their hearts and affections by many moral perswasions, to the love and liking of the excellency of a holy course, which he knows how to present, and by which to draw out the exercise of all those moral abilities they are endued withal, and at the last insensibly, and yet truly plucks them off from the root of old *Adam*, and implants into the true Vine Christ Jesus; *Lidia* and *Zacheus* are Presidents of Gods proceeding in this case; whence it is that many a godly man and true Convert, never knew the time of his Conversion, only he knows he was blind, and God hath brought him to see the wonders of his way and Truth. 3.

Only a Three-fold Caution is here to be attended.

Though the manner of Gods dealing be divers, and degrees of this work of Contrition differ in most, *yet* 1.

the

the Nature and ſubſtance of the work is really and truly wrought in all that are effectually called out of the world, themſelves, and ſins to the Lord Jeſus; as ſhall after appear when we come to give in the Evidences of the Point in hand; only now it ſhal ſuffice to propound theſe two places, *Mal. 3. 1. Behold I will ſend my Meſſenger, and he ſhal prepare the way before me, and the Lord whom ye ſeek ſhall ſuddenly come into his Temple*; and this preparation his Harbenger *John* Baptiſt diſcovers, *Luke*, 3. 5. *Every mountain ſhal be brought low, and the valleyes filled, crooked things made ſtraight, and rough things plain, and then all fleſh ſhal ſee the ſalvation of the Lord.* And the evidence of this appears in the queſtion they made, *What ſhal we do? &c.* It's Gods way of entertainment which himſelf preſcribes, *Rev. 3. 2. Behold I ſtand at thee door and knock; if any man will open the door, I and my Father will come in to him, and ſup with him.* Unleſs the door be opened, there is no expectation of Chriſts coming, and ſupping: now all men are *ſhut up under unbelief*, and ſo the power of their ſins; the opening of the heart, is the looſening of the ſoul from the league of theſe luſts, which is done by Contrition; true, a man may pick the lock, or break the lock, open the door and lift up the latch gently, or elſe unhinge it with violence, and noiſe, that al the houſe, and al the town may hear, but it's opened both waies.

2. *Though a man truly called, happily cannot tell the time of his Converſion, yet every one ſhould, and if gracious, he can give ſuch proper and ſpecial evidence, ſuch never failing and infallible fruits of this work, that they may undoubtedly diſcover to others, and aſcertain to his own ſoul, that the ſtroke is ſtruck indeed*, that he hath been called out of the world, and from darkneſs to his marvelous light, that the Lord hath broken his heart kindly, or elſe he cannot be aſſured he wil ever bind him up with his ſaving and healing compaſſions.

It's

It's a safe way to view over these primitive and first impressions of the Lord upon the soul, and a principle of Grace received to renew and act over dayly these first Editions, and Spiritual Dispositions imprinted upon the heart: they were first wrought upon us but after Grace received, they may & should be renewed by us, we should act them over again: This is the Advice and Direction which our Savior so seasonably and so sadly leaves upon record upon the Conscience of his Disciples: When *Peter* was forewarned of his fall and denyal of his Master, he also leaves this Receipt with him, for his recovery after the wound taken, *When thou art converted, strengthen thy Brethren*, Luke, 22, 32. *Peter* was converted long before, and called effectually unto Christ, and by faith made one with him; and this faith he did not, nay could not lose, for *Christ prayed his faith should not fail*: but in our fals, there is a weakening and blemishing of this work of Conversion, and an aversion in some measure left upon the soul, therefore we should labor a new Conversion, *i. e.* renew and act over the work of Conversion, be broken hearted, humbled, drawn to Christ afresh; and as necessary as the renewal of the act of faith, is the repairing and renewing of these acts also, for there is no going to Christ, if we go not out of sin and self. Hence again our Savior, when he would take off, and reform that ambitious humor which had vented it self among the Disciples, when each man strove to be highest, one at the right hand, another at the left, the rest they disdained this haughty pang; our Savior applies this Receipt to cure this corruption, *Mat.* 18. 2. 3. *Jesus called a little Child, and set him in the midst of them, and said unto them, Verily I say unto you, unless ye be converted, and become as little Children, ye shal not enter into the Kingdom of Heaven*: The Disciples were called, and so converted, truly, savingly humbled, and yet they must renew and act over again these first impressions of the powerful operations of the

Math. 18. 3.

Spirit of God, be broken hearted, looſened from thy luſts as at the firſt, be abaſed and brought to nothing in thine own ſence and apprehenſion as at the firſt, be drawn to Chriſt as at the firſt; and there is more reaſon and greater neceſſity of this, than men are readily aware of. For,

1. *A wound here is never recovered in any following work upon the ſoul, unleſs we go back, and begin again; miſs here, and we miſs all, ſpoil all our proceedings in progreſs of the Work of Grace:* He that enters not at the right gate, the faſter he goes, the further out of his way: Never looſened and divorced from the league with ſome darling luſt, thou canſt not be Eſpouſed to Chriſt, therefore not called, therefore not juſtified, nor ſanctified, nor glorified; thy reformations are falſe, thy peace counterfeit, and al thy comforts thou conceit'ſt thou haſt, they are meer forgeries and deluſions; thou art faſt in the Devils clutches as long as thou haſt thy ſins, he hath thee at command. The Mettal that is not melted, there is no making, poliſhing, perfecting any Veſſel for any uſe with it.

2. *Cleer this, cleer all,* i. e. we make way for the Evidences that appertain to our comfort and ſpiritual condition in our whol courſe: mark al the recoylings of our Conſciences, the miſgiving of our hearts, the ſtaggering and doubting of the Truth of Gods Work, or the aſſurance of Gods Love, they turn ſtill upon this hinge, here they fortifie; Oh the luſts I brought with me from my Cradle, the old haunt of heart, the old ſin, therefore I am the old man ſtil. Here the main knot, and the great Queſtion remains ſtill.

3. *The looking over, and ſkilful diſcerning of theſe firſt impreſſions left upon us, may, nay in truth will ſtand by us, and relieve us in the darkeſt daies of our greateſt diſtreſſes;* & we may find ſome foot-hold here, when al the reſt ſeem to be gone from us, to our own ſence & apprehenſion. It's Gods uſual way many times to put his Servant

vant to it, as he tried *Abraham*, to make them ſacrifice their *Iſaacs*, even to burn the Evidences and pledges he hath given them for the performance of the Covenant, and eſtabliſhed their hearts therein. For *Iſaac* was all the pledg that the Lord had given, *That in his Seed, all the Nations of the Earth ſhould be bleſſed*: now he commands him to caſt his Evidence into the fire, brings him to his beginnings, *Gen.* 22. 1, 2. So the Lord doth often with his: Enlargements fail, the heart is dead, their Graces bed-rid, their peace diſturbed, their aſſurance gone; ſo that they find nothing, feel nothing in their own ſence and apprehenſion, all is in the aſhes; God begins with them upon the bare board, as we ſay, they ſit down with a heart yielding and melting, a heart burdened with ſin, though it cannot disburden it ſelf, a heart looſened from his luſts, willing that God ſhould remove them, though he cannot ſubdue them.

The Second thing to be opened is,

The Second thing to be opened.

How God ſets on this Sorrow, and makes the ſoul to feel ſin its greateſt evil, when Naturally it finds greateſt content in it.

OR,

How it's poſſible that the ſoul now wholly poſſeſſed with ſin, can be made to feel the weight of ſin as to be ſevered from it, where there is no room for a habit in the ſubject, there can be no work of a habit; for habits of Grace and ſin work ſo far as they be in their ſubject, and have ſupport from the ſubjects in which they be: Corruption muſt be in the heart, before it carry and command the heart; Grace muſt be in the ſoul, before it can act and quicken the ſoul to its work. Now how the ſoul ſhould come to feel, and be looſened from it's corruption, when there is nothing in it but corruption,

when God comes to work upon it, how doth God bring this about?

If by Sorrow a man be looſened from ſin, then it muſt have this ſorrow before it be looſened, becauſe it is an effect of it. If ſo, then it muſt have a gracious frame, and be poſſeſſed with the preſence of Grace, when it's wholly poſſeſſed with ſin, which cannot be.

Anſw. I Anſwer: In theſe Secrets and depths of Gods Spiritual Diſpenſations with the ſouls of men, we muſt learn *to be wiſe to ſobriety*, and adore the waies of God which are too wonderful for us; and if any paths of his Providence in an ordinary courſe are beyond our ken, and paſt finding out, I ſuppoſe his complyings with the conſciences and hearts of men in their Converſion, are ſome of the chief. It's of our Natural Birth *David* ſpeaks, *Pſal.* 139. *I am fearfully and wonderfully made*, much more may it be ſaid of our new birth: The wiſe man, *Eccleſ.* 11. 5. ſaies, *As thou knoweſt not the way of the Spirit, nor how the bones do grow in the womb of her that is with Child, ſo thou knoweſt not the Works of God*, nor of his Spirit, how he faſhions the frame of the mind and heart of him he wil bring home to himſelf; carious we ſhould not be, careleſs we muſt not be. I ſhal leave therefore ſome ſuch few Expreſſions, ſo far as my light goes, and occaſion the judicious to conſider further, for the further cleering of Gods Work.

That which I ſhal ſay here for the Anſwer and Explication of the Second thing, I ſhal caſt into ſeveral concluſions, becauſe I conceive that is the eaſieſt and openeſt way to help the weak.

Concluſ. 1. *In a right ſence it may be truly ſaid, that ſin is truly croſs and oppoſite to the Nature of the ſoul, and the greateſt evil that doth or can befal us*: I ſay, oppoſite to the Nature of the ſoul in a right ſenſe; Look at the ſoul in reſpect of the end for which it was created, and that impreſſion which is enſtamped and left upon it unto this

this day, whereby it's reſtleſly carried in the ſearch, and for the procurement of that good for which it was made, though it miſs the right diſcerning of what it is, and falls ſhort in the attainment of it. The ſoul was made for an end, and good, and therefore for a better than it ſelf, therfore for God, therfore to enjoy union with him, and communion with thoſe bleſſed excellencies of his, ſo far as they are communicable, and it were capable; this impreſſion remains ſtill upon the ſoul, though the work thereof is wholly prejudiced, and it ſelf diſappointed wholly of that good which would ſatisfie the deſires thereof, and it miſſeth. But being poſſeſſed with ſin, the Judgment is blinded and deluded that it miſtakes utterly, and perceives not this good, and ſo purſues other things in the room of it, yet reſtleſs and unſatisfied in what it hath, and attains, but it hath not that for which it was made; thus *Paul* ſpeaks of the Romans, *Rom.* 2. 14. *Being without the Law, they ſhew the work of the Law written in their hearts, their Conſcience excuſing or accuſing*; this ever appears in the heart corrupt, *I was for a better*; the ambitious man he ſeeks his Honor, Covetous man the World, he gets the booty, and yet is not ſatisfied in that which he gets; I want ſomething better, and that which ſhould ſatisfie, and yet this doth not ſatisfie. And becauſe they know no better than theſe, and are not ſatisfied with theſe, therefore they are reſtleſly carried after more of theſe vain things, more Honor, more Wealth, more Pleaſure; the mind blinded, and the heart poyſed and poyſoned with them, it ſees no other by what light, and is carried to no other by the power and principles it hath. This is the reaſon the Apoſtle *Peter* gives, why carnal hearts cannot ſee ſpiritual things, 2 *Pet.* 1. 9. *Becauſe they are blind, and cannot ſee afar off.* Supernatural and ſpiritual things are far off, and blind men cannot reach them, becauſe they want the light, help, and power of the Spirit, and the Graces thereof.

Hence

Hence the reaſon follows.

That which croſſeth the end and good of the ſoul for which it was made; that is ſo far contrary to the nature of the ſoul and the greateſt evil that can befal it.

But ſin as ſuch, and ſuch, and that onely croſſeth the end and greateſt good of the ſoul.

Conclus. 2. *If ſin in the venome and pollution of it were diſcovered, and brought home effectually to the nature of the ſoul, it might be made ſenſible thereof and deeply affected and burdened therewith*; this followes undeniably from the former. That which carryes the croſſneſs of the greateſt evil to the nature of the ſoul were it but ſo ſeen did it but ſo act upon the ſoul, it would affect it with the greateſt grief and burden; for ſorrow in al the proportions of it iſſues from theſe two grounds. A croſſneſs of an evil truly apprehended by the judgment: & the venome acting really upon us; where theſe are in a greater or leſſer meaſure; there ſorrow is greater or leſs; upon this ground the Apoſtle evidenceth the grief and burden of the creature *Rom.* 8. 22. *For we know that the whol creation groaneth and travaileth in pain together until now, and that becauſe it was made ſubject to vanity*, and this is their vanity becauſe their end is croſſed, and ſo their good is hindred: for wheras it is their deſire to ſerve ſuch as may ſerve God, when they ſerve the humors, and corruptions of carnal men, they become vain and miſs their end, and ſo their good, and this is, as it were a grief to them. Were the venome of ſin but diſcovered and acted upon the nature of the ſoul it could not but groan under the evil and vanity thereof as that which wholy deprives it of its end and good.

Conclus. 3. *While the ſoul ſtands fully under the power of corruptions poſſeſſed with it and acted by it, it's not poſſible it ſhould apprehend the evil of ſin, nor the nature of the ſoul taſt the venome thereof.* Sin carryes no croſſneſs of oppoſition of evil to it ſelf, and therefore no diſquiet to it ſelf, and ſo no ſeparation from it ſelf. But ſin wholly

wholly poſſeſſing and wholly acting the ſoul it makes the mind and heart apprehend, not according to the nature of the ſoul and impreſſion left upon it when created but according to the diſtemper by which it is poſſeſſed, and carried. So did they to *Samuel*, 1 *Sam.* 8. 19. *they ſaid, nay but we wil have a King* Jer. 18. 12. So they to *Jeremiah*; *we wil walk every one in the imagination of his own heart.* Give the ſick man the moſt pleaſant potion though the Phyſitian profeſs it, and give reaſons, and others by experience find it ſo, he no ſooner taſts it but he puts it away, as that which is exceeding bitter, becauſe his taſt is corrupted, and tongue furred with the foulneſs of his ſtomack he relliſheth the drink not according to what they ſay and what it is, or what the natural conſtitution of the palate would perſwade, but what his diſtemper which now poſſeſſeth and diſordreth his taſt, tel him. So it was with Judas, though he was told before, that it were better he had never been born, that would not do the deed, his covetous heart found another relliſh, nay when he flung away his money out of vexation, yet he relliſhed his murther ſtil, and therefore hanged himſelf. And this is the reaſon why they who ſin againſt the holy Ghoſt even againſt the evidence of reaſon, the corruption of their heart relliſheth other than reaſon tells.

Hence the Lord Chriſt by the irreſiſtible power of his ſpirit doth countermand the authority of ſin; makes it appear that its commiſſion is come to an end, the date of it is expired. Namely ſin after *Adam* withdrawing himſelf received a commiſſion from divine juſtice, that ſince the ſoul would not be ruled by him and his law. It ſhould be poſſeſſed and acted by corruption; the date of the commiſſion laſts until the Lord Jeſus the ſecond *Adam* who undertakes for the ſinner comes by covenant to take the ſoul to himſelf; and then he appearing in this behalf, ſin is forced back, and not to exerciſe her power, and then the evil of ſin is brought home

Concluſ. 4.

home to the ſoul and ſet on with the ful venome of it, and the nature of the ſoul is made ſenſible of it, I ſay made ſenſible and deeply affected therewith; This me thinks is the binding of the ſtrong man, *Math.* 12. 29. *Wherby the Devills armour* that is his commiſſion by vertue of which *he* holds the ſoul *is taken away from him* ſtopp the ſluice and ſtream that drives the mil, and then you turn the wheel another way, which otherwiſe while under the fourſe of the ſtream cannot be ſtirred. Thus *God commands the ſoul to return from iniquity* *Job.* 36. 10. And if he do but ſtop the commiſſion for a ſudden turn, then there may follow a taſt which ſuch as ſin againſt the holy Ghoſt may have of whom the Apoſtle ſpeaks *Hebr.* 6. 4, 5, 6.

Concluſ. 5. *The Lord Jeſus by the virtu of his death puts an end to the commiſſion that divine juſtice gave, & diſannuls the right and power that ſin challenged and by which it acted the ſoul of a ſinner, wherby it kept the ſoul under its command that no means could work upon it or be made effectual to it.* 1. Pet. 3. 18. *Chriſt dyed for us that he might bring us to God.* For when *Adam* (and ſo we in him) wilfully departed from God & would not be guided by his righteous law and juſt wil; divine juſtice gave a commiſſion to ſin to take vengeance of the ſoul, and keep it under, that no good may come to it or it receive any; now Chriſt by his death having ſatisfyed juſtice, the commiſſion is cancelled, there is nothing on Gods part which hinders; And there is nothing on our parts can hinder, the authority of ſin is diſannulled, his claym made voyd; that ſoul is mine ſaies Chriſt, hands off ſatan, hands off ſin; the claym antwered, authority diſannulled, power ſtopped, now there is way for light to come to the mind; and for the nature of ſin as diſcovered to be ſet on upon the ſoul, and it made to feel the venom thereof, as upon thoſe termes it may, *ut ſupra.* So our Saviour *Rev.* 1. 18. *I was dead but am alive, and I have the keyes of hell and death.* i. e. hath ſupream

supream authority to shoot back al boults to open al dores. As the first *Adam* by natural generation hatd power and commission from divine justice to turn the souls of his children from God to sin, so the second *Adam* having satisfyed and answered divine justice, hath power to turn the soul from satan and sin to God; satan and sin are at his devotion, the soul at his command

The third particular to be opened.

How far the soul is or may be truly said to be active in this work of Contrition, or this spiritual sorrow, when it comes to receive the right impression of it for sin as such: 3.

The Answer may be conceived in the following particulars.

There is no power in man to remove that resistance that is in his heart against God & the work of his grace; that which out of its own corrupt principles doth wholly resist and cannot but resist, the operation and dispensation of al spiritual means, that would prevayl with it for good, that cannot take away the resistance; *for resistance* cannot take away *resistance*; it implyes a palpable contradiction, as that which is professedly crois to common sence; but the corrupt heart of a natural man while he is in the state of nature, and corruption, doth and cannot but wholly resist, the work of Gods spirit and grace and al the saveing operations of al the means thereof. *The flesh lusts against the spirit, and the spirit against the flesh, and these two are contrary* Gal. 5. 17. *And what is born of the flesh is flesh* John, 3. 7. that is the temper and inward constitution of a soul in its natural condition, its wholly born of the flesh, and therefore nothing but flesh, and therefore can do nothing but resist the spirit; yea it cannot but 1.

oppose what ever would take that resistance away; for it's a received rule of reason and confessed of al hands, every thing desires the preservation of it self, and its being, otherwise the being and the causes that made up the being should be cross to the thing, if it should endeavor its own destruction, nay a thing should be opposite to it self; Hence it is that the corruption of the heart wil put forth al the skil & strength it hath or by the contrivements of carnal reason, can compass to fortify & preserve it self against the spiritual and saving dispensation of the work of Gods spirit in his own ordinances, because wicked men look at the power thereof as that which works the ruin of their lusts; therefore they labor to avoyd the light if they can, if not that, to oppose it, and overbear it by their delusions, if not that, to destroy it; they wil not hear the truth, or gainsay, what they hear, or abhor and loath what they cannot many times gainsay, nay endeavour to destroy what they so hate and are tormented withal, *The wisdom of the flesh cannot be subject to the law. Rom.* 8.7. the heart riseth up in armes, and indignation against the soul-saving and uncontroulable evidences of the truth, they wil not be ruled by the holiness of it, and they cannot endure the terror and Majesty of it. As sometimes the Philystians dealt with the Ark when it came into the field, they thus spake one to another there was *never such a thing heard of as this, these are the Gods that destroyed the Egiptians in the red Sea, quit your selves like men, Oh yee Philystins, that ye be not servants to the Hebrewes,* They say of the word as sometimes of our Saviour. *Math.* 21. *this is the Heyr come let us kill him, and the inheritance shal be ours,* they cannot have their lusts so long as the power of the word would overtop and cross them, therefore *Herodias* prefers *John* Baptists head before half the Kingdom, that she might be quiet in her sins.

2. Before the soul can act against the evil of sin or for the removal of this resistance wherein the destroying venom.

venom of ſin lyes, and that which ſtops the paſſage of the power of the ordinance & the work of Grace, *It's neceſſary that the Lord ſhould not only concur with the work of the wil of a ſinner to lead or draw forth the act thereof which he hath ability to expreß, but he muſt let in an influence of the ſpiritual power & vertue into the faculty of the wil, whereby it may be enabled to put forth an act unto which it formerly it had no power of it ſelf*; It's a ſubtile pang of Pelagianiſm and the Arminians ſom of their ſucceſſors have licked up that loathſom hereſy of theirs at this day: & by this deluſion & cunning pretence of theirs they would color over thoſe rotten and poyſonful conceits; & hence it is they labor to bear men in hand, that they labor to ſet forth and exalt the honour of Gods free grace, they profeſs that without the preventing grace of God, mans free wil and al that ability he hath left in nature ſince the fal is able to do no ſpiritual good. The words are fayr but the intent is falſ and deceitful, and indeed they do privily and cunningly undermine the work of Gods grace while they pretend indeed to advance it. For the meaning is this. God muſt enlighten mens minds and reveal the things of life and happineſs to mens wils, excite, ſtir up and cal forth their hearts to the embracing of that which is good, and concur with him in their endeavors to the performance of the work or elſe they can do nothing, ſo that upon this grant, Gods free grace in the work of converſion, cals forth and concurs with that act which mans free wil hath ſufficiency to put forth, which is to make man ſhare with God in his work, and to part ſtakes with him.

But the truth is this, The Lord muſt let in an influence of ſome ſpecial motion and operation and leave ſome impreſſion of ſpiritual power upon the wil to enable it to act, not onely to concur with the act thereof. God gives a man ability whereby he may wil, doth not concur with him by aſſiſtance and providence when he wills as *one in whom we live and move.*

Of the first of these it's true which many of the Antients speak, God works without us, many things in us, *i. e.* unto which we being in no causal ability at al, God gives us ability to do that which is pleasing and spiritual, to the obtaining whereof, we had no causal ability of our own; when the Lord Christ raised *Lazarus* now dead and smelling in the Grave, he did not concur with the action and motion of his Soul in rising out of the Grave, but without any causal concurrence or help of *Lazarus*, he put a soul into his body, whereby he was enabled to stir and move. So it is with a soul dead in sins and trespasses, when the mind and will have no ability for any spiritual act, not able to take off that deadness and indisposition that is there, the Lord without the will, without any causal concurrence of it, lets in ability into it for the work, and concurs with it in the work. So *Paul* expresseth this manner of Gods Work, 2 *Cor.* 4. 6. *He causeth light to shine out of darkness*, he gives light and being out of darkness, without the help of light, and then concurs with the light in the shining of it, God lets in an Influence to the will, not only lends a concurrence to the work.

3. *The Influence of this spiritual Power whereby the Lord takes away this sinful resistance, is not by any gracious habit of sanctification, but by an irresistable motion of the work of his spirit upon the soul*: *By a gracious habit of Sanctification*, I mean those spiritual Graces of *Wisdom*, *Holiness*, *Righteousness*, in which *Adam* at first was created, and according unto which, al the Elect and called are *renewed according to the Image of him that created them*, Eph. 4. 24. Col. 3. 10. these gracious habits are so many Spiritual and Supernatural Principles as it were lett in the soul, whereby it is in a state of Life and Grace, and liberty and free will to any good; and therefore as those that are Agents by Counsel, they are beginners of their own work, can act or not act, can act more or less according to their own choyce:

And

And I follow the Apprehenſion of thoſe Authors who conceive that the removal of this reſiſtance is not by any gracious habit of Sanctification, but by the irreſiſtible motion of the work of the Spirit; and therefore they cal it *Actual Grace*, the other *Habitual*: A work of the Spirit aſſiſting, the other a work of the Spirit inhabiting, or dwelling in the heart; the one a Principle of Grace in us which we have from communion with Chriſt; the other the work of the Spirit upon us, to bring us from our ſins to union with the Lord Jeſus; and that upon theſe grounds:

All Habits (as it is in the Nature of all qualities) have their being in their Subjects, before they work in their Subject: Reaſon and Nature teacheth and preſuppoſeth he muſt have skil before he can uſe it, gain the knowledg of an Art before he can work by it; I cannot do the work of the Trade, alas I have no skil, nor ever was brought up to it; for take the heart according to the condition in which we now look at a ſinner, it's wholly under the power of reſiſtance, carried in total oppoſition againſt God, and al the works of his Grace; and therefore conſider him in this time and turn, and go no further, there is no room, or next capability of a gracious habit or ſpiritual Principle to be there, therefore it cannot work there, *The Natural man doth not receive the things of the Spirit of God, nay he cannot do it*, 1 Cor. 2. 14. *The World cannot receive the Comforter*, John, 14. 21. 1.

Where there is a capability to receive, there is ſome kind of conſent and agreement, but ſo as yet it cannot be here in a heart faſtened to its luſts; where there is a total oppoſition, there is no fit diſpoſition to receive, but while the ſoul is under the power of this reſiſtance, there is a total oppoſition, and therefore there can be no conſenſion.

Again Secondly, All gracious Habits of Sanctification are part of the Image which we receive from the Second 2.

cond *Adam*, 1 Cor. 15. 49. *As we have born the Image of the firſt* Adam, *ſo ſhall we alſo bear the Image of the ſecond* Adam, and ſo alſo part of our Spiritual communion with Chriſt, *of whoſe fulneſs we receive Grace for Grace*, John, 1. 16. *and are transformed from one degree of glorious Grace to another*, 2 Cor. 3. laſt.

1. All Communion preſuppoſeth Union; no ſap in the Branches, unleſs growing to the Tree; no life in the Member, unleſs united to the Head, *John*, 15. 4. *Unleſs ye abide in me, ye can have nothing, do nothing*: Eph. 4. 15, 16. *Grows up in him in all things, who is our Head, by whom the Body aptly compacted together, according to the effectual working, &c.* Firſt In-being then working.

2. No Union but by an Act, for no qualities cloſe with their Object but by an Act. But now look at the ſoul in this preſent condition, as it comes to conſideration in this place, as to have the reſiſtance removed, and it ſelf turned from ſin, and in way to be turned to God. Should this be done by a gracious Habit? then there ſhould be communion with Chriſt, before any union to him, or acting upon him; all which imply ſo many impoſſibilities, and croſs the whol courſe of Gods Diſpenſation.

3. Thoſe gracious Habits, when and whereſoever they be in any Subject, it becomes free (ſomtimes the actions thereof are ſuſpended and ceaſe, as in ſleep) and then the act and order of things, is according to their own liberty in an indifferency; ſo that were either the reſiſtance againſt the work of Grace to be removed, or the heart carried to God from hence, it were in our choyce to be converted, or not converted, whenas it hath been proved, our Converſion is wrought irreſiſtably, and determined to one ſide, not iſſuing from the liberty of our choyce, and therefore it is brought about by the irreſiſtible impreſſion of the work of the Spirit: In a word,

to

to iſſue this Point, Look as it is in the will of every Son of *Adam*, when he comes to be averted, and turned from God to ſin in the courſe of Natural Generation; ſo it is in a right proportion in the will of every man begotten of the Second *Adam*, when he comes to be turned from ſin to God in Spiritual Converſion. Look at the will of a Child in the courſe of Natural Generation, as it is created by God, and comes holy and undefiled out of his hand; as the queſtion, How comes the will of the Child to be turned from God to ſin? it cannot be by any actual ſin of its own, it hath committed none; it cannot be by any corrupt quality firſt put into it, before it was turned from God, and by which, that turning aſide is wrought, for then it ſhould be under the power of ſin, while yet it is under the power of God. But by vertue of *Adams* ſin, and the Curſe that attends the breach of the Covenant, and by means of the next Parent in the work of Generation; the Body made wonderfully, and the Soul created holy by God, he as an unskilful workman, by the vertue of the Curſe, acting the work of Generation under the power of the Curſe, and power of a perverted will, turns the ſet of the Soul from God, joyns body and ſoul in a wrong and exorbitant manner; hence they come to be in a diſorderly frame, the wheels run wrong, under the power of original corruption, and ſtruck wrong by actual tranſgreſſion; ſo that there is the ſtrength of the Curſe, the puſh of Divine Juſtice, and the perverting ſtroke of the next Parent turns the ſoul from God to ſin, whence it comes to be wholly poſſeſſed and acted by corruption.

So it is by proportion in a contrary manner in the work of Converſion, when the Lord Jeſus comes to bring the ſinner home, he doth not put ſanctifying Grace into the heart, to bring the heart from the power and rebellion of ſin, for then it ſhould be under the power of Grace and ſin together; but by the mighty impreſſion and motion of his Spirit takes off the reſiſtance, and

and turns the ſoul from ſin to himſelf in Chriſt, in whom accepting of it as adopted in his Son, he leaves the impreſſion of his Image, and al gracious abilities whereby the heart may be carried towards him, and act for him in all things.

4. *In the removal of this reſiſtance, for the conquering and overpowering this oppoſition, that a carnal heart naturally carries againſt God and his Grace, the will of the ſinner it ſelf is a meer Patient, and the ſoul is only a ſufferer and acts not, but is acted upon*; for the heart and wil of a ſinner being poſſeſſed and overpowered with corruption, that which is the ſubject of his corrupt quality, and acted by it, hath no power to expel it, that which is wholly carried by reſiſtance, cannot wil to remove that reſiſtance out of it, but in truth reſiſts al that reſiſts or oppoſeth that; only the Lord by the mighty impreſſion of the powerful operation of Spirit over-bears that oppoſition in the ſoul, and forceth the ſoul to feel the ſtab and venom of ſin, though it uſe all means and waies it can to avoid the ſtroak of it, but al in vain, for *the Arrows of the Almighty ſtick faſt in him*: And all this is done, and may be without any prejudice to any Liberty that the Lord hath put into the will, for the will may be forced to ſuffer even againſt it's will, without any wrong to the liberty thereof, as the damned do in Hell at this day, and ſhal through all eternity, and ſhal never be able to get from under the terrors of the Almighty.

For the meaning of that received expreſſion, *the Will cannot be compelled*, is this, In all the acts the Will puts forth, ſhe is a cauſe by counſel, and acts from the inward power and ability that is implanted in her; to be compelled, is to act by conſtraining force from without: now for the will to act from her own power inwardly, and yet to be acted by a contrary power from without, are Contradictions. The will then (in a word) cannot be conſtrained to do, but it may be conſtrained to ſuffer,

ſuffer without any the leaſt prejudice to liberty; and ſo it is here in this work I now mention, a meer ſufferer.

Thus *Job*, 36, 10. The Lord ſaid to *command men from iniquity*; he not only directs, but by a ſoveraign power carries the ſoul from iniquity: thus lamenting *Ephraim* intreats, *Jer.* 31. 18. *Turn me and I ſhall be turned, thou art the Lord my God:* And *Paul* was ſent, *Acts*, 20. 18. *To turn men from darkneſs to light*; and ſo the whol frame of Scripture runs: they are ſaid to be *wounded, burdened, pierced*, when they ſhould avoid the blow, and remove the burden, were in their choyce, but they are preſſed under the hand of the Lord, which they are not able to eſcape, though not able to undergo it: Hence it is that though by reaſon of the preſence of the body of death that yet remains, there will be ſome ſtirrings of diſtemper, which wil raiſe up ſome mutinies and conſpiracies againſt the work and preventing Grace of God, yet there will never be power nor poſſibility, ſo far to reſiſt as to hinder the work of Converſion, and effectual bringing of the ſoul to God: As in an Army wholly defeated, and routed, and ſcattered, their Commanders ſlain, and ſtrong Holds taken, and their Country poſſeſſed; though ſome roving Troops may happily pilfer and forage up and down here and there in ſecret, when they are not obſerved; yet they are never able to make head, or come into the Field. So here.

Laſtly, When this reſiſtance is removed, and the right, power and challenge which ſin made, diſanulled, *the ſoul comes yet further to yield conſent that there ſhould be an everlaſting divorce made between it and her former luſts and lovers, and is in earneſt content they ſhould for ever be eſtranged from her, and ſhe from them.* And in this conſent which the ſoul yields for this ſeparation, which is the great knot, it moves only as under the power, and in the vertue of the motion of the Spirit. So that Divines thus ſpeak, *This conſent is not* 5.

of our selves, though not without our selves. There is no power in the soul, by which as a principle and beginning of the work it's carried to the work, but acts as prevented by the impression of the power and motion of the Spirit, in vertue whereof it's acted and enabled to this consent; so that the act of Gods exciting and working Grace, doth not concur with the power that is in the will, to put forth this consent, but as a principle leaves an impression of power upon the will, by the vertue whereof it's moved, and so moves in and to this consent. As the will of a child of *Adam*, in generation it turns from God to sin, not by any first power of its own, but by the perverting work of the next Parent, who under the vertue of the Curse and Gods Divine Justice, turned it from the Lord, and the Authority of the Law, and put it under the Authority of sin: So the will of him that comes to be begotten of the Second *Adam*, doth turn from sin unto God, not by any power or principle it hath of its own, but by the impression of the operation of his Spirit by which it is turned, and in vertue of that it turns. Take an instance. Suppose the first Grace offered, or the voyce of Gods Call tendered unto the will that now hath the resistance taken off; the Question now grows, How the will comes to give her consent to this Act or first Grace; this consent must come either from the will only; or partly from the will, and partly from Grace; or from Grace only. To say from the will only, is Heretical, and perfect Pelagianism in the highest degree, which exalts Nature above Grace, nay, to make it perfect without it. If from Grace and the will both, as divers principles, then there is a concurrence of our will by a power of its own with the power of Grace at the same instant to this work of content, then there is an ability in the will to begin its work, and to meet and concur with Grace, without Grace so far in a Spiritual Act: As for instance, The Father and the child both draw a Boat; the Father puts more

more ſtrength to the work, the Son alſo from a principle of its own puts forth ſome ſtrength, and both theſe concur and meet in the motion; the beginning is ſeveral from each as ſeveral cauſes, though both meet in the act: So that Grace concurs with the power of the will to this motion, doth not give power and principle whereby it moves: And this alſo is Heretical and Pelagianiſm; for thus far, and in that beginning, the will cloſeth with Grace without the power of Grace, which is croſs to the Apoſtle, and to all the former concluſions. Whereas it is in this conſent, The firſt call of Grace prevents, and wholly moves the will, and the will in the vertue of that motion, moves to the call, and conſents: As it in the Eccho, the Voyce ſtirs the Air, the Air in vertue of that ſtir, returns the Voyce again.

Among ſome learching Diſputes, I meet with ſuch an expreſſion, which I ſhal propound and explicate, becauſe it makes way for the underſtanding of the thing in hand; *The Will doth conſent or will, but doth not make it ſelf to conſent, but is made ſo by another.* Their meaning is this:

1. The Will doth put forth the Act of Conſent, and ſo far it's the cauſe of it.

2. But it was not the cauſe of that power by which it was enabled to conſent, but that it received, and by that it was enabled to it. So that this ſeems to be the order in which God proceeds.

God takes away that reſiſtance by the irreſiſtable operation of his Spirit, when the ſoul, having that impediment removed, it comes to be in the next paſſive power, and immediately diſpoſed to a Spiritual Work, *vult moveri.* 1.

God leaves a powerful impreſſion upon the will, acts this capability to carry it from ſin in a right order to God; at the entrance of which, the ſoul is moved, and takes the impreſſion; having taken the impreſſion or motion, it moves again, and in vertue of that is ſaid to act 2.

and conſent, ſo that this conſent is not from our ſelves, though not without our ſelves.

And thus we are put beyond any principle of our own, or to be the beginners of our own work, by any thing we have in our ſelves, which cuts the ſinews of the Covenant of Works; and hither many times God wil bring us to our beginnings, to the bare board, even to leave our ſouls with him, that he may carry us from ſin to himſelf, and act us upon himſelf, and keep us with himſelf for ever. Thus *David*, Pſal. 119. 29. *Take from me the way of lying*, he could not take it away himſelf: *Hoſ.* 14. 2. *Take away all iniquity*; they leave themſelves in Gods hand, that the Lord would cauſe them to turn from iniquity.

So that in this Condition, it's true to ſay a man hath not a principle of concurrence with God, as by ſanctified habits we have; but the Spirit puts in us a power whereby we are carried to God.

The Fourth Particular for opening of the Point.

4. *The behavior of the heart under this ſtroak; and that appears in the Particulars following:*

1. *When this Sorrow is rightly ſet on, and the ſoul rightly affected therewith, the ſinner hath [the loathſomneſs of corruption ever in his ſight, keeps it ever within his ken*: he could not be brought before to take to heart, the hainouſneſs of his evil; Miniſters preſſed him with it in publick, others minded him of it in private, forewarned him of the direful venom and poyſon that lay in thoſe diſtempers of his, that one day he was like to feel to the hazard of his everlaſting happineſs, it would be bitterneſs

bitterneſs in the latter end. but he turned the deaf ear to al, would not ſo much as take it into conſideration, not once look back into the danger of his rebellions, nor liſten to any thing that may force the ſame upon his ſoul ; but now the caſe is altered ; he that could not be brought to ſee ſin before, now he wil ſee nothing but ſin, cannot be brought to look off from it, he feels now the plague of thoſe provocations of his, and finds by woful proof and experience the truth of al that formerly hath been told him, and hath time enough now to recount the ſavory counſels, thoſe ſeaſonable reproofs, directions & entreaties which would have kept him from the commiſſion of thoſe evils, the hainouſneſs whereof he is not able to conceive ; the bitterneſs and poyſon whereof he is not able to bear, now he is conſtrayned to feel the ſting thereof. He hath now leiſure to ſurvey the folly and perverſneſs of his ſpirit in former times and to ſit down in ſilence and ſhame; now he can ſeal to that as an eternal truth of God which before he caſt behind his back as ſlight and vain ; Oh I now ſee the Miniſters were faithful watch-men which foreſaw the danger, and foretold me how dreadful the evils would be which did attend my diſtempers, If I would not leave my ſin, mercy and bleſſing would leave me, and my heart feels it ſo. The Chriſtians were loving and compaſſionate which laboured by earneſt and affectionate entreaties to with draw me from the wayes of wickedneſs, which with drew me from God, & by woful experience I find it ſo. Though it were a ſharp, yet it was a ſure & ſafe word that I have often heard, but would never receive, It were better *to cut off my hand & to pluck out mine eye and to enter lame and maimed into the Kingdom of Heaven*, lame and maimed in comforts and credit, and carnal and ſenſual delights, than to have al theſe *and go to hell, where the worm never dyes and the fire never goes out*, and now my Conſcience confeſſeth it is ſo, Lord where was my mind that could not

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ſee this? how hard and ſenſeleſs my heart that could not be affected with this? the ſinner thus wounded, his hand is ever upon the ſore, his eye upon his diſtemper, as the extream danger that hangs over his head, and the deadlieſt enemy that is in purſuit of his ſoul; he ſleeps & wakes & eats, and drinks with this, as his daily diet, & a ſtanding diſh; carryes it up and down as his daily companion, *Pſal.* 51. 3. *My ſin is ever before me*; liſten to him when he ſighes out his prayers in ſecret, ye ſhal obſerve his complaints run upon this, confer with him, enquire of his condition, his ſpeech ever returns to this point, and al his queſtions lead ſtil to the diſcovery of the loathſomneſs of his rebellions. As it is with a commander or General of the field when he ſees the enemy come on furiouſly, his numbers many, his power great, his ſouldiers skilful and couragious ſo that he ſees al ly at ſtake, the ſhock is like to be ſudden & fierce, either conquer al or looſe al; A prudent commander ſeeing where the ſtreſs of the battle and the ſtrength of the enemy lyes, and the ſafety or ruin of the whol conſiſts; he leaves the thoughts of comforts, conveniencies, wife and family, the profits and priviledges which he hath formerly enjoyed and prized; bends al his thoughts, exerciſeth the utmoſt of al his apprehenſions now to defeat the enemy how to encounter him, how to overcome him, and this takes up the whol mind and the whol man, its vayn to attend other things when the neglect of the enemyes approach is the loſs and overthrow of al. So it is with a broken hearted Chriſtian when the numberleſs company of thoſe helliſh abominations of heart and life, lay ſiedg againſt and threaten his everlaſting ruin, either he muſt deſtroy them or they wil undoubtedly deſtroy his comforts; he leaves the conſideration of other things and looks to the main chance. *If my ſin live I dye for it* either I muſt be ſeparated from them or they from me; and therefore bends al his forces, beſtows al his thoughts how the hainouſneſs of this may be forever diſcovered, &

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the heart forever freed from the power and authority thereof. The Apoſtle *Paul* hath his ſin ever in his eye, he keeps it in freſh remembrance and conſideration never hath occaſion to mention any thing of himſelf but ſtil he ſtrikes upon that ſtring, *to me the leaſt of all Saints* and then *the chiefeſt of all ſinners, I was a perſecuter and blaſphemer*, the main evil was there, and his eye and thoughts were moſt upon that. So the lamenting church *Lam* 5. 16. *woe to us becauſe we have ſinned*, the plague famine and ſword though they were beyond meaſure grievous, yet the plague-ſore of their ſins was heavieſt upon their hearts and moſt in their thoughts, ſo it is with a contrite ſinner, his complaints and thoughts return hither as to their center, publiſh the comforts, promiſes and priviledges of the Goſpel, the ſinner acknowledgeth the promiſes are precious, the comforts are ſweet the priviledges great, and happy they that ever they were born that have a title thereunto; But alas what have I to do with theſe, my heart is yet hard, and my ſins yet unſubdued. Thoſe keep good things from me; Lay open al the threatnings of the word, the plagues the Lord hath prepared, the curſes, judgments and puniſhments that are recorded in the ſcripture and ever were inflicted by the juſtice of the Lord, the contrite ſinner looks preſently beyond theſe plagues to his ſins, which is the cauſe of al theſe and worſe than al theſe, and that gives the ſting and evil unto al theſe evils what ſhal I do I have ſinned, *deliver me from blood guiltineſs O God*, not from the ſword, though that was threatned, but from his ſin.

1 *Tim.* 1. 15.

Pſal. 51

2. *The ſinner that hath his heart thus truly affected and pierced through with his ſins, is marvelous tender, eaſily to be convinced, of a yielding diſpoſition, i.e. freely and readily enlarged in the open acknowledgment of an evil that is diſcovered & he ſtands guilty of*; As it is with the body when it is pierced or pricked with a ſtiletto. He bleeds inwardly it may be but ſo as the blood hath no

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vent, nor the party relief; hence the life is in hazard, but when its thruſt quite through, though the wound be greater and wider yet the danger is leſs, becauſe the party bleeds kindly and naturally, the wound is more eaſily to be cleanſed and healed, there is no fear of feſtering and rankling inwardly, but the Chirurgeon may readily come at it for the cure. So it is when the ſoul is wounded aright with Godly ſorrow for its ſin, it bleeds kindly and naturally, ready to ſee the evil, the core, the root of that corruption from whence it comes, and willing and open hearted that the ſaving word of the truth, either of inſtruction, reproof, comfort or exhortation may be applyed for cure and recovery. A broken hearted ſinner fals immediately before the power of the word, takes the ſin preſently home to himſelf, when ever or what ever is preſented with evidence to him, without cavilling or gainſaying, ſhifting or winding away from under the authority thereof. That reſiſtance and gainſaying oppoſition is now removed, which formerly took poſſeſſion: and the irreſiſtible power of the ſpirit hath flung down thoſe ſtrong holds of Satan and ſin, hath conquered and captivated the high thoughts of the mind and ſturdy rebellions of the heart unto the obedience of the Lord Jeſus, and therefore there is an entrance and eaſy paſſage made for the truth to take place and the heart to take the impreſſion thereof with ſome pleaſing content; parts of the body which are wounded, broken and ſore, and very ſenſible of the leaſt ſtir or touch of any thing that comes nigh them, they feel preſently and are affected with ſome trouble, Oh ſay we, its my broken Arm, my ſore Hand, the leaſt touch it goes to my heart; It's ſo with broken ſpirits they are preſently ſenſible of the leaſt touch of any truth, the leaſt intimation or diſcovery of any ſin that comes by the by, if from a work that fals occaſionally, it feels it forthwith, yields it, and owns it, without any more ado. Thats the deceit of my heart which I never ſaw before, thats my diſtemper

ſtemper unto which I have been addicted: *the law is holy and good*, but my heart naught, *and ſold under ſin Rom.* 7. this was the temper of good *Joſiah* at the reading of the law which the Lord obſerves and ſo much commends 2 *Chron.* 34. 27. becauſe thy heart was tender, & melted when thou heardeſt the words of this law, *he took the impreſſion of the truth at the firſt, without the leaſt appearance of any oppoſition*, in any particular or riſing of ſpirit againſt them, though the ſeverity and ſharpneſs of the threatnings were marvailous croſs not onely to a corrupt heart but to the outward comforts, & eminent priviledges of his place, pomp and proſperity of his Crown, and Kingdom; the heart is melted and broken is conquered by the truth, and therefore *can do nothing againſt it.* But can do any thing againſt its own luſts, and the pleaſing corruption of his own nature; this is part of that preparation which the Baptiſt, the Harbenger of our Savior made, *to make this plain*, for his coming into the hearts of his as into his temple. *Luk* 3. *The rough things ſhal be made plain, and crooked things ſtraight*, the rugged and ſturdy gainſayings of a rebellious heart, are taken away and it's made eaſy and readily yielding to the evidence of any part of Gods wil, it finds a plain paſſage into the ſoul, no rub in the way, no riſing againſt the righteous and good wil of God. If any thing be doubtful he is eaſy to be informed; amiſs, to be reproved and amended thereby. Thoſe crooked aymes and by ends alſo whereby falſhearted hypocrites ſerve their turn of the Lord Jeſus, ſeek for grace and mercy either to quiet the horror of their Conſciences, promote their own credit, or under a profeſſion againſt ſin to get more liberty to commit ſin, to ſin without ſuſpicion or diſtraction; theſe rugged diſtempers muſt be levelled, and the ſpirit of a man made plyable, ſimple and ſincere, *and then all fleſh ſhall ſee the ſalvation of the Lord.* And unleſs this de done ſet thy heart at reſt, thou canſt never ſee Gods Salvation; True indeed I

1 *Cor.* 13.

confeſs the truth many times may be ſecret and ſuch as at the preſent exceeds the reach and apprehenſion of weaker judgments. And here wil be, and in ſome caſe may, a long inquiſition and painful and tedious ſearch for the right diſcovery where the narrow way lyes. But there is great ods betwixt an inquiſition and ſerious enquiry that we may ſee the truth. And a quarrelling againſt the evidence thereof that we may not ſee it. Inquiſition is one thing, contention againſt the truth is another; that al the Saints ſhould endeavour, this none but the ungodly wil practiſe, for it's given as a never failing note of a graceleſs perſon who is appointed to deſtruction, *to them who are contentious and obey not the truth, but obey unrighteouſneß.* *Rom.*2. 8. for where the one is not the other wil be; contentious perſons joyn ſides with their ſinful diſtempers againſt the truth,& authority of the righteous law of God; openly to maintain a profeſſed oppoſition againſt the truth is ſo loathſom to common ſence and croſs even to the remainders of light left in the conſcience of a natural man, that hardly any man is come to the height of wickedneſs that he dare openly own a courſe ſo helliſh, and abſurdly unreaſonable, and therefore your cunning hypocrite he colors over his treachery under another pretence; and therefore his conſpiracy comes under the name of enquiry, but in the iſſue if the wil of God ſuit not with his wil, and his righteous commands croſs the corruptions of his heart, which he is reſolved to maintayn, he caſts al away in ſcorn and contempt. So they to the prophet *Jeremiah*, *Jer.* 42. 3. they ſayed to the prophet *Jeremiah*, *let our ſupplycations be accepted before thee, and pray thou unto the Lord thy God that he may ſhew us the way wherein we may walk and the thing that we may do*; and ver. 5. *The Lord be a true and faithful witneſs between us, if we do not even according to al things for which the Lord thy God ſhall ſend thee to us*, whether it be good or evil we wil obey.

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But when he had conſulted with the Lord and returned his mind that they ſhould not go down to Egipt, which no way ſuited their privy reſolutions which they had taken up within themſelves. They oppoſe him to his very face and give him the lye, *Jer.* 43. 2. *Thou ſpeakeſt falſly the Lord thy God hath not ſent thee to ſay go not into Egipt to ſojourn there*: when he did not ſpeak that which they would have him. Thus your falſe hearted hypocrites deal with the truth of God, as the Jewes dealt with *Paul*, who banded themſelves together *and bound themſelves under a curſe, that they would neither eat nor drink until they had killed Paul.* and they carryed it thus, they came to the Prieſts *Acts*, 23. 14. 15. we have bound our ſelves &c. *Now go ye with the counſel, ſignify to the chief Captain that he bring him down unto you to morrow as though you would enquire ſomthing more fully; and we, ere-ever he come neer wil be ready to kill him.* So treacherous hypocrites deal with the truth, their enquiries are indeed conſpiracies againſt the wiſdom and counſel of the Lord, they ſay they would enquire more perfectly, and ſee more and more fully what the mind of God is; But if things pleaſe not their pallat, ſuit not their conceit, anſwer not their corrupt deſire, and carnal ends they are reſolved what to do, only ask God leave to do what they liſt and therefore they make no bones to croſs the truth when it croſſeth their expectation, when that which is anſwered they cannot remove it, that which is alledged they cannot gainſay, yet hold their own apprehenſions and ſo caſt the commands of God behind their back, and refuſe utterly to follow them. Whenas a broken-hearted ſinner who hath this reſiſtance taken away, he in earneſt is content to part with his corruption, and therfore readily gives way to what ever truth is revealed in the evidence thereof. Both theſe diſpoſitions the Apoſtle expreſſeth as contrary one to another anſwerable to the contrary conditions of nature and Grace, *Rom.* 6.

17. *But God be thanked that ye were the Servants of ſin*, that is an evidence of their Natural condition, *But ye have obeyed from the heart that form of Doctrine unto which ye were delivered*; that is, they were ready and eaſie to take the impreſſion of every Truth that was publiſhed and diſpenſed to them. Certain it is, he that is not willing to be convinced, and to give way to the Authority of the Truth made known, and to ſubmit thereunto, is *led with his own luſts*, and is *a Servant of ſin* to this very day.

3. *He that hath his heart pierced through, and is truly affected with his ſins, he loaths himſelf and his ſoul for it*, ſees that ſhame is his due, and that which his ſin hath deſerved, and therefore is willing to take that which is his due and deſert, deſirous to ſhame and diſhonor that which hath been the greateſt ſhame and blot to his perſon and profeſſion, and the greateſt diſhonor to God; this is made the guiſe and behavior of all thoſe whom God doth kindly and really break off from their ſins, and bring them to himſelf, *Ezek.* 36. 31. *Then ſhall ye remember your evil waies and doings that were not good, and ſhall loath your ſelves in your own ſight for your iniquities, and for your abominations*: Ezek. 6. 9. *And they that eſcape of you, ſhall remember me, becauſe I am broken with your whoriſh heart, which hath departed from me, and with your eyes which go a whoring, and they ſhall loath themſelves for the evils they have committed in all their abominations*: Ezek. 16. laſt, *Then ſhalt thou remember, be aſhamed and confounded, and never open thy mouth more.* The ſoul in this condition, ſees and feels now the loathſomneſs, and the greatneſs of the evil of ſin, that rebellion and oppoſition by which it hath been carried againſt God, and the ſeparation it hath made from him; and therefore it loaths that moſt, wherein moſt of this evil is harbored, and by which it hath been practiced, and that is his ſoul which hath been the ſink of theſe ſinful diſtempers, the root

root from whence all theſe bitter fruits ariſe and grows, the fountain, or dunghil rather, whence all thoſe helliſh ſteams of loathſom abominations have been ſent, in ſpeeches, practices, and behavior, in our dayly courſe; the filth of ſin is moſt loathſom, and there is moſt of that in the heart, therefore he loaths that moſt of all. It's true, there be ſome ſins ſo deteſtable to the light of Nature, and the common principles left in a corrupt Conſcience, that they are not fit to be named, Murders, Adulteries, Inceſt, and Sodomy, bruitiſh Drunkenneſs, and exceſſive Riots, which abaſe a man below the very bruit Creatures, and make the Earth ſpue out ſuch Inhabitants, as fitter for the company of Devils, than the communion of men, *It's a ſhame to ſpeak of thoſe things which were done of them in ſecret*, Eph. 5. 12. And therefore Reprobates do, and Hypocrites can, and all, even the worſt of men, may when they come to themſelves in cold blood, and take things in a right conſideration, loath theſe practices becauſe ſhameful and ſcandalous, fling filth in their faces, diſparagement upon their perſons, and caſt them out of the ſociety and communion of reaſonable men, and make them abhorred of humanity, even a terror to themſelves; but alas when this is over, they look not to the neſt of theſe noyſom abominations which lodgeth in their boſoms, where they have their being and breeding in their hearts, the Cage of theſe unclean Birds, the Den of theſe bruitiſh Luſts; but if they can wipe the mouth with the Harlot, and waſh their hands as *Pilate* did, and keep themſelves from the contempt of men, and the ſtroak of Authority; they can maintain a privy communion between theſe luſts and their ſouls, and ſuck out the ſweet of theſe by ſpeculation, and never be troubled nor affected therewith. *Judas* flings away his money, he fingers that no more, looks at his treaſonable practices as deteſtable to the very Scribes, but he ſtil keeps his murder in his heart. But when a ſinner is indeed pierced quite through the heart,

heart, and feels inwardly the loathſomneſs and evil of ſin, he loaths that moſt, and his heart moſt of all, that is moſt guilty and tainted with it. In the ſoul, there is as it were the ſoul of ſin, the ſtrength and poyſon of it, and he oppoſeth that moſt, that hath oppoſed the Lord, his Spirit, and the Word and Work of his Grace, the vanity of this mind, the perverſneſs of this will, the diſtempers of theſe corrupt and carnal affections; he is at odds with his own heart, that ever it hath held any kind of connivence and correſpondence with any corruption, ever been acted by it, carried with it, that ever it hath combined and conſpired with ſin and Satan in oppoſition against the righteous and holy One of Iſrael, the great God of Heaven and Earth; and here he finds work enough, even matter of abaſement al his daies, he ſits down in ſhame, and is covered with confuſion as with a cloak, and never lifts up his head more, becauſe he carries that about him, that wil dayly mind him of his own baſeneſs. It's now his dayly task to oppoſe that which oppoſed the Lord, reſiſt that which hath reſiſted the work of Grace, conſpire againſt the Treacheries and plottings of his own heart, where all the conſpiracies againſt God and his holy Law have been hatched. *Job* was vile before, but he ſaw not the vileneſs of his heart.

4. *He fears all ſin, and all provocations to ſin, becauſe he hath felt the evil of all, and knows the danger of all; any inclination from within, any temptation from without, any appearance in the leaſt meaſure that might provoke thereunto.* Therefore theſe two are put in way of oppoſition; *Bleſſed is the man that fears alwaies, but he that hardens his heart, ſhal fall into miſchief*, Prov. 28. 14. q. d. A hard heart feels nothing, knows not the evil of ſin, and therefore ruſheth like the horſe into the battel to his ruine; but if the heart be truly wounded and contrite, truly affected with ſin, as having experience of the danger of it, it wil come no more there; he

he that hath been ſcorched with thoſe flames will come no more into that fire: As men who have wounded parts, broken an Arm or a Leg, how careful are they where they ſit, where they go, they wil come neer nothing that may hurt, cannot endure any thing neer, leſt it ſhould ſo much as touch or trouble. So the Apoſtle adviſeth, Heb. 12. 13. *Make ſtraight ſteps to your feet, leſt that which is laine be turned out of the way*: Lame men obſerve every ſtep they take, every ſtone upon which they tread, ſee and view the place where they ſet their feet, ſearch and ſet al right, come there no more: So here, a broken Spirit fears every thought, weighs every word, takes notice of the leaſt riſing of his heart, the firſt appearance of any occaſion or temptation: Thus they fear al ſin above al other evil, nay, the leaſt ſin above the greateſt plague, becauſe he hath felt them by proof and experience to be ſuch; fears rather he ſhal not be found, than not quiet: He that fears one ſin, and yet is careleſs to fall into another, he never feared nor ſorrowed aright; ſorrow for ſin wil not make a man commit ſin by ſorrowing: if he fear, or take notice it is a ſin, it is enough: And hence it makes watchful to foreſee and prevent the evil. So *Joſeph*, Gen. 39. 10, 11. *He would not lie by her, nor be with her*, avoided her company that would withdraw his communion from the Lord. It makes a man ſpeedy to avoid the occaſion, *he fled the place*, left his garment rather than his chaſtity; he that would not fal into the pit, wil not come neer the bank: As after a Surfet, the party cannot endure the ſight, the ſcent of it, and are careful to fortifie againſt the appearance or the approach of ſuch evils, *Pſal.* 119. 11. *I have hid thy Commandements in my heart, that I might not ſin againſt thee.*

5. *He is willing to attend all means, but accounts moſt of thoſe that work moſt kindly and throughly for the diſcovery and removal of corruption out of the heart, and moſt prevailingly ſeparate the heart from it.* Though the

the Truths which are delivered, carry dread with them to the Conſcience, rack the heart of the ſinner in reſtleſs horror and perplexity; are like the bittereſt Pils, and the ſharpeſt Corroſives, croſs to the ſinful ſecurity, and that Natural quiet the ſoul doth covet, yea, to his Credit and outward Comforts and conveniences in which he pleaſed himſelf, yet he is content *his hand ſhould be cut off, and his eye plucked out*; that is, that the bleſſed Truth of God, and powerful and plain Diſpenſation thereof ſhould pluck away thoſe darling diſtempers, be they as profitable as a hand, as dear as an eye, rather than they ſhould once pluck his heart from the Lord; quarrels with the loathſom abominations of his Nature which now are diſcovered, but gladly welcoms thoſe ſoul-ſaving Truths that would ſlay and ſubdue thoſe ſins, and not quarrel with them: The Word of the Lord is a good Word, though a convicting, terrifying, yea, a condemning Word to his own apprehenſion; he that is ſenſible of his burden as unſupportable and paſſing ſtrength, he is beſt pleaſed with that eaſe: A wiſe Patient, when by his tryal he hath found it, and the conſent of learned Phyſitians and Chyrurgeons have concluded that his Gangrened part muſt be cut off and cauterized, cannot be healed; though his Nature ſhrink at it, yet Reaſon and his own preſervation makes him deſire and chuſe the ſharpeſt Inſtrument, becauſe by that his life and ſafety is beſt procured. The ſinner that finds the burden of his ſin the heavieſt of al other, and a diſeaſe moſt deadly to his ſoul, the ſharpeſt Truths he accounts the ſafeſt, and therefore takes moſt content therein, there ſhal no courſe that can be preſcribed, be it never ſo tedious to fleſh and blood, no means that ſhall be appointed to him, be they attended with never ſo much danger and difficulty, but he readily addreſſeth himſelf to the uſe thereof, and eaſily ſubmits himſelf to the Counſel, and Authority, and Command of God therein; willing that God ſhould do any thing with him,

him, that he might do good to his ſoul, and remove that which he feels to be the greateſt evil of it. As Ely to Samuel 1. *Sam.* 3. 17. *Hide nothing from me,* though the heavieſt and hardeſt of the meſſage that he was to report; A broken hearted ſinner wil not capitulate with the Almighty, ſtick with God unleſs he may have his own tearms, or look for ſome abatement from the Lord, if the corruption be more than ordinary ſtrong, and the means which are to be uſed be mervailouſly croſs, not onely to a mans corruption, but to ones outward comforts, yea to nature it ſelf; yea the heart under this diſpoſition yields quietly that the Lord ſhould take his own courſe, any courſe with it, if he wil but take away his corruption with which he is plagued moſt of al, and of which he deſires moſt of al to be freed and delivered, if it were the good pleaſure of the Almighty: *Zach.* 14. 6. *Theſe are the wounds wherewith I was wounded in the houſe of my friends.* In caſe of reſolution of it, come to the higheſt ſumm and to the hazard of a mans whol eſtate even to his open beggery, if God appoints it, he wil bear it, if that be a means to remove his diſtemper, he wil not baulk it, he can part with his eſtate, if he may part with his covetous diſpoſition by that means. If the heart be looſened from the world its not hard to leave the things of the world. But if the ſtroak be but overly that hath taken off, and abated onely the edge of inordinate deſire after theſe things, but there lyes a root of bitterneſs and baſe covetouſneſs within, though a man may take the receipt in ſome degrees of it to reſtore to ſome ſhillings and crowns and pounds, but when it comes to hundreds, the heart is not looſened from al, and therefore leaves God and his ordinance rather than his own luſts. So the covetous young man when it came ſo that he muſt ſel al and give to the poor, *He went away ſorrowful, Math.* 19. 20. *&c.* He would rather go away from Chriſt than ſuffer him to take away his covetous diſpoſition.

Again: In Confeſſion there is alſo a ſtreſs which a proud and perverſe heart is wholly unable to undergo, unleſs the Spirit be deeply affected with unfeigned ſorrow, and ſo fitted for to apply and bear ſo keen a Corroſive to eat away his corruption; eſpecially if it be the confeſſion of ſome ſecret, and ſome ſhameful diſtemper, as in caſe al other means be improved, the Lord refuſeth to give pardon, or power, or peace, he then calls for attendance upon this Ordinance: And the contrite ſinner when he underſtands Gods mind herein, he freely, fully powrs out his acknowledgment into the boſom of ſuch, whoſe help he craves in that caſe; and as his heart is looſened from his corruption, ſo his confeſſion iſſues Naturally from him, improving of it as a means appointed by the Almighty that he may aſhame his ſinful courſe, and himſelf for it, and be for ever ſeparated from both; therefore *confeſſing* and *forſaking* are joyned together, *Prov.* 18. 13. and 1 *Joh.* 7. he that *indeed confeſſeth*; *God is faithful to forgive*, this is to *judg our ſelves*, 1 Cor. 11. Whereas the ſinner that is yet riveted in the wretched diſtempers of his own ſoul, the Lord when he hath him upon the rack of Conſcience, may happily wreſt a confeſſion from him; but it's by a conſtraining hand, and againſt the hair wholly, he would be eaſed of his plagues, not of his ſin: So God found out *Achan*, purſued *Judas*, and laid hold on both, and pulled the acknowledgment by force out of their mouths, which they did to eaſe them of their ſorrows, not as a means to help againſt their ſin. Laſtly, it eaſily fals under the evidence of an Admonition adminiſtred ſo far as it reacheth the evil of his ſin, though happily unſeaſonably or diſorderly adminiſtred, neither out of that love it ſhould, nor in that prudent manner it ought to be: If yet he perceives that it helps him to remove his corruption, he is glad of it, and takes advantage thereby to get the heart more convinced, and eſtranged from its diſtemper. When *Joab* ſo rudely reproved

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Joſh. 7. *Matth.* 27.

proved the unſeaſonable and exceſſive ſorrow of *David* for the death of *Abſalon*, 2 *Sam.* 19. 6,7. expreſſions not beſeeming a Subject ſpeaking to a Prince, when *Shimei* caſt bitter and blaſphemous reproaches upon him, 2 *Sam.* 16. 7. 10. *Come out thou bloody man, thou man of Belial, the Lord hath returned all the blood of* Saul *upon thee*; he retired into his own boſom, takes notice of the guilt of his own ſin in the death of *Uriah* he puts up all theſe provocations becauſe he perceived Gods diſpleaſure in them, *let him alone, God hath commanded him to curſe*, and he wil do good unto me. Though the Phyſick was il mingled, and given in a worſe manner, yet he takes both, and hoping to receive help againſt his corruption by both; whereas the painted Hypocrite who never had his heart touched with any true remorſe for his many rebellions; obſerve how perverſly tetchy he wil be under a ſtinging reproof, quarrel with the man, the manner of the delivery of it, &c.

A broken-hearted ſinnner feels his covetouſneſs worſe than beggery, and therefore reſtores al readily; his ſin worſe than ſhame, and therefore freely confeſſeth it; than ſcorn or contempt, and therefore bears the ſharpeſt reproofs after the moſt unſavory and diſorderly manner diſpenſed: he is weary of his diſtemper, and therefore willing to bear the ſharpeſt means that ſhall be tried upon him by others to remove it,; uſe any, even the moſt difficult and tedious that may ſubdue thoſe diſtempers in his ſoul.

6. *He is reſtleſly importunate in ſeeking relief from God againſt his ſin, and not ſatisfied in having any thing but deliverance from ſin by Jeſus Chriſt.* He is RESTLESS and SEEKING: So that ſhould the Lord reprieve him from his preſent plagues, abate him of the terrors he hath found, and thoſe preſſures and perplexities he hath felt, ſhould the Lord eaſe him of all his horrors, releaſe him, and take preſent bale from the

troubles and occaſions of his Conſcience; his ſorrows would ſeize upon him afreſh, and his fears purſue him without intermiſſion; and the reaſon is, becauſe the ſame cauſe continues, and therefore there muſt be the ſame effect, as long as his ſin continues unſubdued, he wil continue to ſigh out his ſorrows, & his prayers; for they were not the croſſes of the world, poverty in his Eſtate, diſparagements which were caſt upon his perſon, preſſures & perſecutions from the rage of unreaſonable men, nor yet the torments of Hell prepared or ſuffered, that did ſink the ſoul of a contrite ſinner: No, it was the croſsneſs of his corrupt heart to the holineſs of the Almighty, his oppoſition againſt him, and ſeparation from him, that was the burden unſufferable and unſupportable; and as long as this remains unſubdued, there is no end of his ſorrows, nor end of his prayers in ſuing to the Almighty for ſuccor and relief. So *David*, Pſal. 38.3. *There is no ſoundneſs in my fleſh, becauſe of thine anger, nor is there any reſt in my bones, becauſe of my ſin, for mine iniquities are gone over mine head, as a heavy burden, they are too heavy for me*, and he goes mourning al the day long. Remove therefore al miſeries, troubles, inconveniences, puniſhments, let the man free. As long as the bitterneſs of ſin rightly ſet on by the hand of God remains, he wil find no reſt in himſelf, and it's certain he wil give God no reſt, *Lam.* 3.49. *Mine eye trickleth down, and ceaſeth not, without any intermiſſion till the Lord look down and behold from Heaven*: For it is an everlaſting Truth; Sorrow for ſin, if right, ever drives a man from ſin to God, never from God to ſin; that which is appointed in way of Providence, to take off the reſiſtance of the corrupt heart againſt God, and our croſsneſs to him, that in reaſon cannot make way for any reſiſtance, or croſsneſs againſt him, to convince the ſoul. He that truly ſorrowes for his departure from God, as contrite ſinners do, he is driven nearer to God, but never departs away from him, by his ſorrow; And

therefore

therefore he that by reaſon of the horror of his heart is hurried and carried to the commiſſion of ſin in his ordinary courſe, he never truly found the burden of ſin, for common ſence wil teach men that hath any conſideration about him; he that is truly ſenſible of his burden, and in earneſt willing to be freed from it wil not purpoſely and willingly ad to his burden. He that is content God ſhould take away his diſtemper he wil not go away from God, that ſo he may keep his diſtemper; *he went away ſorrowful* ſayes the text, therefore his ſorrow was worldly, cauſing death, he went away to his own ruin; *Achitophel* to the rope, *Judas* to the gallowes, *Cain* to the Land of Nod, the knife, the pit, being hideous ſins, comes from a ſorrow that chooſeth ſin before miſery, not from a ſorrow that burdens with ſin more than miſery; and therefore he never puts an end to his cryes before he ſees an end of his ſins, As a man oppreſſed and cruſhed under his burden and hath no power to help himſelf, and none by to ſuccor him, heark how he cryes *help, help*, and never ceaſeth to cry *help* till he dyes.

4 Again he is not ſatisfyed in haveing any thing but deliverance from ſin by Chriſt; If nothing but a Chriſt can eaſe and deliver him, nothing but he can ſatisfy him, it's certain if any thing cured thee beſides a Savior, ſomething wounded thee and troubled thee beſides ſin, thou haſt been in horror of heart, anguiſh and perplexity of ſpirit in the very flames of hell, and under the fierceneſs of the fury of the Almighty, and now the terror is paſt and trouble is over, quieted and eaſed, healed and comforted; but how comeſt thou by quiet and comfort, how healed how recovered? did time and continuance were it away? thy pleaſures and delights remove it? did thy prayers, performances put in bale upon thy Conſcience, and thou ſtoppeſt the mouth of it with this, thou haſt ſeen, confeſſed, reſolved? or doſt thou lick thy ſelf whol by thy reformations? thou haſt not been put beyond thy ſhifts by the Almighty, thou haſt made a ſhift to pray

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it out, weep it out, fast it out, when those fayl, shifted it off by thy promises and vowes and resolutions, and so never saweſt an absolute need of a Christ, nor what it was to be brought to him, but hast made a shift to scramble it out; It's certain as the Lord lives, and thy soul lives, thou never kneweſt what sorrow for sin meant, or conversion meant or Christ, or Salvation meant to this very day: It was that which *Paul* speaks of himself, 3. *Phil.* 8. 9. *That I may win Christ and be found in him &c.* his brokenness of heart and sorrow for sin did in a restless way drive him thither, he could not be satisfyed without Christ.

The Reasons of the Point.

Reas. 1. *Because this sorrow is onely true, God accounts it, and the Saints & Sinners shal so find it.* Al other sorrowes, what ever pretences or appearances are put upon them, they are in truth but counterfeit and false, and men wil fail in their hopes and fal short of their ends, and expectations that trust thereunto they are not of the right make, nor have they the right stamp of the spirit of contrition upon them, sorrow for the shame that befals the punishment that pincheth and lyes heavy, wrath and vengeance that scorcheth the Conscience, though this is good in his place as it makes way for another, yet if it go no further men fal short of this work, and in the end of their comforts also. This is in the way but he that sits down here wil never come to his end, untimely travels bring untimely births; this we must do but this is not al, and if we find no more, our sorrow is no true sorrow. Truth ever carryes conformity to the nature of the thing; the palate that tasts a thing truly it rellisheth it as it is, bitter things as bitter, he sees a thing truly that sees it as it is. But he that shal tast bitter things sweet, he that shal cal black blew, we say it, and sence teacheth it, he is deceived. So here, he that finds the

the burden of the punishment and feels his plagues heavier than his sins, he doth not feel things as they are, nor passeth a righteous judgment upon them according to their nature, for it hath appeared & hath been proved that the least sin weigheth down the heaviest plague. The heart tasts evils as the stomack tasts meat, if thy sin be less than thy miseries, thy mouth is out of tast; It was that which he charged upon Job. *Job.* 36. 21. *thou hast chosen sin rather than affliction.*

Because without this sorrow the heart can never be separated from his darling corruption, the league betwixt the soul and sin cannot be broken and dissolved. Reas. 2. Happily there may arise some brabbles and slighty quarrels, betwixt the heart of a sinner and his distempers, but that there should be a real divorce without this sorrow rightly set on, it is impossible, for its open to every mans experience that which is sweet & pleasant to the soul, that wherein it finds content, it wil never cast away; love and delight are affections of union, where things appear pleasant there is no cause of parting; sorrow and hatred are affections of separation; unless the Lord therefore take off these pleasing contents and imbitter the baseness and filth of his lusts unto the soul and force him to feel them *as such* to be the bane of the soul he wil never part company; therefore it is these go together, *when wickedness is sweet, he hides it, spares it and forsakes it not*; things that are sweet the stomack holds them, they must be bitter and then it vomits them happily a sinner may wrangle for a turn and fal out with his distempers because they do him some unkindnesses, cross his commodity or ease &c. but they wil fal in hand pat if there be no further ground of distast and forget al those unkindnesses, *Luk.* 23. 34. the wicked wil rather loose his life than his rayling distemper; *The Dog returnes to his vomit*, because he loved not the pain of his stomach, he casts out the vomit, yet because he loved the meat, he returns to his vomit again; yea *Job.* 20. 12. 13. 2 *Pet.* 2. *last.*

yea *Judas* is not reſtrained by his terror from his ſin, but is acted by the power of it, while he was under the terror of it. So that there is nothing in the world that wil ſever betwixt the heart and its luſt. *Prov.* 27. 22. *Bray a fool in a morter yet wil not his folly depart from him.*

Reaſ. 3. *By this the great bar and hinderance of the coming of our Savior is removed, even the helliſh reſiſtance whereby the ſoul was carried againſt him.* For it's a peremptory Truth, *Gal.* 4 17. *The fleſh luſts againſt the Spirit*; and the concluſion is expreſs, *Joh.* 3. 9. *That which is born of the fleſh, is fleſh*: but every Son of *Adam* being wholly born of the fleſh, doth wholly reſiſt the Spirit. They who are wholly fleſh, do wholly reſiſt; they who do wholly reſiſt, cannot receive; for receiving, and wholly reſiſting, cannot ſtand together: therefore this reſiſtance of a fleſhly heart muſt be removed, and that is done by this contrition. That Sorrow whereby the bar and hindrance which ſtops the coming of our Savior is removed, that ſorrow is of neceſſity required; but by this ſorrow that hindrance is removed.

Reaſ. 4. *In regard of our ſelves*; *Either the heart muſt thus be pierced, or elſe a man without this in his Natural condition, is capable and diſpoſed to receive Faith and Chriſt*; either neceſſary thus to be diſpoſed, or Nature without this, is fit to entertain him; but that is profeſſedly contrary to the Truth, 2 *Cor.* 2. 14. *The natural man cannot receive the things of the Spirit of God*, Rom. 8. 7. *The carnal mind is not ſubject to the Law, neither can it be*; It's not poſſible there ſhould be two Suns in the Firmament, two Kings in one Throne, two Gods in one heart, to be in Heaven and Hell at once, to ſerve God and Mammon. So that as God muſt give Grace before we have it, ſo he muſt give us power to receive it, or elſe we are not capable of it. A Subject cannot

cannot be capable of contrary habits at the ſame time, *John.* 5. 45. *How can yee believe who ſeek honour from man?*

Hence therefore its plain, that the ſubſtance and truth of this preparative work, it muſt be and is enſtamped upon all that belong to God, though it is in a diverſe manner wrought in the moſt. If this ſorrow be onely true and of the right ſtamp, If by this, ſin is ſevered from the ſoul, the hinderance of our Saviors coming removed, and the ſoul made capable of faith and Chriſt, then this of neceſſity is required of al, and it's certainly wrought in al whom the Lord brings effectually home unto himſelf. *Uſe.*

Here is matter of complaint we may juſtly take up againſt this ſecure age in which we live, and it ſhewes, how little, very little ſaving ſorrow there is in the world, and therefore how little ſaving grace; If no preparation, no Implantation, certainly, never fitted for a Chriſt, never made partakers of him; never hewed or ſquared to the building, and therfore never put as ſpiritual ſtones into the building. Had we but *Jeremiahs* fountain of tears we might mourn day and night, that there is no true mourning; and if the Lord ſhould ſend an *Ezekiel* to ſee and mark ſuch as mourn in ſecret, how few ſhould he find; the former doctrin is a bil of inditement and fals very heavy upon five ſorts of people. *Uſe.*

Your heedleſs and fearleſs profeſſors, who notwithſtanding lift up their head ful high, and would bear the world in hand that they deſire unfeinedly to fear the Lord, nay pretend a Conſcientious care to Gods Command; and conceive they have been affected with their ſin and that not in a ſmal meaſure, but have had both ſight of, and ſorrow for their failings and they hope to good purpoſe, and would be loath (prejudice being laid aſide) it ſhould appear to be other. You ſay wel and if you prove what you ſay happy it is for you, which I heartily deſire. But are you willing to put your caſe 1.

to the tryal? let us a little parly about the buiſineſs and becauſe we wil deal plainly, your own practices and your own conſciences ſhal bring in evidence and thoſe I hope are beyond exception, you careleſs ſervants in the family; you careleſs hearers in the Aſſemblies, and you careleſs profeſſors in the plantations, you are here indited that the practice of this heart-breaking ſorrow for ſin is a ſtranger to you, and you a ſtranger to it in your daily courſe, we ſhal then agree upon the grounds on which we ſhal proceed.

You wil not, you cannot deny, but you have wholſom and ſavory counſel daily ſuggeſted, the commands of God are line after line, precept after precept here a little and there a little, and your duties daily layd before you in publick, in private, your failings bewailed, grace and help begged from the Lord for you; the truth, your judgments do not gainſay and your hearts cannot but approve, as lawful and ſuitable to your places and according to Gods mind, yet no ſooner out of the aſſembly where you hear, out of the preſence of your maſter who commads, from your knees where you have prayed and confeſſed, but the commands are layd by, that is not attended, this not diſcharged, that is neglected, you return again to the old diſtempers; and you ſay you did not remember it, you have forgotten it, you did not think of it. What need we more evidence? thine own words ſhal be thine own witneſs, and appeal to thine own Conſcience, let that be thine own judg; didſt thou ever hear any man that ſunk under the load that was two heavy for him, wearied with the burden that is beyond his ſtrength, as not able to bear, nor to eaſe himſelf, ſay he did not remember the burden that wearied him. he did not think of the weight of the load that clogges and tires him; would you not loath ſuch expreſſions as croſs to common ſence, or would you not conclude either the man had no burden or elſe his words had no truth?

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Ah but thou ſaieſt ; If they had been groſs evills it had been ſomthing, but they are petty things and therefore need no great care; what need we any more evidence, thine own words wil be thine own witneſs, therefore thou careſt onely for great ſins, feareſt onely groſs and ſcandalous evils, then thy care and fear is naught, and thy courſe ſo, and thy Conſcience ſo, and thy condition alſo, he that feels al ſin *as ſuch*, he fears al ſin, yea the leaſt ſin more than the greateſt evil, if thou feareſt only loathſom and ſcandalous practices, thy fear is falſ and thy heart falſ thy ſorrow was never ſound nor yet thy condition ; that I muſt confeſs when I conſider mens infinite heedleſneſs, if they did know what God were, or what ſin was, what Conſcience, what a command, what the reckoning to come were, did not moſt men live without God in the world they could not live ſo. //

The ſecond ſort who are hence ſhut out from having any ſhare in this Godly ſorrow, or the through impreſſion of the work of the ſpirit *is the treacherous formaliſt.* *Formaliſt* I tearm him becauſe he carryes the face of religion, the garbe and guiſe of Godlineſs in outward appearance and would be counted a friend to the truth, ſo far as he may ſerve his own turn of it, and he is content to be at league with the Goſpel, provided he may make his own terms, and attain his own ends ; namely that he may have allowance in ſome luſts and *yet be honored alſo among the people*, with the title of *an honeſt Godly and good man.* But when his carnal ends are not anſwered, and the word requires more than he hath, and commands more than he would do, and would pluck away his beloved luſt that he is loath to part withal ; he then begins to ſet up ſecret conſpiracies in his heart againſt the evidence of the doctrine, and therefore I cal him a *treacherous hypocrite*, becauſe he may happily bite the lip and go away for the while, and ſayes little but he bears a privy grudg againſt the ſtrictneſs of ſuch truths that are beyond his pitch and ſtrain,

2. formaliſt

1 Sam. 15. 30.

and when time comes he wil be revenged of them, in the mean time his heart is inwardly tyred with them and goes off from them, this the Pſalmiſt cals *the counſel of the wicked*, when wicked hearts cal a counſel and ſit in counſel againſt the commands of God: and *Job* prayes earneſtly that God would keep him, and free him from it. *Job* 21. 16. *Let the counſel of the wicked be far from me*, namely a reſerved reſolution to have his diſtemper, rather than to have and welcome that word that would remove it. Whereas we have heard a broken-hearted ſinner is willing to attend al means, but thoſe eſpecially that would help him moſt and free him from his corruptions: this treacherous wretch notwithſtanding his pretended love to the word, yet when it comes to, he is willing to be rid of the word, not rid of his corruption, ſo far from being weary of his ſin, that he is weary of the Miniſter, or Chriſtian brother that would remove it, of the word that would ſubdue it. This was the temper of thoſe formaliſts that *followed our ſavior for the loaves*, that is the Goſpel for their own ends, when our ſavior preſſed a ſpiritual and convicting truth upon them which might carry them beyond their own falſ aymes or els would condemn them utterly as ſuch as had no life of Grace in them, unleſs *ye eat the fleſh and drink the blood of the ſon of man, ye have no life in you*, *John.* 6. 53. nor were it poſſible they ſhould attain the life of Glory, they anſwer, *This is a hard ſaying, who can bear it?* it pinched them to the quick, and ſearched the very core of their corruption, and they were reſolved to bear their ſin, but could not bear the ſaying of our Savior; the preſence of their ſins was pleaſant, they could welcom them, but the power of the Truth was hard, they could not indure that; nay, they ſpeak as though it were a matter impoſſible, who hath power to ſubmit to it? truly none but a heart truly pierced with Godly ſorrow: and therefore it's added, verſe 66. *From that time, many of*

Pſal. 1. 1.

John. 6. 16.

his

his Diſciples went back, and walked no more with him, becauſe they would walk in their own waies, and wicked practices, therefore they choſe rather to forſake the company and Miniſtry of a Savior, than to forſake their own diſtempers. Thus it hath been often ſeen in the Country whence we came, many a formal wretch hath been at great coſt and charges, laid out himſelf and eſtate to bring a faithful preacher to a place; and when the ſoul-ſaving diſpenſation of the Word hath either diſcovered his falſneſs, and laid open the curſed haunts of a carnal heart, ſhook his hopes, and beat all the holds he had of the goodneſs of his eſtate, and batterred them before his eyes: He that had the greateſt hand to bring the means and Miniſtry unto the place, if he cannot cunningly undermine the man, he would rather leave the place, than live under the Miniſtry that would take away his luſts: This was the wound of the yong man, becauſe he wanted this brokenneſs of heart, not being rightly burdened with his corruption, nor looſened from it, *Matth.* 19. he went away from that Counſel of our Savior that would have plucked away his Earthly, covetous humor which did take place in him, *He went away ſorrowful*: al the while our Saviors conditions ſuited his crooked ends, and carnal reaſon, he gave way and welcom to what he was adviſed, *All theſe have I done from my youth up,* this is ſo as I would have it; but when our Savior went further, *Go ſell all,* that was beyond his pace and expectation; and he went away, he could not bear the Counſel, and therefore would not hear it. Thus it befals many a man that the Lord hath brought hither, confined him to the narrow compaſs of the Covenant of the Goſpel: Al the while he lived at large as it were, and either conſtantly or occaſionally attended upon the preaching of the Word, and carried an approved kind of conformity thereunto, in the Judgment and Opinion of ſuch as only attended the general ſtrain of his profeſſion, and ſo walked aloof off in way of

of Chriſtian courteſie and loving entertainment of the Truth, al went wel: but when he comes to be foulded in the fellowſhip of the Faith, and that men follow him home to his doors, and watch him in his retired carriage, and have occaſion to grapple with his ſpirit in the ſpecials which concern his particular courſe, as when he had failed and offended, and therefore ſollows him with Phyſick anſwerable and appointed for the purpoſe, a ſeaſonable admonition: poor ſinful Creature, he is not able to bear the Diſcipline and Government of Chriſt, to buckle under it, he begins ſecretly to diſtaſt and undermine the ſtrictneſs of thoſe wa e; that formerly he did come into theſe Parts for, that he might ſeek them, find and enjoy them as he often profeſſed. It's ſaid of *Herodias*, when *John* Baptiſt would give no Diſpenſation to her luſt, but profeſſed openly againſt it, ſo that ſhe muſt be forced to reform it, or to have Gall and Wormwood with it, either not have it, or not have any peace; the Text ſaies, *Mark*, 6. 19. ſhe waylaid him, and left not the plotting of her purpoſes until ſhe procured his ruin, ſhe watched him a turn, and was revenged of him. So it is with a carnal heart, he is ſo far from being troubled for ſin, that he is troubled he cannot commit it; ſo far from being plagued with the corruption (as *Solomon* ſpeaks, he that ſees the plague of his own heart, the plague of pride, the plague of a perverſe, ſluggiſh, heedleſs heart) that he is plagued and tormented with thoſe Spiritual Truths, and power of thoſe Ordinances, that wil not ſuffer thoſe luſts to lodg in his boſom, nor ſuffer him to lie and live in them with any quiet or content. Thus when ſin ſhould be grievous as the Pſalmiſt ſpeaks, *the waies and Commands of God are ever grievous to ſuch*, it's a grief to him to be counſelled, checked, croſſed in a ſinful courſe: was ever any man truly ſenſible of a burden that would not be eaſed? any man oppreſſed with a load, that would not be content to have it removed, and taken away from him?

1 *Kings*. 8. 38.

Pſal. 10. 5.

him? Of this temper were thoſe the Lord *delivered up to a reprobate ſence*, Rom. 1. *who did not delight to have God in their knowledg*, they bear a ſecret ſpleen againſt ſuch ſaving Truths as would ſearch the core of thoſe noyſom corruptions of their hearts. It's certain ſuch never knew what Godly ſorrow for ſin meant: ſince we have heard that ſuch are willing to attend all means, but take moſt content in thoſe that work moſt powerfully for the removal of their ſpecial diſtempers.

A third ſort who fall ſhort of this ſaving Work, is, your ſelf-conceited Phariſee, who hath ſuch an overweening apprehenſion of his own worth and excellency, that he is not able to take ſhame for his ſin, & therfore cannot endure to be convinced of it, what he wil not do, he wil not know, loth to confeſs his courſe ſhameful and vile, becauſe then he concludes there is no color of common ſence to continue in it, but he muſt be forced to reform it, unleſs he would openly proclaim to al the world, that he is reſolved to go againſt Knowledg and Conſcience, which is too loathſom and groſs, even to ordinary prophaneneſs; therefore he pretends nothing but the ſearch of the Truth, and further information of the mind of the Lord, and if that once could appear, how glad would he be to receive it, and more glad to follow it, becauſe this plea is beyond exception, yea, carries an appearance of conſciencious and judicious watchfulneſs in a mans courſe, which cannot admit a Cavil, but is ſecretly reſolved of the Concluſion, the reaſons ſhal never be plain to him that would preſs and perſwade to the practice of that which doth not pleaſe his ſenſual heart, which he purpoſeth to ſatisfie; let men ſay what they can, if he may have approbation and allowance from others to follow his own heart, it wil be more credit for him, and he ſhal find more eaſe; if not, he determines to do what he liſt without leave and allowance, holds out this in his ordinary and dayly profeſſion; it's the way of Truth he deſires 3.

deſires to find, the Rule he would ſee, the mind of God he endeavors to know and follow; that he pretends, but intends indeed to walk in his own way, and follow his own mind; and therefore if things anſwer not his intents, ſuit not his expectation, but Arguments ſeem ſtrong that perſwade to the contrary, and the evidence of Reaſon look and lead another way: he then keeps afoot his old courſe, confeſſeth he is yet in the dark, thoſe reaſons do not carry him, thoſe arguments do not convince him, he deſires further light, and ſhal be willing to ſubmit and follow, *i. e.* if men would be willing to ſubmit to his conceit, and follow his humor; thus he holds his ſin, and holds his enquiry, keeps off al conviction that he may keep his corruption, and his courſe in it. As we know it in the Country from whence we came, ſome wily headed perſons get poſſeſſion of a living, keep the Owner in ſuit and reſtleſs wrangling many yeers together, againſt the evidence of their own Conſcience and Reaſon, becauſe ſo long they can keep the Living, and reap the Commodity of it. So while men keep an enquiry, and diſpute what they ſhould do, all that while they do what they liſt, but only waiting for better light, *Numb.* 23. 34. when *Balaam* had gone againſt the expreſs Counſel and Command of God, to liſten to *Balack* to gratifie his malicious deſires, the Angel of the Lord met him, and withſtood him in the perverſneſs of his way, he crooked his way, and perverted his path againſt Gods expreſs charge, obſerve how pliably he comes in to the Angels reproof, *I knew it not that thou ſtoodeſt in the way, now therefore if it diſpleaſe thee, I will get me back*: he knew it diſpleaſed God, and though he ſaid ſo, yet he kept his diſpoſition and reſolution to curſe Iſrael, and ſo to diſpleaſe God ſtill, and therefore he contrives all waies to compaſs his intent, and therefore *here he builds ſeven Altars, and there he builds ſeven Altars*, that he might ask leave of the Almighty, and when that would not do it, he went without

out leave, *Numb.* 24. 1. This is one part of that of the Prophet *to lay hold of deceit*; and ſo of ſin, whereas a broken-hearted ſinner as we have heard, becauſe the holds of ſin are caſt down, and the croſsneſs and reſiſtance of the heart removed, and his ſoul looſened from his ſin, he is eaſily willing to be convinced, ſenſible of the leaſt inkling and intimation of any evil that is or ſhal be diſcovered, and ſits down under the Evidence of it; but when Reaſons are ſo pregnant that he cannot gainſay, and Anſwers ſo undeniable that they cannot be ſhaken, yet to ſtand off from the Truth, with a pretence of waiting for a further diſcovery, argues a perſon ſtrengthened in the ſtiffneſs of his Spirit, which holds out Truth at the ſtaves end, and was never yet ſubdued to the Soveraignty and Authority thereof; he keeps the blow off, and therefore breaks not under it, ſhuts the Truth out of their Souls, and therefore it ſtirs not, works not at all upon the ſoul; ſuch are afar off from God.

The fourth ſort is your complaining Hypocrite, whoſe Conſcience hath been awakened with horrors and fears, and the heart ſtartled with the terrors of the Almighty, and affected with the ſight and ſence of his ſins, and the venom and dread of thoſe Curſes that the Truth hath revealed, and faſtened upon the ſoul; he ſees he is now in Gods hand, and that he hath him at an infinite advantage; to bear it, is beyond his power; to avoid it, is beyond his Skil; to reſiſt is bootleſs, and againſt Reaſon and Sence, that were to haſten his own ruin; his heart is filled with grief, and his eyes with tears, and his mouth with heavy complaints to God, to man, and he is free and full this way, and that uſually, and this he hopes may move the Lord to pity, and to ſpare him, and abate him of thoſe plagues which he hath denounced in his holy Word, and he cannot but confeſs he hath deſerved by reaſon of his ſin; and he preſumes this wil go for good pay with the Lord, conſidering thoſe many human infirmities that do attend us ſince the Fall, and that 4.

it is beyond our power to help our ſelves, and free our ſelves from our corruptions; thus he keeps his complaints and keeps his ſins, he mourns over his diſtempers, and maintains them while he doth ſo; thus they bath their ſins, as he ſaid, but do not drown them with thoſe heart-breaking Sorrows, which in truth are poyſon to them: thus it was with *Ahab* when he had received that dreadful Meſſage from the mouth of the Lord, *That he would require the Blood of* Naboth *at his hand, and cut off his houſe, he rent his cloaths, and put on Sackcloth, and faſted, &c.* 1 Kings, 21. 27. the Lord himſelf obſerves how he acts this work of Contrition, and that in a comly manner, Stage-Player like, and abates him for the preſent execution of the plague; the Lord loves his own Work and Ordinances; that as it is with a Parent that affects a Child, the very Picture of it pleaſeth him; ſo it is with God, he likes his Ordinances, and the acting and uſing of them: but this did not cure, but encreaſe his corruption, for he that was *an Enemy to* Elijah, verſe 20, he profeſſed after, 1 *Kings*, 22. 8. *He hated* Micaiah, his ſorrow was too overly and ſlighty, he rent his cloaths when he ſhould have rent his heart. Thus it was with thoſe Hypocrites, *Iſai.* 58. 2. 3. *We have faſted, ſay they, and thou regardeſt not*; we have humbled our ſouls, and thou reſpecteſt it not; the Lord Anſwers, *You faſt for ſtrife and debate*, and to ſeek your own pleaſure; they made way for the maintaining and practiſing their ſins, not for the removal of them from their hearts; and it's admirably ſtrange how this deluſion wil cozen a man, and how far it wil carry him, it wil make him Sermon-Proof, and help him him to fence his heart againſt the moſt ſharp and ſearching Words. As he, how came he to deſire and delight in the moſt powerful preaching, and yet never knew what it was to need a Chriſt, or to be relieved by him? *Anſw.* I conceive ſuch threatnings are intended againſt them that wil not repent and ſorrow for their

ſins

ſins, but that will I. Nay, it hath been found by experience from the confeſſions of many, that they would weep over their ſins, and then fal to commit them; men make their lamentation over their diſtempers, and then return to the Commiſſion of them: As old friends weep at their parting, not becauſe they would be quit one of another, but it's a grievance they ſhould part, and they hope to meet again ſhortly.

The fifth ſort, is the diſcouraged Hypocrite, whom the Lord hath exerciſed under his heavy diſpleaſure, and the poyſon of his corruptions hath been Gall and Wormwood to his Conſcience, the floods of iniquities have followed at the heels, and forced him to find his heart, and prayers, and endeavors, and yet al in vain, he finds no relief at all, no eaſe, no good at all, by any means the Lord hath appointed, and he improved according to his ability; the ſinner ſinks down in deſperate diſcouragement, and caſts off the thoughts of mercy, and the continuance of any further endeavor, he ſees no profit accrewing, and concludes there is no poſſibility of obtaining, his hands grow feeble, and his heart faint, he concludes, as good ſit ſtill, as riſe and fall; I ſhal never attain it, thus, and ſo long I have tried, and therefore why ſhould I endeavor it? So wretched *Saul*, 1 Sam. 28. 15. *God hath forſaken me, and anſwers me, neither by Urim, nor by Ephod*: thus alſo that wicked King, 2 *Kings*, 6. laſt, *This comes of the Lord, why ſhould I pray to him, or wait upon him any longer?* and thus it was with them, *Ezek.* 33. 10. *Men pine away in their ſins*, lie under the weight, and never look out for help: This is not Contrition or brokenneſs of heart, for that makes a man reſtleſsly importunate in ſeeking the Lord; its not therefore ſorrow for ſin, but a kind of ſullen waywardneſs of Spirit, a dogged kind of ſelf-willy diſpoſition, becauſe the preſſures grow heavy and unſufferable, and the Lord withdraws himſelf from our deſires, and it's beyond our power and ability to relieve our ſelves,

5.

God denies to hear, and will not help, and we cannot help our ſelves, nor command help elſ-where; in ſullen waywardneſs the heart caſts off any further attendance upon the Lord.

Whereas Godly Sorrow rightly ſet on, and that for ſin, and departure from God, wil not ſuffer the ſoul to depart further; that which takes away the reſiſtance of our corrupt hearts, that wil not ſuffer them yet further to depart, theſe deſperate diſcouragements are Valleys and Ditches that muſt be filled up before the Lord Chriſt come into the ſoul, *Luke*, 3. 5.

Uſe 2. Prov. 5. 22. TERROR. *It ſhews the direful condition of all hard-hearted ſinners*, who are not only in the Chains of darkneſs, *and held with the Cords of their own iniquities* (as the Scripture ſpeaks) but ſhut up in the Dungeon of everlaſting deſtruction, and locked in within the Iron Gate of a hard and ſtupid heart without the leaſt preparation, or expectation of good from the Almighty.

This Hardneſs is double; there are two ſorts, at leaſt two degrees of it.

1. *Such as ſleep in a careleſs and ſecure Courſe, never yet ſaw, at leaſt were not ſenſible of the plague of Sin, or the ſting and puniſhment that is attending thereupon.*

2. *Such as have been in the fire, ſcorched with the fury of the Almighty, which hath drunk up their ſpirits, but when God hath abated them of the expreſſion of his Diſpleaſure, and allayed the flame, they grow cold and careleſs; as the Iron that hath been heated with a long and ſtrong Fire, grows more hard when it grows once cold, than ever it was before: They have been gaſhed, and torn in pieces with the terrors of Conſcience; but having worn out their Terrors, and Fears, they are more ſeared and ſenceleſs than ever.*

Such

Such who are drowned in ſenceleſs ſecurity, have their hearts glutted and ſurfeted with pleaſures, and luſts of the fleſh and contents of this preſent world. To ſit moping in a corner, ſink under the burden of their ſins and ſmoak out their dayes in a melancholick preſſure and penſiveneſs of ſpirit, they account it a matter of ſcorn, a ſilly kind of ſottiſh behaviour unbeſeeming perſons of a generous ſpirit; they wonder what men ayl, and conclude its more in mens conceit, than that there is any juſt cauſe for ſuch a carriage; for they bleſs God they never knew what it meant, and they hope they never ſhal; And hence they fearleſly adventure upon the practice and commiſſion of known evils; and it never ſtuck in their ſtomach, nor are they troubled with it, but are delighted in it; that which is a plague to the broken hearted Saints, they are plagued with their pride & froward perverſneſs of ſpirit, but its a paſtime, a may-game, it's their mirth and matter of merriment in their meeting; my Maſter rebuked me ſharply ſaies the Servant, my Mother chid me ſayes the child, but I think I fitted them, they would have their way and wil, and would have it done after their manner, And I did it with a witneſs, ſo il-favoredly, that I know it vexed al the veyns of their hearts, thats the way to weary them, and there they ſolace themſelves, ah it's roaſt meat to them; and thus it is *a paſtime to a fool to do wickedly*: but know thou art a hard-hearted fool, a graceleſs wretch in the wiſe mans account; do not our plantations groan under ſuch ſons of Belial? ſuch ſenceleſs ſtocks do they not ſwarm in our ſtreets? are not our families peſtered with ſuch? Eſau-like when he ſold his birthright; eat and drank, and roſe up and went his way, not affected with what he had loſt, not aſhamed of what he had done, but ſenceleſs of al; or like the man in the Goſpel poſſeſſed with the Devil, ſometime *he caſt him into the fire and ſometime into the water*, ſo theſe ruſh headily into ſin, and impudently continue in

1.

Prov. 10. 23.

Math. 17. 15.

in such wretched courses; they commit sin, and continue in sin, hasten Gods wrath, and their own ruin, and go away senceless of al so that it's now seasonable to take *Jeremiahs* complaint *I hearkened and heard and no man sayd what have I done? Jer.* 8. 6. He might and did hear of hideous vile evils without any diligent hearkning, see and meet loathsom distempers without any searching; but when he followed men home wondring, in what quiet do these men live? what comfort do these men find? how do they bear up their hearts under such hellish carriages? I wil go see how they lye down in their beds, and whether they dare sleep or no under such trangression and such guilt, and when he came *he hearkned*, surely I shal now hear them mourn bitterly, afflict their hearts with unfained grief, there is no such thing, *no man said what have I done?* not a word of that, it was the least part of their care, the furtheſt off their thoughts. And this is the temper, the condition and disposition of scores, hundreds of you that hear this word at this instant. Is not the day yet to dawn, the hour yet to come that ever you shed a tear, sent up a sigh to heaven, in the sence of thy evils, or set thy self in secret to bewail thy distempers before the Lord? God knows and your hearts know, the Chambers where you lodge, & the Beds, where you lie, can bring in witness against you, you are strangers to this blessed brokenness of heart, yea enemies to it; you were pricked, no not so much as in your eyes nor in your tongues, God and his word and al means that have been tried could never wrest a tear from thine eye, nor a confession out of thy mouth, thou wilt commit thy follies and die in the defence or excuse of them: but to have thy heart affected in serious manner with the filth of thy sinful distempers, it is to thee a riddle to this day. Nay there be thousands in the bottomless pit of hell that never had the like means as thou, never committed the like sins, and yet never had such a senceless sottish heart under such

ſuch rebellions, as thy ſelf. *Wo be to you that laugh now, you ſhal mourn*: thoſe flinty ſpirits of yours wil not break now, they ſhal certainly burn, you draw a light harrow now, you find no burden of your pride and ſtubbornneſs, rebellions, idleneſs, and noyſom luſts, they are no burdens, ye can go boult upright with them and Sampſon like carry the very gates of hell upon your backs and never buckle under them, wel the time wil com you wil *cal to the mountains to fal upon you, and the hills to cover you*, from the infinite weight of Gods everlaſting diſpleaſure. Taſt a little the ſting of this ſin, and ſee the compaſs of this accurſed condition of thine and go no further than the point in hand. Luke, 6. 25

Thou art far without the walk of the Almighty, there is no dealing and entercourſe between thee and the holy one of Iſrael, the Almighty paſſeth by and wil not ſo much as change a word with thee or caſt a look upon thee to leave any remembrance of himſelf upon thy ſoul; thou liveſt as though thou hadſt nothing to do with him nor he with thee, nothing to do with grace or heaven; the holy ſpirit awes ſome, humbles others, ſome it quickens that were ſluggiſh, eſtabliſheth others who were weak, onely thou art ſenceleſs of any operation of the Lord, thou haſt a heart that puts away the preſence of the Lord out of thy mind if it were poſſible; *thy fleece is dry when there is dew upon al the earth* this is that which the Apoſtle diſcovers to be the cauſe of that heavy curſe of the heathen, Eph. 4. 18. *ſtrangers from the life of God by reaſon of the hardneſs of their hearts.* Oh thou haſt a ſtrange heart, and leadeſt a ſtrang life, even as oppoſite to God as darkneſs to light, hell to heaven, differs onely but in degree from that diſtemper which appears moſt eminently amongſt the Devills and damned, even to be an adverſary to God and his grace, to ſtand it out in defiance with the divine goodneſs of God, his power and faithfulneſs, *Pharaoh* he ſaid it, but thou doſt it, ſtouts it out with the Almighty. 1.

ty, and impudently dareſt the great God, *who is Jehovah? I know not Jehovah*, neither wil I let my heart go to yield ſubjection and ſervice to him; I know no authority of a command that ſhal rule me, nor admonition that ſhal awe or reforme me. Thus thou art a ſtranger to the wiſdom of God, the folly of thine own ſelf-deceiveing mind and heart, leads thee and deludes thee, thou art a ſtranger to the grace and holineſs of the Lord; the perverſneis and rebellion of thine own wretched heart takes place onely with thee, yea a ſtranger to mercy, and to the compaſſions and conſolations of the Lord Jeſus, and his bleſſed ſpirit, who chooſeſt thine own ruin, loveſt thine own death, following lying vanities and forſakeſt the mercies purchaſed and tendred to thee.

2. *Upon theſe tearms in which thou now ſtandeſt God hath appoynted no good for thee while thou continueſt in this temper*: as he ſaid, *write this man childleſs*, ſo write upon it, write thy ſoul graceleſs, that ſhal never proſper, *Iſa.* 61. 1. 2. *The ſpirit of the Lord is upon me, becauſe the Lord hath annointed me to preach good tidings to the meek to bind up the broken hearted, liberty to the captives, opening of the priſon to thoſe that are bound, to appoint to them that mourn in Zion; beauty for aſhes, the garment of gladneſs for the ſpirit of heavineſs*: thou heareſt the glad tidings of mercy, pardon and peace, grace of life, that paſſeth underſtanding, joy unſpeakable, rich and plentiful redemption from al ſins and miſeryes, which God hath layd up in his everlaſting decree, and laid out in the great work of redemption by the Lord Jeſus, but thou mayeſt ſet thy heart at reſt, as long as thou ſeeſt that hard heart of thine thou ſhalt never ſee good day; joy, and comfort, and liberty, they are not thy allowance, they are childrens bread, its prepared, intended, and appointed of purpoſe for others, thou haſt no ſhare and portion in al theſe precious things of life; hands off thou hard hearted wretch; There is good newes from heaven, tha

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poor shall be enriched, the mourners comforted, but no good to thee; no, look the second verse, there is other provision the Lord makes for stiffnecked Creatures, he proclaims *a yeer of Jubile, a day of acceptance from God to the distressed*; but there is *a day of Vengeance of our God*, to those that are of a contrary disposition; there is Vengeance, and it's from God, he wil be revenged upon thee for all the contempt of his Truth, grief done to his Spirit, resistance of his Grace, he will rain fire and brimstone, storm and tempest upon thee, this shall be the portion of thy cup, for the conclusion is peremptory, *Job*, 9. 4. *Who ever hardened his heart against the Lord, and prospered?* Can there any example be alledged that wil evidence it? any reason given or conceived that might prove it possible? Search the Stories of so many Generations, and enquire since the day that God created *Adam* upon Earth, if there were ever such a thing heard. When there were Gyants upon earth, *the whol earth was filled with violence*; al the world set themselvs in open rebellion against God; God opens the windows of Heaven, and the fountains of the great deep, and sends in a Deluge of his displeasure and wrath, and destroies those hard-hearted Rebels from off the face of the Earth; me thinks I hear those flinty stiffnecked wretches, screeching and crying, drowning and dying, and roaring out their wretchedness, those loose Libertines, *eating and drinking, marrying, and giving in marriage, and knew nothing, i. e.* and would know nothing; their Cups in their hands, and Queans in their Arms, and despair in their mouths: Oh we shut our Ears, and hardened our hearts against the striving of Gods Spirit, the call of Gods Messengers, the warning and entreaties of Gods patience: We would not receive Counsel and terms of Peace and Mercy, and therefore we now perish without Mercy, cursing one another, and breathing out their last; Cursed be the day that ever I knew thee, by thy carnal deceits I was strengthened; Cursed be thou and thy company, by thy example I was

Mat. 24. 38.

ty, and impudently dareſt the great God, *who is Jehovah? I know not Jehovah*, neither wil I let my heart go to yield ſubjection and ſervice to him; I know no authority of a command that ſhal rule me, nor admonition that ſhal awe or reforme me. Thus thou art a ſtranger to the wiſdom of God, the folly of thine own ſelf-deceiveing mind and heart, leads thee and deludes thee, thou art a ſtranger to the grace and holineſs of the Lord; the perverſneis and rebellion of thine own wretched heart takes place onely with thee, yea a ſtranger to mercy, and to the compaſſions and conſolations of the Lord Jeſus, and his bleſſed ſpirit, who chooſeſt thine own ruin, loveſt thine own death, following lying vanities and forſakeſt the mercies purchaſed and tendred to thee.

2. *Upon theſe tearms in which thou now ſtandeſt God hath appoynted no good for thee while thou continueſt in this temper*: as he ſaid, *write this man childleſs*, ſo write upon it, write thy ſoul graceleſs, that ſhal never proſper, *Iſa.* 61. 1. 2. *The ſpirit of the Lord is upon me, becauſe the Lord hath annointed me to preach good tidings to the meek, to bind up the broken hearted, liberty to the captives, opening of the priſon to thoſe that are bound, to appoint to them that mourn in Zion; beauty for aſhes, the garment of gladneſs for the ſpirit of heavineſs*: thou heareſt the glad tidings of mercy, pardon and peace, grace of life, that paſſeth underſtanding, joy unſpeakable, rich and plentiful redemption from al ſins and miſeryes, which God hath layd up in his everlaſting decree, and laid out in the great work of redemption by the Lord Jeſus, but thou mayeſt ſet thy heart at reſt, as long as thou ſeeſt that hard heart of thine thou ſhalt never ſee good day; joy, and comfort, and liberty, they are not thy allowance, they are childrens bread, its prepared, intended, and appointed of purpoſe for others, thou haſt no ſhare and portion in al theſe precious things of life; hands off thou hard hearted wretch; There is good newes from heaven, the

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poor ſhall be enriched, the mourners comforted, but no good to thee; no, look the ſecond verſe, there is other proviſion the Lord makes for ſtiffnecked Creatures, he proclaims *a yeer of Jubile, a day of acceptance from God to the diſtreſſed*; but there is *a day of Vengeance of our God,* to thoſe that are of a contrary diſpoſition; there is Vengeance, and it's from God, he wil be revenged upon thee for all the contempt of his Truth, grief done to his Spirit, reſiſtance of his Grace, he will rain fire and brimſtone, ſtorm and tempeſt upon thee, this ſhall be the portion of thy cup, for the concluſion is peremptory, *Job,* 9. 4. *Who ever hardened his heart againſt the Lord, and proſpered?* Can there any example be alledged that wil evidence it? any reaſon given or conceived that might prove it poſſible? Search the Stories of ſo many Generations, and enquire ſince the day that God created *Adam* upon Earth, if there were ever ſuch a thing heard. When there were Gyants upon earth, *the whol earth was filled with violence*; al the world ſet themſelvs in open rebellion againſt God; God opens the windows of Heaven, and the fountains of the great deep, and ſends in a Deluge of his diſpleaſure and wrath, and deſtroies thoſe hard-hearted Rebels from off the face of the Earth; me thinks I hear thoſe flinty ſtiffnecked wretches, ſcreeching and crying, drowning and dying, and roaring out their wretchedneſs, thoſe looſe Libertines, *eating and drinking, marrying, and giving in marriage, and knew nothing, i. e.* and would know nothing; their Cups in their hands, and Queans in their Arms, and deſpair in their mouths: Oh we ſhut our Ears, and hardened our hearts againſt the ſtriving of Gods Spirit, the call of Gods Meſſengers, the warning and entreaties of Gods patience: We would not receive Counſel and terms of Peace and Mercy, and therefore we now periſh without Mercy, curſing one another, and breathing out their laſt; Curſed be the day that ever I knew thee, by thy carnal deceits I was ſtrengthened; Curſed be thou and thy company, by thy example I was

Mat. 24. 38.

deluded and hardened: Thus they are accurſed, and go curſing down to the depth of the Sea, and ſo to the depth of the bottomleſs Pit.

3. It is beyond the *Scope of our Saviors coming into the world, and the Commiſſion he hath received for the great Work of Redemption, to communicate Grace and Life to thee in the condition in which now thou art*; Luke, 19. 10, *The Son of man is come to ſeek and ſave that which is loſt*; not ſuch as was miſerable, for ſo all was, but ſuch as were ſenſible of that undone condition in which they lay. Yea, his expreſſion is peremptory, *I came not to call the righteous, but ſinners to repentance*, Matth. 9. 13. Thoſe who conceited themſelves whol, in a ſafe and ſecure eſtate, he had no Commiſſion to call or comfort ſuch; they muſt be broken before he bind them, weary and laden before he eaſe them, wounded before he will pour in the Oyl of Mercy to heal and relieve them: Hence it was that when our Savior had prepared his Feaſt, killed his Fatlings, and drawn forth his refined Wines, and ſent and invited his gueſts, all pleaded their excuſes, and refuſed to come, not being hunger-bit, and ſenſibly affected with their own miſerable eſtate, and the need they had of ſupply from thoſe rich Proviſions of a Savior, their careleſs and ſecure hearts could reliſh other ſenſual care, and ſwiniſh contentments which they had at home; when men ſet no price, ſee no need of thoſe Dainties and Rarities of the riches of Grace and Salvation, purchaſed by Chriſt, and offered in the Goſpel, he peremptorily concludes, *Such ſhall never taſt of them*, Luke, 14. 24.

2. *The ſecond ſort of hard-hearted ſinners, or of a further and higer degree in this hardneſs, are ſuch as have been exerciſed under the diſpleaſure of the Almighty, have had many ſtabs by the Truth, and threatnings of the Word, and have had many bruiſes and blows from the Diſpenſations of God in his Ordinances, deeply affected, and almoſt overwhelm'd with the danger of their*

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own Eſtates, and the dreadfulneſs of thoſe everlaſting burnings which now they felt in their ſouls, and were not able to bear; *but at laſt they have* SHOOK OFF THEIR TERROR, *worn away the vexation, and trouble that lay upon their ſpirits*; and now they grow more fierce and hard-hearted than ever before, and dare out-face and out-brave the ſevereſt threatnings, the moſt dreadful Judgments that can be denounced, and which they find & confeſs themſelves liable unto; *having their conſcience ſeared with a hot Iron*, 1 Tim. 4. 2. & themſelvs becoming fearleſsly impudent to adventure upon ſin, without the leaſt touch of any remorſe or trouble for it. The time was they confeſs they ſate with trembling hearts under the Diſpenſation of the Word, and ſo ſilly and feeble ſpirited they were, that their hearts failed with fear, and fainted away in the apprehenſion of the hainouſneſs of their ſin, and the unſufferable plagues that were due thereunto. But now that dale is mown, thoſe daies are paſt, they have got more wit and skil than to be ſcared with ſuch Bug-bears, they can tell how to fence themſelves againſt ſuch fears and diſquiets, they can ſit and hear, and attend all that can be ſaid, let them ſpeak while they will, and wear their tongues to the ſtumps, they can hear all, and ſlight all; nay, rather than fail, deride and make a mock of what they have heard, but to be troubled at what they hear, they are not ſuch Babies, they are not ſo much as ſtirred with any thing: Oh wo to thee that ever thou ſaweſt thy heart at this paſs, the greater will thy trouble be one day: *The Devils beleeve and tremble*, and doeſt not thou ſtir? Art thou in Hell here on Earth before thou comeſt thither? and doſt thou come ſhort of the Devils themſelves in ſenſibleneſs of heart, and canſt thou content thy ſelf, yea bleſs thy ſelf in this condition? Hear what God hath determined againſt thee, and wil certainly bring upon thee, *Deut.* 29. 19. *He that ſhal hear the words of this Curſe, and ſhall bleſs himſelf in his heart,*

ſlight

James, 2. 19.

ſaying, I ſhal have peace though I walk in the Imagination of my heart, adding drunkenneſs to thirſt, the wrath of the Lord will *ſmoak againſt that man,* to cut him off from the Land of the Living, &c.

But before I part with thee, ſuffer me to ſpread the dreadfulneſs of thy condition before thy face, and leave it upon Record in thy Conſcience, that thou mayeſt ſay thou waſt forewarned. Know therefore thy caſe is almoſt deſperate, and beyond Cure, thy doom draws on and haſtens, which thou canſt not eſcape, thy plagues are beyond the utmoſt of all extremity, which thou canſt not conceive, much leſs endure.

1. First, *Thy Caſe to common Reaſon* (leaving ſecret things to God) *ſeems paſt cure; it's a great ſuſpicion the day of Grace is over, the date of mercy paſt, the period of Gods Patience come to an end;* all means have been uſed, and concluſions tryed with thee, the invincible ſtiffneſs of thy Spirit hath won the day, thou haſt tried Maſteries with all means, Law and Goſpel, Promiſes, Threatnings and all, the unconquerable hardneſs of thy heart hath out-bid all Diſpenſations, thou art Cannon proof, Law proof, Goſpel proof, Threatning proof; there is no other means of good in Heaven or Earth, and thou art worſe by them; all which are provided to better others, and have ſo done: without means thou haſt no reaſon to think that God wil work, and thou haſt had the try al of al, and thou art beyond there in thy ſtifneſs, and therefore beyond all helps in an ordinary way, *Prov.* 29. 1. *He that being often reproved, hardens his heart, ſhall be deſtroyed, and that without remedy*: he that caſts away the ſalve that ſhould cure him, ſpils the Phyſick that ſhould recover him, caſts away the meat that ſhould nouriſh him, how ſhould he be either cured or ſupported? There are no Commands that awe, no Promiſes perſwade, no Terrors awaken, then there is no Remedy: He muſt be deluded that oppoſeth the Wiſdom that only can guide him, he muſt be

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curſed that reſiſts the mercy that only can ſave him, he muſt be damned that tramples upon the blood of Jeſus, that only would redeem him, there is no other Remedy, no other Name but the Name of Jeſus whereby men muſt be ſaved, *Acts*, 4. 12. Nay, not only means fail him, but God himſelf ſeems to forſake, *Gen.* 6. 3. *My Spirit ſhall not alwaies ſtrive with man*: He hath ſtriven by his Terrors, by his Mercies, ſtriven and laid hold upon thee by heart-breaking intreaties; *Turn ye, why will ye die? turn ye, and cauſe others to return, and ſo iniquity ſhall not be your ruin*, Ezek. 33. 11. *Oh that there were ſuch a heart in them to fear me alwaies, that it might be well with them*, Deut. 5. 29. but thou haſt wound away from Gods hand, and forſaken him, and he hath forſaken thee; there is Word and Promiſes, but no God in them, Terrors and Entreaties, but no God in them; *Thou art without God, and art thou not then without hope?* When the throws of a travelling Woman leave her, her life leaves her. So here. Eph. 2. 12.

It's ſaid of a company of Deſpiſers of Chriſt, *That they crucifie him again unto themſelves*, Heb. 6. 6. When they reſiſt one Chriſt, and reſiſt that Salvation that hath been offered, either they muſt have another Chriſt, or he anew crucified if ever they be ſaved. So there muſt be a new Chriſt, and new Scriptures, before ſuch miſerable wretches can be relieved, the Blood of Jeſus, the Spirit and Promiſes of Jeſus; Grace and Salvation hath been tendered to theſe ſtubborn-hearted, and they have oppoſed and caſt all away; either there muſt be another Chriſt, or he muſt die again: All the Commands and Comforts in the Word, all the Rules and Directions, Threatnings and Counſels, have been uſed and tryed without any profit and prevailing power, therefore there muſt be another Covenant, Chriſt, and Scriptures, if thou beeſt ſaved; that's incredible, therefore the other impoſſible; *How can ye eſcape that neglect ſo great Salvation?* Heb. 2. 2. I appeal to your ſelves, You will go from the Law to the Gospel, from

Juſtice

juſtice to mercy, but whither wil you go when you have departed away from mercy, and mercy is departed away from you.

2. *Thy judgment haſtens, thou canſt not not eſcape it nor prevent it*, and truly it's coming more *ſpeedily and ſuddenly* then thou art awar of. *Thou bringeſt upon thy ſelf ſwift deſtruction*, & though thou ſleepeſt *yet thy damnation ſleeps not.* Hebr. 6. 8. *the earth that often receives rain from heaven, and yet brings forth thorns is near unto curſing*, look every day that God ſhould curſe al thy comforts, thy out-goings, and thy in-comings, *Prov.* 28. 14. *He that hardens his heart fals into miſchief*, fals into it, and is overwhelmed with it al of a ſudden; he may fal into any temptation, he oppoſeth that counſel that ſhould preſerve him, falls into ſins, he caſts away that grace, and reſiſts that ſpirit that ſhould ſtrengthen him; nay *being paſt feeling*, ſuch a one wil run to commit al *wickedneſs with greedineſs*, Eph. 4. 19. Hell and Divills and luſts are let looſe upon ſuch, the light of nature, evidence of reaſon, dictates of of Conſcence, authority of the law, terrors of judgments, intreaties of mercies, the hard heart hath caſt away al theſe, and therefore ruſheth into what evil comes next, againſt Conſcience, command, reaſon, ſence, nature; men put of the principles, not of humanity, but of ſence, and become more baſe than the beaſts themſelves, do that which beaſts wil not do, and morality is aſhamed to ſpeak; As the ſhip when the anchors are broke, and cable cut and a mighty tempeſt ariſes, ſhe is wholly left to the rage of wind and weather. When men *harden their hearts God ſwears they ſhal never enter into his reſt.* Hebr. 3. laſt.

Uſe, 3. *Ground of* COMFORT *to ſupport the ſincking ſpirits of broken hearted ſinners when they ſeem to faint under the fierce diſpleaſure of the Almighty, and to be overwhelmed with the unſupportable weight of the wickedneſs of their own ſouls which they are neither able to avoid, nor able to undergo.* Here

Here hence is matter of ſound refreſhing both to the *parties that are the patients*, and bear the bitterneſs and burden of their ſorrow; *to their friends*, who as ſpectators do mourn with them, and are affected with a fellow feeling of the evil of that which they find experimentally; let me ſpeak a word ſeverally to them both.

Know therefore to thy comfort thou diſtreſſed ſoul, 1.
this ſorrow and anguiſh which now oppreſſeth thee, its not unto death, nay its the onely way and means to deliver from death, from the death of ſin, and that ſecurity in which thou lyeſt, without either ſence of thy miſery, or the leaſt appearance and poſſibility of deliverance, from the death everlaſting of thy ſoul unto which thou waſt haſtening amain: As it is with a dead body when with rubbing chafing, and pouring in of hot waters there is ſome kind of warmth coming and overſpreading the parts, there is good hope the ſoul is again returning, the man reviving again; Its ſo in this ſpiritual quickening of a ſoul dead in ſin, ſtone dead, ſtiff & inſenſible of the diſtempers that lodge within him, & take poſſeſſion of the whol frame of the inward man, as ſtif coldneſs takes poſſeſſion of a dead body; when the Lord begins to affect the ſinner and makes throughly ſenſible with Godly ſorrow, by rubbing and chafing in of ſharp reproofs and paſſionate exhortations, there is a kind of ſpiritual warmth coming into the ſoul, and certain evidence like a harbenger or immediate forerunner of life, and comfort which wil undoubtedly take up their abode in the ſoul, he that goes in the vally of tears he goeth on comfortably becauſe he goes in the right way to Zion, *they ſhal go weeping and mourning with their faces toward Zion*, Jer. 50. 4. this is the guite and the way of ſuch who are travailing towards the holy land, *Immanuels* Land, the land of Promiſe, they may be content to bear the hardneſs of the way when they are ſure to attain the end of their journey, the ſalvation of their ſouls, that wil pay the charges and recompence the labor

bor and quit coſt in the iſſue; it's the travellers concluſion that carries them through the harſheſt way they meet withal *he hath never an il day that hath a good night*, and when he finds the marks of the way that are given him, the directions that are ſuggeſted to diſcover his approach to his own home, that makes him overlook al the reſt, as happily they may be to this purpoſe, after you are paſſed ſo many dayes journey you ſhal come at laſt to a moſt tedious and heavy way, and deep waters ſuch as you muſt be forced to twim, can feel and find no bottom, yet if you keep the right cauſey there is no danger at al; It's a ſad way, but ſafe, and then know you may, you are nearer home, the danger is paſt, and the worſt is over, ye are within ſight of your own houſe; when the traveller who hath taken theſe directions, and retaynes his marks in his mind, when he finds that by experience which hath formerly been ſpoken, the way mervailous heavy, tedious, he ſticks faſt in the mire and clay, anon the waters are ſo deep that he feels no bottom, he remembers and concludes now I know where I am, I am ſure I am in the right way and certainly near home; this makes him devour al the difficulties wet and weary, he feels he fears nothing, he thinks of nothing, but his wife wil welcome him, his children rejoyce in him, his friends refreſh and accompany him, there he ſhal take up his lodging and refreſh his weary nature; ſo here, in thy ſpiritual travel when the weight of thy ſins which of al other is the heavieſt, the loſs of a God, and his favor and preſence which are depths and floods of diſtreſs which come even to the ſoul, there thou findeſt no bottom they are unſufferable unſupportable, then lift up thy head, know this is the right way to Chriſt, and thou near home, even within the ken of the Promiſe of eternal life; Thou wilt come immediately *to Jeſus the Mediator of the new Covenant*, thy head and husband, who wil wipe away al tears from thine eyes, who wil embrace and welcome thee in the armes of his mercy

Heb. 12. 22, 23, 24.

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thee into the boſom and bowels of his love, & rejoyce over thee with everlaſting joy, come thou mourning weary and weatherbeaten ſinner, I have wept for thee and died for thee, and prayed for thee, and looked many a long look for that diſtreſſed ſoul, Oh be humbled, be eſtranged and divorced from thy luſts, when wil it once be, Oh welcome, though come weary and tired, no ſooner there arrived but the ſpirit of comfort ſhal poure *peace into thy Conſcience which paſſeth al underſtanding, & joy unſpeakable and glorious, al the firſt born of God* they wil come about thee and be glad to enjoy thy fellowſhip, *and the innumerable company of Angels wil ſing Hallelujahs in heaven, peace on earth and good wil towards men*; God and Chriſt, Heaven and Earth, Men and Angels rejoyce in thee and thy condition, and why mayeſt not thou be refreſhed in it? There is no other way whereby God can according to covenant convey ſpiritual good to thee, no other way whereby thou eanſt receive it. Be therefore forever comforted in thy condition, God muſt cut if he cure thee of a ſtony heart, God muſt wound that ſecure and careleſs ſoul of thine if ever he heale it, ſo himſelf profeſſeth it is the method he takes in relieving the miſery and diſtreſſed and ſinful condition of a ſon of *Adam*, *Iſa.* 19. 22. *The Lord ſhal ſmite* Egipt *and ſhal heal it, and they ſhal return to the Lord, and he wil be entrated of them, and he wil heal them.*

Oh but my terrors have been many formerly but never as now paſſing ſtrength; my burdens were heavy before, but never ſuch as now beyond al extremity, above al the ability I have, beyond al poſſibility I can conceive, to endure and not to dy under them in everlaſting diſcouragement never to look for any good. *Object.*

Therefore thy comfort never ſo near as now; As in child-birth, ſo in this new birth, the ſtronger and ſharper the throwes, the more ſpeedy and ſucceſſeful the deliverance. As it is in the cure of an old feſtered ſore, *Anſw.*

al the while it breaks and runs there is ſome eaſe, but there is yet no cure while the core remains, when that is preſſed out though it be with much pain and extremity, yet then the healing comes on with moſt ſpeed. When thy ſorrowes have ſeized upon thee and thou haſt breathed out thy ſighs and complaints to God, there hath happly been ſome eaſe, Oh but there was a core of ſome boſom luſt or corruption that lay within, and yet not looſened and diſlodged, and there is no perfect cure or healing wil befal ſo long as that remaines, and there muſt be much preſſing, much ſtruggling by word and paryer, before that wil part, and when thy heart parts from that, know undoubtedly, health and Salvation and comfort is near.

Object. *Comfort? Alas what do ye ſpeak to me of comfort? who am unfit and unworthy, nor have any right unto it, Light is ſowen for the righteous and joy for them that are upright in heart,* yea but they have it hardly for whom it was prepared even planted and ſown of purpoſe, it's their harveſt let them reap it and receive it. But what have I to do with it, to put my ſickle into anothers corn, who am a ſinful unrighteous wretched creature?

Pſal. 97. 11.

Anſw. Not onely the righteous who by the power of grace can ſubdue ſin, *but even the mourners in Sion who by the ſpirit are burthened with their ſins, theſe I ſay have allowance and that from God to ſhare in this comfort.* Bleſſed are they that mourn they ſhal be comforted *Math.* 5. 3. thou Sayeſt thou art not, thou findeſt none for the preſent; be it ſo, that is not in the promiſe but it's ſure enough thou ſhalt be, that is ſufficient: God wil make thee ſtay for it, and beg for it, and prize it before it come, that thou mayeſt be thankful for it when it comes; it ſhal be in Gods time and in due time, and if thou wouldſt have it before, know thou art not fit to receive, nor God willing to beſtow, thou haſt it not in *hand*, but its certain in *hope*; it wil be and wil not fail,

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and the reverſion of it, is ſufficient to ſupport thee to live in hope; nay it is a portion provided on purpoſe and came for this very end; *Iſa.* 61. 3. *to appoint unto them that mourn in* Sion *beauty for aſhes the Oyl of gladneſs for the ſpirit of heavineſs*, yea God himſelf wil come for this end to bring conſolation uto thy ſoul.

Thats a likely matter indeed when the vileneſs of my corrption makes me loathſom to my ſelf, and weary of mine own ſoul, how juſtly may God loath me and eſtrange himſelf who is ſo great and holy a God. *Object.*

That which thou conceiveſt a cauſe why God ſhould withdraw his preſence, it's that why he delights in thee; thy ſins are loathſom thats true, but to loath thy ſin, and thy ſelf for them, its that which makes way and room for the Lords both Love to thee and preſence with thee, *Iſa.* 57. 17. *Thus ſaith the high and lofty one that inhabits eternity I dwel with him alſo that is of an humble & contrite ſpirit, to revive the heart of contrite ones.* *Anſw.*

The greatneſs of God and holineſs of God takes moſt content in a broken heart burdened with ſin and looſened from it. And herein the doubts of a diſtreſſed ſoul may be anſwered, and diſcouragments alſo cured and removed, wil ſo great a God vouchſafe to cal upon ſo baſe a creature, ſo holy a God, ſo ſinful, ſo filthy and polluted a ſinner? yea behold, God reveals himſelf in the height of al his greatneſs and holineſs and profeſſeth he hath but two habitations where he takes content, *i. e.* the higheſt heavens and a broken heart, that ſees his own weakneſs and therefore the greatneſs and power of God is moſt diſcerned, it ackonwledeth its own vileneſs and abhorrs its own filthyneſs, and there the holineſs of a God is moſt honored, feared and advanced, therefore the fitteſt for God to dwel in where his honor may moſt of al be advanced; and he comes with his coſt, and for this intent and purpoſe, *that he may revive and quicken*, therefore he wil not, therefore he

cannot miſs of his end, and the attaining of that he intends nor thou of thy comfort.

2. *It's matter of comfort to ſuch as are frinds and wel-wiſhers to thoſe burdened and diſtreſſed creatures*; Mourn for them you ſhould, but yet be comforted with them you ought. For if you deſire their good in truth and in earneſt, its certain they are now, and never were before in the road of mercy, in ready way, yea the onely way to attain favour and everlaſting compaſſions from the hand of the Lord. It's now *the day of Gods viſitation*, the Lord ſeemed to paſs by as a ſtranger before, as though he cared neither for them, nor the welfare and comfort of their ſouls, but ſuffred them to live and dye in their ſins not ſo much as looking after them: *behould now is the day of their viſitation*, wherein the Lord comes to viſite the ſinner, and to enquire touching the eternal proſperity of the ſoul, to looſen him from the power of his luſts, and to free him from the prevailing power of thoſe corruptions, that would certainly ruinate his happineſs, Yea now the ſpirit ſeems to travel upon the ſoul until the Lord Jeſus be formed in him, when as formerly he bore the image of ſin and Satan, ſo the Father of the Prodigal when his heart had been pinched under the preſſures and miſeries of his baſeneſs brought upon him, and conſtrained him to take thoughts of forſaking his former courſe, ſee what ſolace it was to his Father. *For this my ſon was dead but is alive again*, he was ſecure, he is now affected with the ſight and ſence of his ſin, he was hard-hearted and perverſe in his way, now he is plyable and yeilding to any impreſſion. I ſpeak it the rather becauſe carnal perſons conceive that this broken heartedneſs is a kind of curſe, and that which makes men unſuitable to their Places, and unſerviceable wholly for any imployment; the prophane Husband, the unjuſt Maſter, the looſe Companion, curſe the day that ever the Miniſter came amongſt them; the wife was vain and froathy to ſuit his

Luck. 19. 44.

Luck. 15. 24.

his folly; but now the former mirth is turned into mourning, ſhe grows mopiſh and melancholly, there is no content in her: The Apprentice that was as the Glove to the Hand, fitted his turn at all times, at al aſſaies, would lye for his humor, cozen for his profit, but now forſooth is grown ſo tender and conſcientious, he dare do nothing, there is no ſervice in him; his companion that would ruffle it out in mirth & jollity, is becom ſo penſive under the preſſure of his Conſcience, that there is no ſociety in him; they look at them as loſt and undone perſons, the Preacher hath ſpoiled them, they are fit for nothing. And ſo alſo ſome poor ignorant people whoſe waies were civil and moral, and never acquainted with Gods manner of dealing in ſuch caſes; when they ſee their friends, and children, and kindred, ſinking under the ſence of their ſin, and Gods diſpleaſure, their hearts taken up wholly with attendance to their own Spiritual neceſſities, and taken off from all other occaſions; they look at it as a kind of madneſs and diſtraction, and they fear they will not come to themſelves again, when in Truth they never came to themſelves before now, nor in truth conſidered where they were, or what they did: whereas this broken-heartedneſs doth not impair any mans abilities, but turns them the right way, and improves them for the Lords advantage; it makes men unhandy to ſin, but fit for the Service of the Almighty; only it is a ſpiritual ſickneſs, and you muſt in reaſon wait til the extreamity be over, before the party can be free for any work but this, becauſe he finds this moſt needful: He that takes Phyſick retires into his Chamber, but it is not to hinder his imployment, but further it for future time; the Child when he ſees the Grapes a preſſing, he fals a crying, and fondly conceives his Father ſpoils them, to bring Wine out of them: The unexperienced ſtander by imagines that the pieces of Gold that are put into the refining pot, and that into the fire, will utterly be ſpoiled, until he ſees a Veſſel of Gold framed

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out of them, glorious for ſhew and Service, he then changeth his mind. So here; when thou ſeeſt the Lord putting men into the furnace of his fierce wrath, ſcorching their Conſciences, know, the Lord hath them now in the fire, and intends to make them Veſſels of Grace and Mercy, who before were Veſſels of Diſhonor, fit for nothing but to ſerve ſin and Satan, help thou forward the work, and rejoyce in it; and as *Paul* in a like caſe wiſh'd, *That not only they, but all*; thy friends, and children, and kindred, were not almoſt, but altogether ſuch as they are, broken-hearted ſinners.

Acts. 26. 29.

Uſe. DIRECTION. *How to carry our ſelves towards diſtreſſed ſinners in this condition, who are thus pierced unto the heart, whoſe perplexities of ſpirit are ſuch they cannot expreſs, and their preſſures beyond ſtrength, more than they are able to undergo.* We ſhould yern towards them in mercy, and put on the bowels of tenderneſs and compaſſions towards them in lending what poſſible relief may be to the utmoſt of our abilities; not only Religion will enjoyn this, and reaſon perſwade, but even Nature and Humanity might compel and conſtrain us hereunto. It was that which the Law enjoyned, *Deut.* 22. 4. *Thou ſhalt not ſee thy Brothers Ox or his Aſs fall down by the way, and hide thy ſelf from him; but thou ſhalt ſurely*, Surely *help him*, q. d. Let all alone, uſe no pleas, make no excuſes, this muſt and ought to be done; *Doth God take care of Oxen?* No, it is for our ſakes it was ſpoken; Shal the Ox be burdened, & not the heart under preſſures be relieved? Shal the Aſs fallen be raiſed again, and the Conſcience bowed and cruſhed under the weight of everlaſting vengeance, not be comforted? There Life natural is only endangered, here Eternal Salvation is hazarded; therefore their greater need calls for the greater pity. As *Job* complained, *Job*, 19. 21. *Have pity upon me, O my friends, have pity upon me, for the hand of God hath touched me. The ſpirit of a man will*

Prove. 18. 14.

bear

bear his infirmity, but a wounded ſpirit, who can bear? Lend a hand therefore at ſuch a dead lift, and help him to bear that, that no creature of himſelf is able to undergo; have ſuch in your minds dayly, carry them in your prayers, keep them dayly in your hearts; when a party is in a fainting fit, dying away, how readily doth Humanity lead men to lend preſent help; one man holds, another rubs and chafes, a third applies warm cloaths, each man ſtrives to come firſt, and to do moſt; I pray you take of my Water, take of my Bottle, &c. that's but a ſudden qualm over the heart that wil ſuddenly paſs away; but this is a wound that hath pierced through the ſoul, bleeding and ſinking with Helliſh horrors, breathing out his ſighs, Oh when, Oh when wil it once be? He that hath not put off Humanity, and the very Nature of a man, he cannot but put on tenderneſs and commiſeration towards ſuch; and therefore what ſhal we think of thoſe, who inſtead of tenderneſs and pity, which they ſhould expreſs towards ſuch, their hearts riſe in bitterneſs, and indignation againſt them; yonder be your broken-hearted perſons, &c. It's no great matter, you may ſee what they have got by Sermon gadding, what may we think of ſuch? We may ſay, and think as *Job* ſpeaks, he that is in miſery, ſhould be comforted by his Brethren, *but men have forſaken the fear of the Lord*, Job, 6. 14. It's an Evidence of an Egyptian when an Iſraelite is going out of *Egypt*, he ſtinks in his Noſtrils; nay, a ſad argument of a ſoul devoted to deſtruction, *Deut.* 25. 17, 18, 19.

EXHORTATION. *As to proceed the right way, ſo never to reſt until we come to the right pitch of this ſaving ſorrow*, otherwiſe we ſhall loſe our labor, all the pains, and toil, and trouble we take, wil prove indeed unprofitable, we ſhal loſe our labor, and our ſouls and all; we ſhould not content our ſelves therefore with a ſlighty touch to have the skin happily a little rippled, or the heart ſtabbed now and then with an overly ſtroak, but *Uſe* 5.

but ſtay not until we come to the bottom; to be pierced through and through again, until we ſee our luſts bleeding out their heart blood, and the core of our corruptions coming out; true it may be, it wil coſt hot water, time and toyl, before that day come: be it ſo, but it wil quit coſt when ever it comes; the longer the ſeed time, the larger the Harveſt; *They that ſow in Tears,* Pſal. 126. 5. *ſhall reap in joy, let us not loſe all for a little:* The Patient wil tel you, why ſhould I be cut for the ſtone in the Reins, if the ſtone never be taken away, and I cured? Hath then the puniſhments which have been threatened, the ſtroaks and terrors of Conſcience which thou haſt felt, the dreadful diſpleaſure of the Almighty, which hath been denounced and ſeized upon thy ſoul, have they happily wreſted tears out of thine eyes, bitter confeſſions out of thy mouth, and forced thee to penſiveneſs in thy carriage, and perplexity in thy Spirit? &c. All this is good ſo far; but it wil do thee no good, if thou goeſt no further. Say with thy ſelf, what ſorrow have I more than *Judas* had? what do I do more than *Cain* Math. 27. 3. 4. did? what difference betwixt my complaints, and *Eſau*'s Gen. 4. Heb. 12. 17. tears? Do I out of horror of heart, vomit out my ſins by confeſſion? So did *Judas*. Do I make Reſtitution? So did *Judas*. Do I wander up and down racked in a reſtleſs condition? So did *Cain* like a Vagabond upon the face of the Earth. Do I ſue to God for a bleſſing? So did *Eſau*, and that with tears, and that with importunity. Take not up thy ſtand here, but ſay, Oh Lord, that I may have ſomthing more than Hypocrites, do ſomthing more than Reprobates can do; have I ſuffered all theſe terrors, wept al theſe tears in vain? If ſo be it be in vain; Oh let me not have ſorrow only, but that true ſorrow that may *cauſe repentance* 2 Cor. 7. 10. *never to be repented of*: Go then beyond al horrors and fears, and ſtay not before thou findeſt and feeleſt thy ſin worſe than al thy plagues, or elſe thou never felteſt them aright; Look not to puniſhments that are croſs to

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thy comfort and eaſe, but look to the ſtubbornneſs and reſiſtance of thy heart, which is croſs to God and his Holineſs, and holy Laws; let that be heavieſt of all other evils, which indeed is the greateſt evil of all. This too much haſt in the new birth makes many abortive Chriſtians, ſtill born, not *begotten again to a lively hope*, 1 Pet. 1.3. They heal themſelves before God heal them, make application before ſound preparation; not that they can apply too ſoon, if they apply truly; but they think they do apply when they neither do nor can. Keep thy heart in ſoak by godly Sorrow, until thou finde'ſt thy corruptions like noyſom weeds come up kindly by the roots; until thou feel'ſt ſin as ſin in the bitterneſs thereof, that thou feareſt all ſin in the leaſt appearance thereof: that whatever ſhal be conceived, or be diſcovered to be ſuch, the firſt inkling, notice, inclination, diſpoſition, or ſuſpicion thereof, thy heart may tremble to come neer any provocation leading that way, and may readily liſten to what ever may lend help or direction to avoid it or ſubdue it. Bear thy burden till the Lord eaſe thee, be in priſon, and let the Iron enter into thy ſoul, until the Lord ſend and deliver thee, and bring thee out of the houſe of Bondage; then ſhal thy mouth be filled with laughter, and thy heart with joy, and that *joy ſhall no man take away from thee*; travel the appointed months of mourning, and then thou ſhalt be delivered with ſucceſs, and attain the conſolation that wil ſtand by thee.

How may we get help againſt the ſtubbornneſs of our hearts, againſt that reſiſtance and croſsneſs that we find in our ſelves to this contrition of heart?

The Directions are Three.

Direct. 1. *Do not tug with this reſiſtance in thine own power, or any ability that is in thee*; do not in thine own ſtrength conteſt with that rebellion, for it's certain this

wil make it exceſſive rebellious; when thou ſeemeſt to offer violence to thy ſelf, thou wilt be more croſs, nay thou wilt grow to a kind of felneſs and fierceneſs of oppoſition againſt the Work of Gods Grace; *Sin becomes out of meaſure ſinful by the Commandement*, Rom. 7. 13. and inſtead of quarrelling with thy ſins, thou wilt quarrel with the Almighty; and if I do what I can, why ſhould not God help me? Mark, now you are quarrelling with God; and becauſe you cannot do what you ſhould, you wil do nothing: this is ordinary and uſual, you wil find a Helliſh fierceneſs of Spirit upon this turn.

Queſt. You wil ſay, *What ſhall I do?*

Anſw. *Come and bring thy ſoul into Gods Preſence, lay thy ſelf down in his ſight, and tell the Lord that thou art a Traitor, and which is worſe, thou canſt not but be ſo,* that's thy miſery; make known al the baſe abominations of thy heart and life before the Lord, and al that croſsneſs and oppoſition that thou findeſt in thy ſoul to Chriſt and his Grace, beſeech him to take away the treachery and falſneſs of thy heart, beſeech him that he would do that for thee that thou canſt not do for thy ſelf; tel him that thou would'ſt chuſe not to be, rather than to be thus treacherous; tel him that he hath ſaid, *he will take away the heart of ſtone*, Ezek. 36. 26. and that it is not in thy power to put it away, and therefore leave thy ſoul there, beſeeching him to make known himſelf as a God hearing prayers, pardoning ſins, and ſubduing iniquities; plead the Covenant of Grace, and the Promiſes of it, that al is freely, and firſtly, and wholly from himſelf, that he muſt *make us his People*, he muſt make us humble and broken-hearted; *Look to Jeſus Chriſt*, and beſeech him that *hath the Keyes of Hell and Death*, that he would unlock thoſe brazen gates and doors of thy heart, *Rev.* 1. 18.

2. *Do not fear the terror of the Truth, ſo as to ſtep aſide from under it, and withdraw thy ſelf from the ſtroak of*

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it, but think of the goodneſs of it; as a man, though he fear the bitterneſs of the Pill, yet knowing it's a means of his health, he is willing to take it: So here. When God moves, move thou; when he ſtirs, ſtir thou; many a man neglects the ſtirrings of the Spirit of God, and never hath the like again, and then on his death bed cries for his old terrors. Oh therefore when the Truth meets you and ſtirs you, keep the heart under it, and follow the blow in ſecret, and bleſs God that hath opened thine eye, and affected thine heart in any meaſure, and let thy heart lie ſtil under the ſtroak of the Truth: the want of this is the reaſon why many a ſoul is ſo long under the workings of Contrition, and never grows to any ſettlement, becauſe they keep not their hearts under the power of the Truth, which would throughly break the heart for ſin, 2 *Kings*, 13. 19. *The Prophet bids the King ſmite, and he ſmote thrice and ceaſed, whereupon the man of God was wroth, ſaying, thou ſhould'ſt have ſmitten five or ſix times; then had'ſt thou ſmitten the Syrians till thou had'ſt conſumed them.* So when God hath been grapling with thy heart, and would have plucked thee out of the paw of the Lyon; thou haſt prayed once, or twice, or thrice, it may be; and then after a while, thy care, and diligence, and endeavors are over; thou ſhould'ſt have prayed ſix times, thou ſhould'ſt give God no reſt, nor thy own ſoul any reſt, thou ſhould'ſt never ceaſe ſtriking until thou haſt deſtroyed thoſe corruptions of thine.

Poſſeſs thy ſoul with the tickliſhneſs and danger of that condition thou art in. 3. In regard of the ſecrecy and difficulty of the work, how eaſily may I be deceived, and how dangerous is it if I be; a failing here can never be repaired afterward; if never broken for ſin, then never broken from ſin, then never united to Chriſt, and then thou ſhalt never ſee the face of God in Glory: think how many have miſcarried in this place: as when a Marriner ſees the Maſt of a Ship, he fathoms the Wa-

set, and tacks about, and looks about him, lest I sail e, we split upon the rocks also. So do thou look to thy self here, thousands have sunk and split themselves here, and thou art in danger; and know, that if thou doest miscarry here, thou art undone for ever.

They said to Peter, *and the rest of the Apostles, men and brethren, what shall we do?*

Here we have the carriage of these Converts, as a fruit of that piercing and brokenness of Spirit, which was wrought in them by the power of the Word; the inward disposition of the heart discovers it self by the outward expression of their speeches and behaviours here laid forth before us, as that special effect which followed presently, and undeniably therefrom. The breaking of the clouds by thunder and lightning, brings a storm with it usually; *the storm in their speeches*, argued thunder and lightning *in their spirits*: look how the temper and constitution of the body goes, so the pulse beats in his proportions answerable; the Spirits few, and heart faint, and actions feeble, it moves marvelous weakly; if the pulse be marvelous quick and speedy, the Physitian will tel you there is a Feaver stirring, and it may be hazardful, that hath now seized upon the Nature of the party: Look as our hearts and consciences are affected within, so will be the pulse of our words and actions without: their piercing was *deep*, and their complaints are *bitter*, which here they make. In it observe Two things.

1. *The parties to whom they tender their complaint*, Peter *and the Apostles.*
2. *The complaint it self.*

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The parties are described and set forth two wayes, 1. In regard of the office unto which they were now called. *Peter* and *the Apostles*. 2. In regard of that esteem and respect they bore them, they lovingly and tenderly here greet them, *men and bretheren*, a stile and compellation that holds forth endeared affection with it, so far are these men altered from what they were, from what they said, from what they did, ere while they scorned them, now honored them, not long since they reproached them, *are not these men ful of new wine?* and now behold they reverence and fear before them, they rejected their counsel before and are now forced to crave it, yea right glad to hear and receive it. In a word, they repair to them as messengers of Christ, they tender them as bretheren, the world you see is wel amended.

Look at the complaint as it looks to the parties and there wee have two points we shal speak briefly to them both.

They whose hearts are pierced by the Ministry of the word, they are carryed with love and respect to the Ministers of it. Doct.

Men and Brethren, they be words of honor & love, & they spoke them seriously and affectionately, they mocked them before, and they now embrace them, they cared not what tearms of reproach they cast upon their persons, they know not now what titles of love and tenderness to put upon them, they now fal at their feet as clients, who flouted them before as enemies, so it was with the jaylour *Acts*, 16. 30. 31. 34. how kindly doth he use *Paul* and *Silas* whom erewhile he handled so currishly, beyond the bounds of reason and humanity, he entertains them in the best room of his house who before thought the worst place in the prison too

good

good for them. He baths their wounded parts which he had whipped and ſtocked before, fears and trembles before them as his counſellors, whom he handled moſt harſhly before as Priſoners; he feaſts them as his gueſts whom he had ſtruck as Malefactors; the wind was in another dore, the man is of another mind yea is another man than he was. God had no ſooner opened the heart of *Lydia* to attend the word but her affections were exceedingly enlarged, towards the diſpenſers thereof. *Acts* 16. 15. ſo that the cords of her loving invitation led *Paul* and held him captive, he profeſſed *ſhe compelled them i. e.* by her loving and affectionate expreſſions, prevailed with them for a ſtay. And while *Paul* had the *Galathians* under the Pangs of the new birth and Chriſt was now *forming in them*, they profeſſed they *would have plucked out their eyes* and have given them to the Apoſtle, *Gal.* 4. 15.

Naaman hath no ſooner his leproſy healed, and his heart humbled and cut off from his corruption, but he profeſſed himſelf and what he had is at the devotion of the Prophet, and that not out of complement but in truth, 2 *Kings* 5. 15. *Take a bleſſing from thy ſervant.*

Reaſons are two.

Reaſ. 1. *They ſee and know more than formerly they did,* when happily the crooked counſels of others deceived them, and their own carnal reaſon couzened and deluded their own ſouls that they miſ-judged the men and their doctrine alſo. As that they did not ſpeak the truth, or elſe had ſome crooked and ſelf-ſeeking ends in what they ſpak; As either to gratify other mens humors whom they would pleaſe or elſe to ſet up their own perſons and praiſe and eſteem in the apprehenſions of others as ſingular men and more than of an ordinary frame; and therefore would wind men up to ſuch a high pitch of holineſs, and force them to ſuch a ſingular care to fly the very appearance of al evil, when its more than needs

and

and more than God requires, and more than any man can do but now they find by proof and are forced out of their own sence and feeling to acknowledg the truth of what they have spoken, and what they have heard, & themselves also, to be the faithful embassadors of the Lord Jesus, and therefore worthy to be believed and attended in their dispensations and honored of al. *So Paul* 2 *Cor.* 4.3 *We hope we are made manifest unto your consciences* Thus the Woman of *Samaria* when our Savior came home to the quick and met with the secrets of her heart, she then fel from her taunting and slighting of our Savior to admiring of him, *Come saith she behould the man that told me al that ever I did, is not he the Christ.* John, 4. 29. Look as *Nabuchadnezzar* said, *Dan.* 4. last, now I know the God of *Daniel* is the true God, *and now I praise the living God*, so when they have been in the fire, and God hath had them upon the anvil, now I know what sin is, now I know what the danger is, now I know what necessity there is to part with sin; when the Patient hath found the relation and direction of the Physitian hath proved real it makes him prize and honor his skil and counsel, for ever; and for ever to have his custom, As the Pythonist was compelled from the power of *Pauls* administration to confess, *these are the Servants of the living God which shew unto us the way of Salvation*, so here. *Acts*, 16 17.

As they see more and can therefore judge better of the worth of persons and things; *so their conscience now hath more scope, and the light of reason hath more liberty, and allowance to expres that they know, and nothing now can withstand and hinder*; for while men are held captive under the power of their lusts and corruptions of their hearts, in which they live, and which for the while they are resolved to follow; though their reason happily do yeild it, and their own hearts and Consciences cannot but inwardly confes it, the persons are holy, the sins are vile which they condemn *Reas.* 2.

demn, and dangers dreadful which they forewarn; yet to profeſs ſo much openly to others, and to the world were to judg themſelves while they would acquit others, and condemn their own courſes, while they ſhould praiſe and honor the carriages and perſons of others, and therefore darken the evidence of the word by carnal cavils and reproaches, ſtifle the witneſs of Conſcience, and ſtop its mouth that it cannot ſpeak out. Thus *Rom.* 1. 18. *they hold down the truth in unrighteouſneſs.* When the truth that is by their judgments aſſented unto, and by their hearts yeilded, and therefore ſhould break out and give in teſtimony to the good wayes of God: their corrupt and unrighteous and rebellious hearts hold it priſoner, wil not ſuffer it either to appear unto others or prevail with themſelves; As it fared with the Scribes & Phariſees when the wonder was wrought by *Peter*, ſay they *Acts*, 4. 16. *that indeed a notable miracle hath been done by them is manifeſt to all that dwel in Jeruſalem, and we cannot deny it* (*q. d.* they would have done it if they could) *but that it ſpread no further, let us charge them ſtraitly that they ſpeak no more in this name.* But here when the conſcience of a poor ſinner is convinced, and the heart wounded, and that reſiſtance and gainſaying diſtemper is taken off and cruſhed, now Conſcience is in commiſſion and hath his ſcope & the coaſt is now clear that reaſon may be heard, now the broken hearted ſinner wil ſpeak plainly, theſe are the guides that God hath ſet up, their direction I wil attend, theſe are the dear and faithful ſervants of the Lord whom I muſt honor, and with them I would be truſt my ſoul, not with the blind guides, and falſe teachers, who daub with untempered morter and are not truſtie to God, nor their own ſouls, and therefore cannot be to me. Oh ſend for ſuch though in their life time they could not endure the ſight, abide the preſence, nor allow them a good word, reviled their perſons and proceedings and profeſſions, (yea that they wil confeſs)

but

but it was directly against their own judgment and knowledg and Conscience, myne own heart often gave my tongue the lye, when I did so speak and so disparage their conversation, otherwise I must have condemned mine own course and Conscience also, but the Lord is with them, and the truth is with them, and a Blessing will undoubtedly follow them. Ask why these poor pierced sinners did not go to the Scribes, they would tel the truth. Oh it was they that deceived us, led and drew us to the commission of this hellish wickedness; we cannot cal them teachers but murtherers, they could never help themselves, therefore not help us.

INSTRUCTION, *Sound contrition and brokennesse of heart brings a strange & a sudden alteration into the world, varies the price and valew of things and persons beyond imagination, turnes the market upside down*, makes the things appear as they be, & the persons to be honored and respected as they are in truth, that look what the truth determines, reason approves, and Conscience witnesseth, that account is current in the hearts and apprehensions of those, whose hearts have been pierced with godly sorrow for their sins. Because such judg not by outward appearance as it is the guise of men o. corrupt minds, but upon experience, that which they have found and felt in their own hearts, what they have seen and judged in their own spirits, they cannot but see so and judg so of others. Those who were mocked as *men ful of new wine*, are now the precious servants of the Lord, flouted to their faces not long since, now they attend them, honor and reverence them, yea fal at their very feet. It was before men and drunkards, now men and bretheren, the world you see is wel amended but strangely altered. It was said of *John* Baptist the fore-runner of our Savior, and the scope of whose doctrine was mainly to prepare the way for the Lord, it's said of him that *Elias* is come and hath reformed al, set a new face and frame in the profession of the

Use.

Gospel, *Math.* 17. 11. *Turned the diſobedient to the wiſdom of the juſt men, the hearts of children to the fathers,* that though they were ſo degenerate that *Abraham* would not own them had he been alive, yet when the Miniſtery of *John* had hammered and melted them for the work of our Savior, they became to be wholly altered, their judgments altered and their carriage alſo. For in truth the reaſon why men ſee not the loathſomneſs of other mens ſins, or elſe have not courage to paſs a righteous ſentence upon them, It is becauſe they were never convinced to ſee the Plague ſore of their own corruptions, never had their hearts affected with the evil of them in their own experience but their own Conſcience was miſled out of authority, and ſtifled that it durſt not outwardly condemn that which inwardly they could not but approve. They therefore who either do not ſee their own evil, or dare not proceed in open judgment to condemn, they wil either not ſee or not paſs a righteous judgment upon others, ſo *Paul* intimates to *Agrippa*, *Acts*, 26. 8. 9. *let it not ſeem ſtrange Oh King for I my ſelf did think I ſhould do many things againſt the name of Jeſus, which I alſo did.* *q. d.* whiles thou ſo continueſt thou wilt ſee as I did, and do as I did, but after God had entered into combate with him and ſpoken dreadfully to his ſoul ſee, he is another man and of another mind; he deſtroyed the Churches, *now takes care of them*; he that hated the name and Goſpel of Jeſus *counts al things dung and dreſs for the excellent knowledg of Jeſus*, the world is wel amended but its mervailouſly altered, and therfore *we have found this man a Peſtilent fellow Acts*, 17. 16. he hath ſubdued the ſtate of the world.

Phil. 3. 8.

Uſe, 2.

TERROR, *this ſhewes the dreadful and miſerable condition of al thoſe who after al the light that hath been let into their minds, conviction into their Conſciences, horror into their hearts touching the evils that have been committed and come now to be diſcovered*

unto

unto them, they loath the light that hath layd open their evils, diſtaſt thoſe perſons and preachers and Chriſtians moſt, that have dealt moſt plainly to diſcover the loathſomneſs of their diſtempers, it ſhewes the irrecoverable corruption of the mind and heart that grows worſt under the beſt means, and cleaves moſt to its ſins under al the choyceſt means that would pluck their ſins from their heart, and their heart from them, they are either fools or mad men that cannot endure the preſence of the Phyſitian without whoſe help they could not be cured. This is made an evidence of the eſtraingment of Gods heart from a people, and an immediate fore-runner of their ruin. *Iſa.* 9. 13. 14. 17. *For this people turneth not unto him that ſmote them, neither do they ſeek the Lord, therefore the Lord wil cut off from Iſrael head & tail, branch & ruſh, one day therfore the Lord ſhal have no pity on their young men nor mercy on their fatherleſs, for every one is an Hipocrite.* It takes away al pity in God, al hopes in themſelves of any good. After *Pharoah* had many qualmes & recoylings of ſpirit by *Moſes* dealing with him, & the miracles which he had wrought for his repentance, & at laſt ſides it with the helliſh ſtiffneſs of his own ſtubborn heart, ſo that he cannot endure the ſpeech or preſence of *Moſes* any more, Exod. 10. 28. *get thee from me, ſee my face no more, for the day thou ſeeſt my face thou ſhalt die*, God ſends *Moſes* no more, but ſends his plagues to deſtroy his firſt born he wil not ſee the face of *Moſes* he ſhal feel the fierceneſs of the wrath of the Lord.

worſt

Doct. *He that is truly pierced by the Miniſtry of the word, he is buiſy to enquire and ready to ſubmit to the Miniſters of God making known his mind therein.*

They who never had thought of their own condition never craved nor cared for the counſel & direction of any in the things of God, as ſeeing no need of either, but now the caſe is otherwiſe every mans heart is now ful of fears & his mind ful of doubts, and he is ſtored with queſtions; they al with one mouth, and one mind, as one man that had but one heart, *they ſaid* one ſpake it, but al conſented *q. d.* that is al our caſes, that is al our deares men and bretheren, we can find no reſt in our hearts nor reſolution in our judgments, we could not but come and ſeek and we ſhal be more glad to receive counſel and guidance from you, *So that broken heartedneſs doth two things which are the two Parts of the Doctrine.*

1. *It makes men buiſy to enquire.*
2. *Ready to receive direction from Faithful Miniſters.*

The firſt part of the doctrine.

A true ſight and ſence of a mans ſinful condition ſets men upon the ſearch, awakens men out of that ſenceleſs ſecurity in which they were buried, makes them look about them, puts them upon the ſerious conſideration of their own ſpiritual condition, not long before they ſcant thought whether they had ſouls to be ſaved, or ſins to be pardoned, or mercy and grace to be looked after, they never put it to the queſtion what they could ſay or ſhew for heaven, but now they begin to think with themſelves what they are; this is ſet forth to be the guiſe and behavior of converting ſinners when God begins to tamper with the hearts, for the alteration of their ſtates. *Jer.* 50. 4. *In thoſe dayes*

and

and at that time, when God hath stirred their hearts to recover themselves out of the Babilonish Captivity, (*Deliver thy self O Sion, thou who dwellest with the Daughter of Babilon*) See how they bestir themselves, *Going and weeping shall they go and seek the Lord their God*: weep stil, and go stil, sorrow stil, and seek stil; they who stirred not a foot before, nor looked after the Lord, nor their own happiness and comfort. So it was with *Ephraim*, when the Lord began to work his heart to a right apprehension of himself, *Jer.* 31. 18. while he was in his Natural Condition, he was like an *untamed Bullock, unaccustomed to the Yoke*; but when the Lord had taken him to task, then he begins to consider with himself, and betake himself to new thoughts, verse 19. *When I was turned, I repented*; *when I was instructed, I smote upon my thigh*: Thus *John* Baptists Hearers, when once the Word wrought kindly upon them, it made them al busie and inquisitive, even as one man, *Luke*, 3. 10. to 15. *The People they came and asked, the Publicans they enquired, the rude Soldiers they also began to demand, Master, what shal we do?* This disposition of spirit set men a going who sat stil before as in a dream. The covetous Publicans whose thoughts were after their gain, how to compass their Commodities from every Quarter: the rude and unruly Soldiers, who cared for nothing, nor thought of nothing, but how to satisfie their own lusts, and suit their own corrupt desires, al was fish that came to net; and the sottish multitude who meerly followed the sight of their eyes, after a bruitish manner minded that which concerned the outward man, What shal we eat? what shal we drink? what shal we put on? In likelyhood had never a thought of God, nor of themselves, whether there were a Heaven to be expected, or a Hel to be avoided, but followed their present pleasures; see now how serious and inquisitive they be, they now conclude something must be done, and they would willingly know what

what courſe they ought to take: when God ſets upon mens ſouls, then they ſet upon their Service.

The Reaſons are Two:

Reaſ. 1. *Becauſe they now feel the evil they never feared before, now they ſee the danger and miſery hanging over their heads, able to overwhelm them, and ſink their hearts, which they never ſuſpected formerly.* And therefore now, not only Reaſon teacheth them, but their own ſafety, Nature and ſelf-love wil force them to beſtir themſelves to the utmoſt of their ſtrength, and improve al their abilities to the utmoſt of their power, to prevent ſuch over-bearing evils, and provide for their own relief and welfare; and ſo the more to uſe al diligence here, becauſe they are unknown, and yet ſpiritual, which concern their eternal eſtate, and therefore cauſe moſt fear, and threaten moſt hazard, and therefore conſtrains them to ſeek far and neer for ſuccor and relief. So it was with the Prodigal *when he came to himſelf*, before he had not the right uſe of his Reaſon, nor conceived of things as they were, but as frantick men fal into fire and water, and fear nothing, becauſe they conſider of nothing; but now being come to the uſe of his underſtanding, he conſiders, *How many Servants are in my Fathers Family, that have bread enough, and I periſh with hunger?* Luke, 15. 17. then he beſtirs himſelf, *I will ariſe and go to my Father, and ſay, &c.* So it is with many prodigal, ſinful, deluded Creatures; they ſpend time and ſtrength, and lay out themſelves; ſee nothing, and therefore fear no after-claps, until the time of Famine, and day of diſtreſs and horror come in upon them; they never ſaw need of reading, hearing, prayer, ſeeking and enquiry: but now when they find themſelves beſieged with ſins and plagues, and dayly expect the execution to be done, Heaven frowning, Hell gaping, their Conſciences accuſing, and themſelves dropping down to the Grave, and their ſouls to Hell, they think it high time, and more than time to beſtir themſelves,

Luk, 15. 17. 18.

ſelves, to do what they can, and to cry for help and direction in ſo deſperate diſtreſſes and danger; I wil ariſe, and go confer; I wil ariſe, and go enquire; I wil ariſe, and go pray; *The whol need not the Phyſitian*, therefore they do not ſend, nor yet are they willing to receive, nor care to enquire, or take any Phyſick; but when the Diſeaſe grows fierce, and life is in danger, then poſt out Meſſengers, ſend far and neer for a Phyſitian, ſearch every buſh, enquire of every man what might be good, what have you found? what would you adviſe? So here. Thus God dealt with his People when he would awaken them, *Hoſ.* 5. laſt, *In their affliction they will ſeek me early*; then Hoſ. 6. 1. *Come let us return to the Lord, he hath wounded, and he will heal.* *Math.* 9. 12.

The full ſoul loaths the Honey Comb, but never looks out for proviſion; but *the hungry ſoul*, that is now ſtarving, runs if he can, if he cannot run, he wil go; if he cannot go, he wil creep; enquires where he may have food, uſes all means to get, he wil buy, or beg, or borrow. So here, &c. *Prov.*

They begin now to ſee the folly of their own conceits, and that confidence which in former times they had; how eaſily they could procure their own comfort, and how certainly without fail they could provide for the ſafety of their own ſouls, and everlaſting happineſs; they ſaid it, and thought what they ſaid, that there needs not ſo much trouble to get to Heaven; at the time of ſickneſs, and before their departure draw on, it's but bewailing their ſins, and ſeeking to God for mercy; Oh but when it comes too, they find another gates matter of it than ever formerly they did imagine; they are at an utter loſs with themſelves, they know not what courſe to take, which way to turn; they know not, poor Creatures, how to come at a Chriſt; nay how to ſeek him, how to attain either pardon or peace: And therefore now (though too late it may be) they ſee they know not what to do, or how to turn their hand to any ſpiritual work, *Reaſ.* 2.

work, which in pride of heart, ſaid and concluded, they could do any thing: They are made of nothing but doubts and queſtions; *If thou knewe ſt the gift of God, thou would'ſt ask of him, and he would give thee water of Life.* John, 4. 10. *Thou knoweſt not that thou art poor, and wretched, and blind, and naked,* Rev. 3. 17. Thoſe that are ignorant of the way, will enquire of any man, ask of any child: So a ſoul under theſe diſtreſſes and ignorances, will enquire of any Chriſtian, ask of any Miniſter that may direct him in the way he ſhould take.

Uſe. *This Doctrine is a Bill of Inditement againſt a world of ungodly men, who live in the Church, who may here read their doom, and the dreadfulneſs of their own condition diſcovered beyond all denial*; namely, to be ſuch who as yet were never troubled, never ſo much as touched with a through ſight and ſence of their own baſeneſs, and curſed corruptions of their Natures and lives; they are ſo far from being broken by the Truth, and batterred all to pouder by the power of an Ordinance, that indeed the day is yet to come that they felt any ſad blow, from the bleſſed Word of the Lord ſet on upon their Conſciences, by the hand and good Spirit of the Almighty, and that is evidenced out of the Text: had they received the like impreſſion with theſe Converts, they would have been put upon the like practice with them, had their ſpirits been broken as theirs, they would have been as buſie to ſeek out for ſuccor and relief as theſe do; but alas this duty appears not ſcant in the lives of men, therefore this diſpoſition is far enough from their hearts: If thou had'ſt been ſick as they, thou would'ſt have enquired of the Phyſitian as they; but where is the man almoſt that hath put the Quare to his own Conſcience, propounded the Queſtion ſeriouſly to others, out of the ſence of his own want, for to make narrow ſearch of his own eſtate, *Men and Brethren, what ſhall I do?* He never ſaw need to do any thing,

thing, nor had heart to do any thing; men therefore had never desire nor endeavor to seek direction; when he hath been loth that men should put him to pains, and press him to diligence, and doing in this behalf. They make it a matter superfluous, and needless trouble thus to be taken up; what needs all this ado? (say they) and therefore they are willing to sit down with ease, but do nothing: they are setled upon their dregs, and endure not stirring, it's a kind of Hell, and like the appearance of Death, to be pressed to *diligent inquiry, to make their Calling sure*, 2 Pet. 1. 11. The state of the World is somwhat like that which the Angels express upon the proof they had, when they went to survey the frame of things, *Zach.* first 1. *We have walked to and fro through the Earth, and behold all the Earth sits still, and is at rest.* Walk we from one Plantation to another, from one Society to another; nay, which is yet a further misery, from one Assembly to another, *all the Earth sits still, and is at rest*; there is no stirring, no trading in Christianity; men cheapen not, enquire not after the purchase of the precious things of the Gospel, what shall I do to be quit of my self? what shall I do to be severed from my sins which have pestered me so long? prejudiced my peace so much, and if it continue, wil be my ruin? As though Christ were taking the Charter of the Gospel from the present Generation, and were removing the Market, there is no stirring, Trade is dead, men come dead, and sit so, and return so unto their Habitations, there is deep silence, you shal not hear a word. What spiritual good they get, what they need, or what they desire; men are willing to do nothing, and therefore they wil not enquire what they should do; certain it is, the Word never wrought kindly upon thee, nor prevailed with that carnal and hard heart of thine to this day in any saving manner for thy spiritual good: thou never knewest what it was to be left, if thou never had'st a stir of heart to enquire the way to Sion, it's made an Ar-

ment of a man in the bonds of Iniquity, in the depth of his Natural diſtemper, *Rom.* 3. 11. *They have no underſtanding, neither do they ſeek after God*; and it's made an evidence of Satans Rule, *Luke*, 11. 21. *When the ſtrong man keeps the Pallace, all his goods are at peace; but when a ſtronger comes and binds him, he takes from him all his Armor wherein he truſts, and divides the ſpoil.* *The Houſe and Pallace*, is the Heart and Spirit of a ſinner; *his Armory* and Furniture, are all thoſe noyſom luſts by which he maintains poſſeſſion, and exerciſeth his power in the ſinner; and as the Apoſtle ſaith, *fighteth againſt the ſoul*; as deſpair is the *Head-piece*; unrighteous, and careleſs, and unconſcionable walking, is the *Breaſt-plate*; carnal Reaſon the *Sword*; Unbelief the *Shield*; and an indiſpoſition of heart to yield to the terms of the Goſpel, is that whereby the ſinner is prepared to walk in the way of wickedneſs, *his feet ſhod*, fit for every evil work. While Satan is thus furniſhed with the Armor of Darkneſs, *all his goods are at peace*, he doth without any trouble, act the ſoul, and wrong the Comfort and happineſs of the ſoul, and ſo the Honor of the Lord; there are *his goods*, it's all he deſires, endeavors, takes as the gain of his Labor and Diligence in his Temptations: Doth Satan act thee by his Temptations, and ſo encreaſe both thy guilt and ruin thereby? and are theſe his goods in peace? Thy ſin, thy woe, thy miſery, is Satans wealth and ſubſtance, he hath what he will, and doth what he will, and thou art not troubled with any thing, nor wilt trouble him by ſeeking out for relief and deliverance, enquireſt not what thou mayeſt do to be reſcued and delivered; know, Satan hath *his Armor* on, and he ſeeks thy heart as his Pallace, under his Soveraign Power and Command to this day; nor is there any preparation, nor the leaſt inkling or intimation of deliverance of that wretched ſoul of thine: thou liveſt in this ſecure condition as one that meddles not, haſt nothing to do with the things of

παυοπλίαν

1 Pet. 2. 11.

Grace

Grace and Life. As it was ſaid, *Judges* 17. 7. of the men of *Laiſh*, *who dwelt careleſs, quiet, and ſecure, far from the Zidonians, and had no buſineſs with man*: It's a Picture of this Laiſh-like temper, and ſecure condition of thine, thou art far from the ſtate and grace of Glory; thou haſt no buſineſs with Chriſtians, with Ordinances, Officers; thou haſt nothing to ſay, or to demand touching eternal Life; thou knoweſt nothing, yet enquireſt not what thou ſhould'ſt do; haſt nothing, yet ſeekeſt not for help and ſuccor; thou haſt no buſineſs that appertains to Heaven with any man living, thy buſineſs lies not with the Word, and the Lord and his Word have as little to do with thee; that ſhews thy heart is not there, nor thy portion there. As each mans affection and expreſſion of himſelf is where his imployment lies, as buſie as a Bee, they carry their buſineſſes in their very Countenance, their words ſound that way, their behavior, look that way, every man hath ſomthing to ſay in that which pleaſeth, that which pincheth him, and queſtions go up and down, what ſhal we eat? and what ſhal we drink? and wherewith ſhal we be cloathed? And yet we may *hearken and hear* (as *Jeremiah* ſpeaks) *and no man ſaies, what have I done, what ſhall I do to be ſaved?* Jer. 8. 6. Look into the Families where men live, obſerve the occaſions with which men meddle, and employ themſelves, enquire of the perſons with whom they converſe, you ſhal ſcarce hear a queſtion; every man is ſeeking after the things that may ſuit his own carnal heart, and yet ſeek not after the things that concern their peace: Look at men in their neceſſities, or take them in their imployments, there is no end of mens enquiries: In ſickneſs we fil mens ears, weary mens hearts with enquiries what means may be attended, what courſe taken up: let it be matter of Commodity that may accrew, men are as ful of their queſtions, as the Sun-ſhine is ful of motes; what? and when? and after what manner may occaſions beſt be contrived, to com-

paſs a mans content? This ſeems good, but how may that be avoided? That is more profitable, but how may this or that inconvenience be prevented? And yet as though men had no ſouls, or had nothing to do with Grace, and Life, and Salvation, they have nothing to ſay for Heaven, nay, nor about Heaven. Our hearts work not this way, which argues the Word never wrought kindly, either for the diſcovery of thy ſin, or the breaking of thy heart for it. If men were wounded they would fil your ears with their ſighs, and your hearts with their complaints. So here, they would not give God reſt, nor you reſt, if their hearts were reſtleſs in their diſtreſſes; *thou keepeſt mine eyes waking, I cannot ſleep*, ſaies the Pſalmiſt, Pſal. 77. 4. God will keep your Eyes waking if ever he work kindly.

Object. *Why? But is it not poſſible, yea ordinary, even for Reprobates themſelves in the time of their troubles and terrors, when fears and doubts aſſail them, to be earneſt in their ſeeking, importunate in their complaints, and endleſs in their queſtions, with every Chriſtian with whom they meet, and every Miniſter that they know?*

Anſw. Yes, It is common even for Hypocrites ſo to do, therefore thou haſt not attained the higheſt degree of the Profeſſion of an Hypocrite, doſt not reach the carriage of a Reprobate; they are far from Heaven, and thou art far off from them; thou art in the loweſt Rank of Hypocrites, thou haſt not yet had a look towards Sion, or a thought of eternal happineſs: thou art not come into the Market, not ſo much as cheapened the things of Grace: Though therefore the preſence of ſuch a carriage doth not certainly evidence a good Eſtate, yet the abſence of it, doth undoubtedly demonſtrate that thou art in the worſt eſtate of men. It is, as we uſe to cal it, a *Negative Note*, though the Affirmation of ſuch a thing, doth not diſcover the Truth of Grace, yet the denial evidenceth the want of Grace; conſtantly to reject

ject and refuse, is the note of a wicked man, and yet to attend the means of Grace, doth not discover a Godly man: For as it is in Nature, there are many things in man which go to the being of man, which yet do not distinguish him; as to have a Sensitive Nature, &c. without which he cannot be a man, yet to have sence doth not difference man from other Sensitive Creatures. And hence it comes, the denying of sence destroyes the being of a man, yet the presence of sence doth not difference a man from a Beast. So it is here, a disposition busily to enquire after the means of Grace and Mercy, doth enter the being of a broken-hearted Christian, yet it doth not difference a Christian truly broken-hearted from one Legally terrified; look at it in their general carriage, and enquiry after the Ordinances, and things of God.

But is there no difference between the search and busie enquiry which a heart truly broken, makes from that, which an Hypocrite under Legal Terrors, doth sometimes expreß. Quest.

I Answer: If we look at the Specialty and Spiritualness of their Carriage, there is a Three-fold Difference: *Answ.*

In the Ground whence they arise; that enquiry which comes in truth from a heart kindly broken, *it issues from the filth and poyson of his sin*, which puts the thoughts of a sinner beyond his compass, as not able to conceive, and the heart beyond his hopes, as not able to undergo; *My sins are a burden too heavy for me*; *they are innumerable, I am not able to look up*: Therfore the thoughts and heart set the whol man awork; the Tongue to complain of, and enquire a way of release, the endeavor to pursue it. That of the Legallist issues out of Nature, which feels her hazard, or therefore seeks for her preservation, and cals for help; thus *they howled upon their beds, but did not cry to God*, Hos. 7. 14. As the Lyon in the grin roars for relief. 1. *Psal.* 38. 4. *Psal.* 4. 40. 12.

In

2. *In the End*, the terrifyed hypocrite he is frequent in his complaints, busy in his enquiries, sometimes *to gain ease* and that is most usual, sometimes also *to ingratiate themselves in the hearts of the faithful and to gain their esteem* that they should look at him and account of him as a broken hearted Saint, as one that hath been exercised with the indignation of the Almighty, *Esau* would have his blessing, *Judas* his guilt removed. A broken-
Jer. 50. 4. hearted sinner seeks not his ease or honor but God, *going and weeping they shall go and seek the Lord their God, not themselves*; he seeks Gods face to engratiate himself with him, and to get his favour.

3. *In the efficacy and vertue*, because his business lyes with sin, his seekings wil be restless and importunate, and enquiryes for direction help *against sin as long as sin and he lives.* The Legalist when his *terrors and fears are removed, or eased*, he hath done what he would and he desires to do no more, and therefore enenquires no further what he should do.

Use 2. *Here's matter of* DIRECTION, *we hence see the ready way, and never failing means to set an edge upon our desires and put life into our endeavors, to make us sedulous and busy in seeking after the Lord and the things of his grace. Maintain a right sight of the vileness of thy sin, the deceitfulness thereof which wil delude thee before thou beest aware, and may be, endanger thy peace and Comfort before thou dost discern it.* Maintain a right sence and feeling of the evil of thy sin, this broken-heartedness as at the first, thou wilt then enquire as at the first, pray & seek as at the first. As it is with the Patient when the disease is over, health and ease coms on apace, he then begins to lay aside physick, to neglect his diet prescribed, never seeks to the physitian nor sends for further counsel, Oh but if his old fits befal him, he is then as careful to use his old Physick, send presently to the Physitian for fresh counsel, and advice. So it wil be with the soul of a sinner, when once the wound is healed, & God hath allayed the venom of the vengeance

which

which sin brought with it, & the heart growes up in some evidence of the work, and assurance of Gods love, so that the worst is past and the danger is over. men begin to lay aside their diet, and that careful diligence they ought to use, the daily renewed repentance they should take up, until the Lord lets loose their lusts afresh, their old fits and force of their sinful distempers seem again to overbear them, which hazard their truth and peace they begin to find their hearts, and prayers, and begin again to be awakened to the work. The Corinthians were careless either of the sin or misery of incestuous persons, or their own duty and careful endeavor to reforme until the Apostle writes sharply to them, and affects their hearts with godly sorrow, this set them al awork, *what care? in what fear? what zeal did it* provoke them to express? both in their carriage towards him, and in their daily course before God? 2. *Cor.* 19. 11. *Pauls* new conflicts with his corruptions and the body of death makes him renew his complaints, *Rom.* 7 24. *Oh wretched man that I am who shal deliver me from this body of death*, when God *left a splinter in the flesh, and sent a messenger of Satan to buffet him*, this made him to bestir himself to purpose, 2 *Cor.* 12. *I besought the Lord thrice*, that is many times, and with much importunity, he sends post haste to heaven for supply. In the City besiedged, the way to make them wakeful, and to give their attendance, is to give the alarum upon every occasion; He that is in a certain ague, though upon his better day, he feels no fit, yet he is fearful, and watchful o. himself, where he goes and what he does, because he expects his fit, & he knowes he may hasten it and hazard his life? It is so with a Christian, we are in the leaguer continually, though not assaulted, our sins like diseases lye in our bones though we have a better day now and then, expect the assault and give the Alarum and look for our fit before it come, that wil make us busy and watchful to prevent it that it, may never come

In

In their affliction they will ſeek me early Hoſ. 5. *laſt.* God is forced ſomtimes to withdraw, and go away, that he may force his Saints to ſeek after him.

The Second Part of the Doctrine.

They are ready to ſubmit to the Miniſters of God, making known his mind, the very words which they expreſſe argues ſuch a diſpoſition of ſpirit, they come as *Patients* to the *Phyſitian* to know his advice that they may take it. *As clyents to the Lawyer,* to underſtand his counſel that they may follow it. So it was with *Paul* when God ſet upon his heart, intimates his miſtake to him that it was hard for him to kick againſt the pricks; *he trembling & aſtoniſhed, Lord what wilt thou have me to do? Acts,* 9.6. not his own wil but Gods he attends now, not what he would have done, but what God would have done, *Pſal* 45.5. *When Gods arrows are ſharp and ſtick faſt in the hearts of his enemies, the people fal under him.*

Reaſ. 1. *Becauſe the pride of their carnal reaſon is now conquered, the Lord hath daſhed, and confounded the overweening conceit which once they had of their own worth and the excellency of their own abilities;* they now ſee that al the wit in the world doth not keep common-wealth in their brain, that their apprehenſions are not Oracles, but that they are and have been miſerably miſtaken and ſee now by experience the vanity of their imaginations, and that they have been deluded by the darkneſs of their own fooliſh hearts, *when they profeſſed themſelves wiſe they became fools,* Rom. 1

And therefore they are ready to lay down their own conceits, and to follow Gods counſels, they begin to fear and ſuſpect their own blindneſs, and therefore yield eaſily to the directions of others. A man that is bewildred, and hath loſt himſelf, he is content that a child ſhould ſhew him the way, that he conceives hath but any acquaintance with the coaſt. So it was prophecied of Converts in the time of the Goſpel *Iſa.* 11. 6. *That a Child ſhould lead them,* even the meaneſt that brought arguments ſhould prevail with them, eſpecially the

the ministers of the Gospel of whose wisdom and faithfulness, and acquaintance with the way and wil of God they have had feeling experience.

That stubbornneß and rebellious resistance of their wills out of the soveraignty whereof, they durst set themselves against God and heaven, is now tamed and subdued. So that they dare not gainsay but become pliable to the holy and acceptable wil of God, and ready to take the impression of his good pleasure, when it appears and is presented before them; The hardest peble when it is broken and punned to pouder, it wil take any impression that is put upon it, So *Job* joynes these two *Job.* 23. 15. 16. *Job is afraid of Gods presence, for God hath melted or made my heart soft and the Almighty hath troubled me,* and hence when God had schooled him out of the whirlwind and tamed the stiffness and perverseness of his spirit, see how he yields himself to Gods hand, to do any thing with him, even works like wax, *Behold I am vile, once have I spoken but I wil say no more, twice but I wil proceed no further.* Reas. 2.

Because they have found the truth of the word, and the terror and authority thereof made good upon their souls, and that they cannot now but acknowledg and admire, and therefore dare not but readily submit thereunto as knowing, they cannot resist but with their own ruine, and there own safety consists in subjection thereunto, which they could never formerly be perswaded of, before he found it by woful experience, how *terrible God hath been out of his Sanctuary,* Psal. 110. 3. *thy people shal be willing in the day of thy power,* so the woman of *Samaria* when the truth of our Saviors speech pierced her heart, like a two edged sword, she then fals to admire him when before she had dispised both his speech and practise, Reas. 3.

INSTRUCTION *here see the reason of that stiffneß and way-ward unteachableneß that sometimes appears in the hearts of Gods own,* they are awk to know, wea- Use.

riſh to give way to the evidence of Gods counſel, they want broken heartedneſs, and therefore want this meaſure of teachableneſs; as it is with an unruly Colt it coſts him many a blow firſt, before he be brought to be at command; ſo it is with the unruly heart of man, which muſt have many ſad ſtroaks and blows before it be throughly ſubdued to the obedience of Gods wil. Men never knew what ſin meant almoſt. *Iſa.* 66. 3. *I wil look* ſaith the Lord, *i. e.* with a gracious look of mercy *upon this man that trembles at my word*; that trembles at a counſel leaſt he ſhould deſpiſe it, at commands, promiſes, leaſt he ſhould not receive them. *The Lord is terrible out of his holy places.* When the terror of the truth of God is fallen upon the ſoul, then what ever exhortations, directions come from the word he dares not reſiſt or gainſay, but ſubmit and fal under the wil of God made known there; then a man wil fear to go from under a command as to go to hell it ſelf.

Uſe. 2. EXAMINATION *we may hence know whether ever the word hath wrought kindly, and left this impreſſion of broken heartedneſs*, this is a never fayling evidence, As thy ſubjection is to the word, ſo thy contrition is. If the word hath pierced thee, the word wil awe thee. 1 *Theſ.* 1. 6. *Our Goſpel came not in word but in power; and ye became followers of us and of the Lord.* Did the word over-power thy heart? then thou art a follower of the faithful Miniſters of God who left thoſe impreſſions upon thy ſoul; the word is mighty through God and brings every thought into the obedience of Chriſt, hence 2 *Cor.* 8. 5. *they gave up themſelves to the Lord and then to us by the wil of God*, ſo far as they ſet forth the Goverment of Chriſt.

This fals heavy upon two ſorts;

1. *Thoſe that are open rebells*, ſons of *Belial*, that acknowledg no Lord no Law, what to tremble at every word that is delivered? No they are not ſuch Babies. &c.

Conſpirators

Conſpirators and traitors that pretend and profeß ſubjection and yet maintain rebellion in their hearts, they yield fainedly, but when it comes to reallity to ſtoop to the authority of the truth, they wil not, theſe are traitors to the truth; as the Swiſſers wil be enemies when they cannot ſerve their own turns, and friends when they do; As the Papiſts in England they are content to take the benefit of the Law, but when it comes to take the oath of Allegiance they wil by no means do it becauſe they are ſworn Vaſſels to the Pope, or Penſioners to the King of *Spain*, though they equivocate to ſerve their own turns: ſo theſe when they come to take the oath of Allegiance to ſet up Chriſt as ſupream in their hearts and minds, to ſubmit to the power of the truth, then they take up armes againſt Chriſt and his word, and wil not ſubmit. This is the evidence of *a ſervant of ſin*, Rom. 6. 17. when men *receive the power of the Goſpel* they are not ſervants of ſin elſe they are, *Pſal.* 45. 5. a man that wil not fal before the truth, the arrows of Chriſt never ſtuck faſt in his heart.

What ſhal we do?

We have done with the parties, to whom the complaint was made, *men and brethren &c.* The complaint it ſelf *is ful of bitterneſs*: ſome things are implyed in it, ſome things expreſſed. That which is implyed in this complaint may be attended in four particulars.

Their ignorance and inability how to help themſelves. 1.

An abſolute neceſſity to come out of this condition, which now they find themſelves in. 2.

A ſecret hope to receive advice and relief from the Apoſtles. 3.

The price and excellency they now put upon the freedom from their ſins; for this is the end of their requeſt, 4.

that which is ſuppoſed and implyed as the end of their complaint namely *to be delivered from that which was the plague ſore of their ſouls*, and did ſo extremely pierce and pinch them. That which the jalour in the like caſe did openly mention, and theſe alſo did intend, *Sirs what ſhal I do to be ſaved?* Acts. 16. 30. namely from thoſe ſins which now overwhelm his ſoul.

Doct. *Sinners in diſtreſs of Conſcience are ignorant and unable to help themſelves.*

The manner of the ſpeech proclaimes ſo much to each mans experience, at the very firſt inckling and hearing of it. They ſpeak as men at their wits end *what ſhal we do?* we know not what to do, it's beyond our skil and above our reach; either to bear or avoyd, to make an eſcape from his ſins and the plagues due therunto. As *Ruben* ſaid when he went down into the pit, & found not his Brother *Joſeph* there, (being ſold before) *he returned to his bretheren, the child is not & I whither ſhal I go?* Gen. 37. 30. So it is with the ſoul in diſtreſs of Conſcience, ſeeing it ſelf forſaken of God. Becauſe he hath forſaken him by his backſlidings and departures, God is gone, my God is not, to this poor ſoul, and I whither ſhal I go? whither ſhal I look? if to heaven there juſtice wil reject and condemn me, if to hell there the Devils are ready to torment; ſhould I take the wings of the morning & fly to the utmoſt parts of the earth, there the wrath of the Almighty ſhal purſue, and if I look into my own ſoul, there is a Conſcience to accuſe and a hell of horror to confound me for ever. We know not which way to take miſerable we are becauſe of our ſins, and that which makes it more miſerable we know no how to get either relief or releaſe. We are at a loſs in our eſtates, we are at a loſs in our thoughts how we may find ſuccor and deliverance, you that are the ſeers of

Iſrael

Israel, shew us the way of help. *Paul* acknowledgeth as much at his first Conversion, *Acts*, 9. 6. when the Lord had met him, and discovered the evil and danger of his way, he then conceived he did not wel, and yet could not conceive what to do, *Lord, what wilt thou have me to do?* I do not know, and therefore I cannot tel how to do thy wil, nor yet how to procure mine own peace: When the Israelites were driven to perplexities by the expression of Gods displeasure against their rebellious carriage in chusing themselves a King, and therefore cryed out, *Pray for us, for we have sinned*, 1 Sam. 12. 21. they durst not go to the Throne of Grace themselves, but forced out of guilt and horror, they were ready to go the wrong way, and therefore *Samuel* by seasonable prevention stops their passage, *Ye have sinned, yet turn not aside from following the Lord*, q. d. the distressed sinner as a Traveller in amazement, when they have once missed their way, the further they go, the further they go aside.

Reasons are Two.

The wayes of Grace and Life, unto which men are to turn at the times of their Conversion, they are hidden and secret; and men in their Natural Condition, when the Lord is pleased first to stop their passage, and build a wall before them, they are wholly unacquainted with the narrow path that leads to Christ and life, by reason of that inbred blindness of their minds, and the dayly aberrations of their lives, and that from their Birth. For this is one part of the description of the Grace; *Strive to enter in at the straight gate, for straight is the gate and narrow is the way that leads unto Life, and few there be that find it.* Matth. 7. 13. It's but one path, and a narrow one; there be thousands of thousands of bye paths and wayes to miss it, and there is but one way to hit it, and therefore hard to find it self, and to him that is blind in truth impossible. Therefore men are said to be *strangers from the life of God, through the ignorance* Reas.

norance that is in them, Eph. 4. 18. As men that never went a ſtrange way, they cannot tel whether they go right or wrong, they know not where they are; and as Travellers ſpeak when they are in remote places, I am out of my knowledg, I was never in theſe Coaſts before: So it is with all men Naturally, they are but ſtrangers when they fal unexpectedly upon the Coaſts of Converſion and Contrition, they are at a loſs, and wholly unacquainted with the Coaſt of ſuch a Condition, know not where they are, or what to make of it or themſelves, *Rom.* 3. 17. The Apoſtle ſpeaking of mens conceivings of the waies and works of Chriſt, yet in their Natural blindneſs, *Deſtruction and Calamity are in their waies, the way of peace they have not known*; they think they are in the road to Heaven, when they are poſting down to Hell; yea, even ſuch who have lived long under the means, and have heard much of the Lord Jeſus; nay, it may be have preached much of him, and that with no ſmal approbation; yet when they are come to theſe ſtraights, and brought to theſe amazing horrors of Spirit, they plainly ſhew, nay, are forced nakedly to profeſs they never had any ſound diſcerning either of the work of Grace, or the way to Chriſt, but are very Children, Novices, No-bodies in theſe Spiritual Myſteries. So it was with theſe in this place, in ſuch a multitude now brought home to the faith, no queſtion but many of them had enjoyed many means, and been long trained up in the Truth of the Scriptures, and the Doctrine of *Moſes*, and the Prophets, yea, *Paul* profeſſeth of himſelf before his Converſion, *That he profited in the Jews Religion above many of his equals, and that he was exceeding zealous in his way*: yet when the Lord met him in his way, and ſpeaks to him from Heaven, he knew not what way to take; but *Ananias* is ſent on purpoſe to teach him, *Acts*, 9. The ground is here when the Spirit comes to convince, to reveal ſin to the ſoul, and a mans ſelf to himſelf, things now begin to be

be real, and seem other than ever formerly they did; sin is another thing, Grace, and Godliness, Faith, and Christ, and Salvation, are other things than formerly they did appear unto the soul. So that the sinner is as it were in another world, wonders where he hath been, and what he hath done, stands amazed at his own folly and madness, that he should so wonderfully mistake, that he should ever take contentment in those sinful carriages, which are the only cause of his ruin and confusion, sees he is gone so far out of the way, that how to get in again he is wholly ignorant. It's true, men speak much of sin, and can talk much of Christ, & may have heard and read much of faith, yet know nothing but empty words, not know the thing when they should use it: He that spels by rote, may be wil not spel a Letter of the Book when he is put to read. So your formal Professors, Carnal Hearers, may be out of Custom and constant attendance upon the means, can make a shift to speak out their Lecture, and speak somwhat freely of Faith, and Christ, and Conversion, and yet come to distress, and feel the stroak of the Truth and terror in their hearts, if they be put to read to the use, and improvement of any thing heard; they know not the thing, nor their own hearts, nor yet the Nature of their distempers. So it was with *Nicodemus*, our Savior was constrained to point with that fescue, and put his finger upon the Word, and tel him, *that which is born of the Spirit, is Spirit*; yet he is in a mist, understands not what Christ meant, nor what his own condition was, *How can these things be? John*, 3. 9.

As through their in-bred blindness, and unacquaintance with the Waies and Works of Christ, they cannot discern the means of relief; *So by reason of their distraction under the pressures of their present extremity, they are wearish to attend, and unwilling to listen and conceive aright, any means that might procure their succor and comfort.* As we see in present fears and affrights, *Reas.* 2.

frights, or extream or ſudden ſorrows, we are not our ſelves, and ſo become indiſpoſed and unfitted to conceive of that which is offered plainly to conſideration, and which otherwiſe we were able to judg aright of, and improve it to our preſent advantage, *Heb.* 12. 5. *A perſon fainting under afflictions and troubles*, is wholly unable to deviſe any means to ſupport him. So here, when mens thoughts are hurried with apprehenſion of evil, which in the moſt dreadful manner are preſented to their view, and their hearts poſſeſſed with the feeling of them, they have no leiſure to lay out their thoughts and minds to provide for means of help themſelves, nor yet to receive them when they are offered by others, *Exod.* 6. 9. The bitterneſs of the oppreſſion was ſo great that they liſtened to the voyce of their miſery, but would not hearken to *Moſes* his Counſel.

Uſe. INSTRUCTION. *That men in diſtreſs of ſpirit, when and while the Lord is pleaſed to exerciſe them under his Almighty hand in this Work of Contrition, they are ſoon miſ-led by the deluſions of the ſubtil, and carried aſide by the corrupt counſels, and cunning devices of ſuch as be falſe Teachers.* They who are feeble, are ſoon foiled, even by the aſſaults of ſuch as have either policy to undermine, or power in any meaſure to oppoſe. They who are dim ſighted, much more if blind, are eaſily and preſently miſguided and led out of the way, and he not able to prevent it, nor yet in any way of probability like to get in, and recover himſelf.

Now this is the under and weak condition of broken-hearted ſinners they are out of their ken and compaſs, the waies of God in that ſo ſad and ſpiritual a Work and Trade with the ſoul, they do not know, and therefore are unfit to ſeek, and ſo in reaſon unable to find it out; and therefore it's eaſie for them to be led into *Samaria* inſtead of *Dothan*, and the Devil by his Factors

to

to lead them into falſe waies, for which they are commonly hardly recovered; if they grow falſe at this turn of their life, he may there be lodged to his dying day; for this is like the fal in a mans Cradle, may be, never get fully recovered again: And upon this ground it is that falſe Teachers when they make a trade to wind into mens affections, and win them to the entertainment of their erroneous conceits: If they would ſpread their erroneous Opinions which go under pretence of Free Grace, and painted with the appearance of holineſs and exactneſs, they hearken out where any be in perplexity of ſpirit, in trouble and diſtreſs of Conſcience, they fal in with them immediately, and work them to their own minds and wils; becauſe they are tender hearted, and tearful to refuſe whatever comes under the color of Free Grace, they are now at a ſtagger and unſettlement, ignorant how to help themſelves, and therefore likely and ready to receive what help can be lent; they know not what way to take, and therefore may be led any way upon the ſudden, and at a preſent puſh. Theſe are the Devils Brokers *that beguile unſtable ſouls*, 2 Pet. 2. 14. And *Paul* was afraid that the new Converts might be cozened by the wily carriages of the falſe Apoſtles which would work upon their ſimplicity, 2 *Cor.* 11 3. *I fear leſt by any means, as the Serpent beguiled Eve through his ſubtilty, ſo their minds ſhould be corrupted from the ſimplicity of the Truth in Chriſt*: We ſee in the flight of Fowls, when one hath received a ſhot, either to the breaking of the Leg, or the laming of the wing, and ſo lags behind their fellows, not able wel to find the way, or not to fly far, the Fox perceives a Prey, which he purſues. And it is obſerved in the Countrey whence we came, Kites and Buzzards obſerve when the Lambs fal, and thoſe they prey upon with the firſt opportunity, if not prevented. It is ſo here. Theſe falſe Teaches are like theſe ravenous Birds of Prey, and ſubtil Foxes: If they perceive any who are of a wounded

ded spirit, that the Arrows of the Almighty stick fast in them, and that they are forced to hang the wing, and go drooping and discouraged, at a loss in their own thoughts; they presently make a prey of such, they know not how to relieve themselves, and therefore are easie to listen to any that wil confidently pretend waies and means of relief.

Use 2. *Here is matter of* ADVICE *to all mourners in Zion; those that the Lord now hath upon the Anvil, and is melting and framing to his own mind to make them Vessels of Mercy*; they must be marvelous wary, and carefully circumspect that they be persons of approved faithfulness and sincerity, to whose Counsel they do commit themselves, and betrust their condition; and when they have so done, then they must keep a prepared heart, what Advice they are not able by reason to gain-say, they have then I say (then, when such a one of tried uprightness and faithfulness is chosen) great reason to yield unto. They know not how to advise themselves, therefore fall before the Advice of others; they know not how to do themselves good, and therefore should be content to receive good from others. As it is in Nature, it is so in Grace; Women in Childbirth, when they come to travel, they wil not take every one that offers her self to do them Service, but hearken after such who are experienced Midwives, and they attend their Counsel, and take their help, when they are not able to succor themselves in such necessities. So it is in this Spiritual new Birth, and Travel of the Soul; let him be a man of Trust and Experience, able to Midwife the Soul in the day of misery; then leave your selves to the Counsel of such when you are at a loss, and not able to counsel your selves; and it's a special print and impression of the work of Gods Faithfulness, that he commonly carries the hearts of the perplexed, and their own spirits carry them to such who have been most exercised under such tryals, and are of tried sincerity;

as

as theſe came not to the Scribes and Phariſees, who happily had been leaders and abettors to them in their ſinful miſcarriages, their hearts told them they were as bad as they, and for ought that they knew, as ignorant of a better way as themſelves, and therefore they were unable to give advice, and they not willing to repair thither to ask it. And it's commonly ſo with ſuch, if men be left to themſelves, and not over-ruled with Carnal Friends, or elſe ſome ſubtil wretches that come in ſheeps cloathing, preſs in upon them, beyond either their thoughts or deſires: then happily they may ſurprize them, and prevail too much; and if once they gain an intereſt, and ingratiate themſelves, they are hardly brought off; becauſe that which firſt takes place in caſe of diſtreſs, leaves the deepeſt impreſſions upon the ſpirit: But when men repair to the wiſe-hearted in their extremities; take in this Truth, and keep it ever with you, *I am ignorant, and know not at this time in this neceſſity to direct my ſelf: therefore as I ſhall ſeek God in ſuch means of Counſel, ſo I will yield and deliver up my ſelf unto that direction, which in reaſon according to God, is ſuggeſted, and I have no reaſon, but only fears and ſuſpicions of my carnal heart to oppoſe.* So God ſends *Cornelius* to *Peter*, Acts 10. 6. blind men, and ſuch as are in darkneſs, and can ſee no light nor way neither, they ſhould ſuffer themſelves to be led by the hand by ſuch who can lend them light and help alſo.

A ſinner pierced truly with ſorrow for ſin, ſees an abſolute neceſſity to come out of the ſinful condition in which he is. Doct.

Therefore they do ſo bitterly complain in the Text, *Men and Brethren, what ſhall we do?* Let's do any thing, ſuffer any thing, be any thing; let's not be, nor

remain in this Condition whatſoever it coſt us, whatever become of us. They put in no proviſion, no caution upon which they would receive Counſel, or which they would deſire might be allowed or granted; but we will do any thing that we may not do the Devils drudgery, or the dung-hil ſervice of ſin; be any where, or any thing, rather than under the guilt and power of thoſe loathſom abominations which have lorded it over us. Therefore I call it an abſolute neceſſity of being quit of, and coming out of this wretched eſtate.

And this *Abſolute Neceſſity*, may be conceived in Three things:

1. *There is no terms of tolleration of ſin, which can be propoſed*; there be no Articles of Agreement which can be offered, no way of Compoſition that can come into conſideration: As ſuppoſe I may have with ſecreſie, with quiet, with credit; nay, ſuppoſe my Conſcience would not trouble me; yea, the Lord abate me of his Anger for the while; nay, I may ſuck out the ſweetneſs of it without any ſuſpicion, without any vexation or diſtraction to my ſelf for the while. No, this will not do the deed, nor ſerve the turn, if I have all theſe, and have my ſin, and be a ſlave to that. No, their complaint is of the preſence of ſin, not of the want of theſe, *Mark*, 9. 49. *If thine eye offend thee, pluck it out; if thy foot offend thee, cut it off: it's better to go maimed to Heaven, than having both eyes and feet to go to Hell.* So the ſoul would be content to be maimed in credit, quiet, comfort.

2. *Maintains no reſervation of any ſin of any kind*, if one, if little, if ſweet, if profitable; No, the ſoul would *not touch an unclean thing*, 2 Cor. 6. 17. He doth not ſay, no groſs unclean thing, but nothing, no not to touch it. So our Savior to the young man; *There is one thing wanting, Go and ſell all that thou haſt.* Mark, 10. 21.

Admits

Admits no caſe of exception, what ever difficultie or danger may be pretented or can be conceived in the compaſs of a mans apprehenſion, nay there cannot befal any caſe or pretence, which carries any reality with it, why the ſoul ſhould continu any entertainment with any corruption, and therefore it caſts out al demurrs, pleas, pretences, ſuppoſitions that carnal reaſon might caſt in, if one ſhould looſe his friends and favor and fellowſhip of ſuch as are or have been never ſo near or dear to him why that ſhould not ſtick. *Deut* 33 9. nay not onely to leave them but to do execution upon them, for ſo the caſe may be, and it's ſuppoſed by interpreters when it is ſaid *the Levites knew not their brethren*, that hath reference to that ſtory *Exod.* 32. where the Levites were enjoyned to *ſlay each man his brother.* So *Peters* advice here following the text, *ſave your ſelves from this Crooked generation.* Yea were it the loſs of mans life, that alſo comes within this neceſſity; there is no neceſſity to hinder to part with this life, there is a neceſſity; he ſhould part with his ſin *Dan.* 3. 17. 18. *we care not to anſwer thee in this thing O King, our God can deliver us but if he will not, we will fal down and worſhip thy golden Image.* 3.

The Reaſons are three.

The ſinners thus affected they feel experimentally the ſeverity of Gods juſtice, which peremtorily proceeds again ſt the ſinner, for whatever ſin it meets withall, and what ever the ſinner be. That whereas men beſotted in the ſecurity of a ſinful courſe, they perſwade and promiſe to themſelves freedom, and eſcape from the fierceneſs of Gods diſpleaſure, or at leaſt ſuch a mitigation of it as may allay the extremity of the fear of the evil they did expect; or take off the pleaſure or purſuit of ſin in which they did delight, yet now under the ſtroke of conviction they feel by proof they were miſguided in their thoughts, and diſappointed in their hopes; For that ſuch is the rigour of Gods righteous proceedings, that he Reaſ.

he doth and wil undoubtedly ſeek and find out al, and is abſolutely reſolved to execute punithment upon al, and therefore there is an abſolute neceſſity they ſhould renounce and abandon al, even the moſt beloved and leaſt ſuſpected diſtempers, which formerly like Atheiſts they fooliſhly thought God did not attend, or at leaſt would not trouble himſelf withal, but wink at them or paſs them by, which now they find far otherwiſe, Gods juſtice is peremptory in punithing, and therefore they muſt be as peremptory in abandoning their luſts, they cannot avoyd the juſtice of the Lord, and therefore they muſt avoyd their ſins, whatever deluded hope they had formerly of Gods connivence, but now they ſee themſelves deceived be the corruption never ſo ſecret he wil ſearch it, who profeſſeth *Zeph.* 2. 11. *that he wil ſearch Jeruſalem with candles, and puniſh them that are ſetled upon their lees, who ſay in their hearts, the Lord wil not do good neither wil he do evil*; the lees ly at the bottom ſuch as no eye ſees when the Veſſel is ſet on broach, they carry the matter ſo covertly as if it were beyond either apprehenſion or ſuſpicion, but God wil ſearch it. It was ſpoken of the times of *Joſiah* when reformation was general, and with great applauſe and approbation of al hands, religion ſeemed to be entertained: yet men ſettle upon their lees, had their retireing corners for their corrupt luſts, while they carryed al before them, and ſeemed to be moſt exact. *Iſa.* 29. 10. 16. there was a generation *that digged deep to hide their counſels from the Lord, but their turning of things upſide down ſhal be eſteemed as potters clay*, *q. d.* even thoſe privy conveyances are as the clay in the hand of the Potter, God ſees them and wil act and order as he ſees fit, thus *Achan ſaw and took and coveted and carryed and hid it ſecretly in his tent*, but God found him and his falſneſs and forgeries, and forced him to acknowledge ſo much. As the ſecreteſt ſo the ſmalleſt tranſgreſſions divine juſtice ſtabs the heart of a ſinner withal.

Joſh. 7.

Not

Not onely *Achan* who committed, but *Iſrael* who did but neglect their watch and care, to keep him from or recover him out of it, they alſo ſmart *Joſ.* 7. 1. an evil which the beſt of them neither ſaw nor conſidered, therefore the Lord was conſtrayned to mind *Joſhua* of it, in the day of humiliation, what means this, *Iſrael hath ſinned* verſ. 11. as who ſhould ſay the hand is in a wrong box thou miſſeſt that which is of the moſt weight, Moſes *his haſty expreſſion in ſmiting the rock,* Gen. 19. *or* Lots *wife looking back,* a man would have thought 26. not to be evils of ſo hainous a nature, and ſo heavily to be puniſhed. It fares with the contrite and broken-hearted ſinner, as it did with the woman ſick of the bloody iſſue, who ſtrove to touch our Savior that ſhe might be healed, our Savior openly diſcovers her evil, carriage, who was it that touched me? when ſhe ſaw that ſhe could not be kept ſecret, ſhe came trembling and acknowledged what ſhe had done. So when the ſoul under the horror of Gods revenging hand, perceives that indeed he cannot be kept ſecret, but now God ſees his evils and wil purſue them, he fals down flat before the Lord, and concludes the abſolute neceſſity of it that God ſhould puniſh every evil, and therefore it's abſolutly neceſſary he ſhould part with it, this the wiſe man intimates, *Eccleſ.* 11. *laſt. rejyce O young man in thy youth and let thy heart chear thee in the wayes of thy youth but know thou for all theſe things thou ſhalt come to judgment, q. d.* diddſt thou indeed know that? thou wouldeſt not, thou durſt not, go on in the ſins of youth.

Now the ſinner (I ſay now) *in this ſtate and under* Reaſ. 2. *this ſtroke, he finds an inability in himſelf, nay utter impoſſibility to bear the weight of the leaſt ſin, which is thus clearly diſcern'd the ſoul by the Almighty* and therfore is now put beyond *ifs* and *ands* conditions and ſuppoſitions that his carnal reaſon entertained him before withal to mitigate his diſtempers. But concludes definitively,

no

no more ado, no further talk; I ſee I cannot beare the ſting of the leaſt ſin, and therefore I muſt not keep it. Heretofore he could make a ſhift to ſhake off the fear of the threatnings of the word, which were denounced to ſtop the mouth of his Conſcience, which whiſpered bitter things in his boſom, and to weare away the terror that ſtuck in his heart; and therefore fondly conceited he could make a ſhift to beare the weight that ſhould befal, that he might poſſeſs and injoy the pleaſures and content his corrupt courſes did promiſe to his carnall heart. But he finds it otherwiſe; his heart fayles him under preſſure of one ſin, *Pſal.* 130,3. *If thou ſhouldeſt mark what is done amis Lord who ſhould abide it.* An ignorant ſoul ſettled in his ſecure condition out of ſelf deluding pride of his own ſpirit, would preſume that he could abide the miſery and ſo the danger that might accrew to him by his diſtemper, and ſo is fearleſs to maintain it. But now he findes he is not able to abide that which his ſin doth bring let him put the beſt of al his abilities together to emprovement *Eze.* 22. 14. *can thy heart endure &c.* the time was they thought their hearts could endure, the frollick Epicure, and flinty hearted ſinner, he wonders at the feebleneſs of the diſtreſſed and broken-hearted, that they ſhould be ſuch children, perſons of ſuch feeble and milkſop diſpoſitions to ſink at a Sermon and be troubled at the words of a Preacher, tuſh his Conſcience is cannon proof, he can heare and bear al and yet pleal himſelf and bleſs himſelf in the purſuit of his luſts, as before times. Oh, thou maieſt do ſo, while men deal with thee, thou mayeſt avoyd their blow or make an eſcape out of their hands; but when God ſhal deal with thee in that day when *thou falleſt into the hands of the living God.* *Hebr.* 10. who lives to torment the to eternity what wilt thou do? The ſhadow and appearance of the hand-writing ſhook *Belſhazzars* heart when he was quaffing in his cups, in the ruff of his riot, what would the ſtroke of that hand have

have done? and this hand now the sinner finds, and finds himself absolutely unable to bear the evil of his sin, and therefore concludes it absolutely necessary to be rid of it whatever it cost him. He knowes now by proof, this evil to be such as that no other can equal it: the evil such as no contrary good in this world can countervail it. And therefore he sees reason and chooseth never to have any good in this world, rather than to have his sin, to part withal, rather than not part with this, or be plagued with it. Rather undergo al evils, and suffer the utmost extremity, than suffer his sin to remain with him; *Math* 16. 26. *What wil it profit a man to gain the whol world and to loose his soul, or what shal a man give in exchange for his soul.*

The broken in heart he sees now by proof also, *the cursed combination that is amongst corruptions, a league betwixt lusts, if any corruption rule in the heart, it makes a man a slave to what ever distemper presents it self unto the soul,* In a word. He that wil keep one sin, he keeps himself under the power of al corruptions, he keeps off the power of al the means of grace and good for working upon or prevailing with the soul for its everlasting welfare. Reas. 3.

The keeping of one sin keeps possession for Satan, and his right unto the soul, and under the Allegiance of all the accursed lusts that either can come from without or arise from within: one exerciseth the Soveraignty but he is a slave to al, as special occasion may be offered, he wil serve any distemper that he may suit the beloved distemper of his heart 2 *Tim.* 2. *last. the Devil takes them captive according to his wil.* and therefore its said of the thorny ground, *in that the nick of temptation they fel away Luke*, 8. 13. Whither fel it. Namely it gave entertainment to whatever either error in opinion or miscarriage in practice suited its sinful end, or satisfyed the carnal desire of the soul. He that misseth the right way, he is for any by way that comes next in view; a One I.

City that is under the command of the chief Captain, they muſt be ſubject to the outrage of any or al of his ſouldiers, or underlings, that wil but execute his wil and attend his tyrannous commands, ſo it is in the ſoul, if one luſt rule it, its a ſalve unto what ever diſtemper may be ſerviceable and ſeem to give content to that, they went *as they were led* 1 Cor. 12. 1. 2.

2. The heart pierced with this through ſorrow perceives alſo by woful experience, *that the keeping of one corruption keeps off the power of any ordinance that it cannot work kindly or prevayl effectually for any ſpiritual good; it way-layes the work of an ordinance*; The heady and rebellious Jewes *would have a King*, and they would hear no counſel nor yet take the ſavoreſt argument into Conſideration, that did concern their peace and proſperous proceeding in their way 1 *Sam.* 8. 18. the outragious Idolaters run madding after their Idols, they caſt off al the advice of the Prophet with ſcorn & contempt *Jer.* 44. 16. *As for the word which thou haſt ſpoken to us in the name of the Lord we wil not hearken to thee*, Nay when they are ſet upon it, they profeſs plainly, *there is no hope, but we wil walk every one after the vanity of his own imaginations Jer.* 18. 12. ſo that the ſinner now ſees and reſolves, either he muſt part withal, or els for ever be deprived of al good, and be a ſlave to al ſin.

Uſe. TRYAL, *We may hence gain undoubted evidence, whether ever our hearts were ſoundly ſoaked in this Godly ſorrow for ſin yea or no.* Contrition if it be of the right ſtamp it hath a conſtraining power with it to force the heart againſt corruption; It ſilenceth al ſhifts, puts by and puts off al falſe pleas, ſcatters al ſluggiſh pretences, that are made in behalf of our diſtempers, In a word, it caſts the ballance againſt al carnal reaſons, that are rife and ſtirring, and uſually caſt in by Satan, and our ſenſual diſpoſition to keep us, in our former eſtate, and to procure ſome, if not toleration, yet mitiga-

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tion in our proceeding againſt our luſts; It layes and leaves a preſſing neceſſity upon the ſoul that overbears, what ever may come on the contrary part, to plead for any connivence for any ſin in any kind, As we ſay in the Proverb, *there is no reaſoning againſt ſence*, a man hath no patience to hear words, perſwaſions or appearances which are againſt a mans feeling & experience; If any ſtander by ſhould perſwade a man the potion is pleaſant when a man taſts it bitter, and his ſtomach loaths it; or that the fire is cold when he finds it ſcorch and burn; he can hardly give him the hearing, but diſdains him an anſwer; ſay what you wil, I regard not what you ſay, ſhal not I truſt mine eyes, or ſo far befool my ſelf as to go againſt mine own feeling? I paſs not that you ſpeak in that behalf. So it is with a broken hearted ſinner, what ever Satan ſhal ſuggeſt, his carnal friends and companions counſel, his deceitful heart pretend, or plead what need he be ſo ſtrict in his way, ſo ſevere againſt his ſin, ſo reſolute to abandon al his former courſes, and his antient companions with whom he hath had ſo much content, there is no ſuch need now to ſet upon the work, herafter wil be time enough, or no ſuch danger in maintaining a dalliance with ſuch and ſuch diſtempers, which are no great matter, nor is there any great harm in them, the burdened ſinner hath not patience to hear, but diſdaines to enter parly about ſuch things as he hath paſt ſentence upon, long before this day, tel not me, talk not to me of ſuch things: there is no ſpeaking againſt mine own experience, I have felt and found the contrary, my heart knowes otherwiſe and that by woful eperience, therefore I paſs not what you ſpeak. God wil allow none, I can bear none, no not the ſting of the leaſt ſin, when God wil let it in, nor you neither when once the Lord wil purſue you with the leaſt expreſſion of his diſpleaſure; I cannot have any ſin ſeem it never ſo ſmal, but I muſt be under the power of al, nor ever have any poſſibility of any good. As *Ruth* to

* It is

Naomi when ſhe adviſed her to ſtay or return when ſhe came with her, ſhe puts an end to al ſuch perſwaſions, *intreat me not, for I wil not leave thee*, ſo it is with a ſoul ſenſible and ſoundly affected with the evil of his ſin, he is beyond entreaties and carnal reaſonings, he wil hear nothing, the ſoul is overpowred with a ſoveraign kind of abſolute neceſſity, he hath found by proof, which puts to ſilence what ever can be ſaid to the contrary *q. d.* ceaſe reaſoning about that for which no reaſon can be alleadged, perſwade not that which hath no ground of perſwaſion, it cannot admit a caſe of exception, therefore I wil not once take it into conſideration nothing can be ſpoken of weight or worth, and therefore ceaſe to ſpeak further. Its not neceſſary I ſhould not be poor, impriſoned, deſpiſed, *It's abſolutly neceſſary I ſhould not be ſinful.* I have no charge from God, I ſhould not leave and looſe my life, my liberty, but I have a peremptory charge without al exception; I ſhould leave my ſin. Art thou come to that with the three Children; *Dan.* 3. 17. 18. *Our God can deliver, but if he wil not, be it known unto thee we wil not fall down and worſhip &c.* Its neceſſary we ſhould maintain the truth of Gods worſhip, its not neceſſary we ſhould maintain our lives. Reſolveſt thou with them *Hoſ.* 14. 3. Aſhur *ſhal not ſave us, nor wil we go down to Egipt, nor ſay any more to the work of our hands ye are our Gods.* I wil no more be proud or perverſe, no more looſe or vayn, no more liſten to the pleaſing dalliance of mine own heart, that Dale is mown, that is determined long ſince, by long and woful experience, its beyond conſideration, keep thy ſpirit ever in that temper, and thou wilt keep an undoubted evidence of the ſound work of contrition with thee.

Ruth, 1. 16.

Hence therefore this Doctrine is a Bill of Indictement againſt two ſorts of falſ-hearted Profeſſors, who fall ſhort of this ſaving work of God; and ſo fall ſhort of

Chriſt

Christ and Heaven, fall away totally and finally from the Truth in the end.

The first sort are your NEUTERS, who study to compose all their course with prudence and conveniency, but conceive it not so safe to put a necessity upon each Service in this kind, but only serve their own turn; and that is the compass they steere by, and walk by. As your Neutral Towns, they pay to both the Armies, but fight for neither, only keep their own safety and peace. So is it with those Neuters in Religion, they would capitulate with Christ and the Rule, and enter into Articles of Agreement with the Gospel; therefore they take up, profess and practice Godliness, but with Cautions and Provisions, that they may walk at liberty in their own deluded hearts; but to put it to the pinch of this absolute necessity, and that they may dispense as they see fit, that they wil decline, they count it, and conceive it matter of comliness and conveniency, nay prudence and Christian Wisdom, nay necessary if occasions suit to attend the narrow waies of Gods Command: if occasions suit, provided that no over-bearing disadvantages, and desperate inconveniences, and hazards appear to the contrary, they plead a dispensation to relieve themselves by, to be necessitated and tied to inconveniencies, they conceive it unreasonable: Thus the Chapman, he is willing and ready to keep his day, and make his payment, and perform his Covenant according to promise, if means and moneys come in comfortably, and his occasions may be served, as wel as his Creditor payed, then it's necessary: But if straights lie upon him, and he cannot pay, but with much prejudice to his Estate, either to part with that which is profitable, or upon low rates, and for loss; then he desires he may be dispensed withal, and it's not necessary in that case to pay. If a man were before-hand in the world, then it were fit; but because he is at an under in his Estate, therefore it's not necessarie.

The

The wife that is froward, ſhe conceives, had ſhe a head and husband ſo wiſe, and able, and gracious, there were reaſon and neceſſitie ſhe ſhould carry her ſelf in a meek, and ſweet, and humble manner: but one that is neither fit for his place, nor anſwers her comfort, nor his carriage ſo prudent as ſhe could deſire; if then ſhe carry her ſelf pettiſhly and perverſly, in ſuch a caſe, a tolleration may be given. So theſe perſons put no neceſſity of parting with their ſins, but of preventing their inconveniencies. It's certain, thou never foundeſt the evil of ſin, that canſt take and leave thy ſin with theſe exceptions; thou never ſeekeſt Chriſt for himſelf, but only as he may ſerve thee; not take his, but make thy own terms. But if ever God do thee good, he wil make thee know that God never laies a neceſſitie upon a gracious man (nor intruth upon any man) to ſin, but a neceſſitie, and that abſolute, he ſhould not ſin. And therefore al thoſe pleas, alas my occaſions many, my neceſſities great, pinching extremities prevailed with me; but as ſoon as conveniencies ſuit, then I wil, &c. Therefore thou wilt be juſt and true in promiſes and performances, only when thou haſt no neceſſities, when thy conveniencies ſerve not for conſcience ſake: No, thou wilt find

Mark 9. 43. 47. *thou had'ſt better go maimed and halt, with thy right eye pluckt out, and thy right hand cut off, than to keep thy ſins, and go to Hell with them.* When thy conveniencie ſuits, thou wilt ſerve God; and when Gods conveniencie ſerves, he wil ſave thee.

2. *There is another ſort of Formal Profeſſors, that pretend great kindneſs, and large affection to the Lord, and the Goſpel*, and therefore profeſs they wil go far to accommodate the Lord Jeſus, and give him full and free entertainment, *Only there is a reſervation they make to themſelves of that which ſhall not be much prejudicial to the preſence of his Majeſty, if God will abate them ſome one, that is all they look for.* As men that take in Mates, they let all, but reſerve only a room to themſelves,

ſelves, and they conceive they go very far to pleaſure them: So theſe men wil keep ſome one luſt, and they muſt be ſpared in that. *Rachel* reſerves her Fathers Idols; *Ananias* and *Saphira*, they give half, and keep half, *Acts*, 5. 2. It's certain thou never kneweſt the evil of ſin, if thou never ſaweſt an abſolute neceſſity to part with all. Thou ſayeſt, *The Lord be merciful to me only in this*; No, thou wilt never have mercy if thou keep this. Thou ſayeſt, *Is it not a little one, and my ſoul ſhall live?* It's certain, thy ſoul cannot live, if thou canſt not leave this.

INSTRUCTION. *We here ſee the Reaſon of all that uneven and unſteady walking of many men*: Sometimes they are zealous, and ſometimes cold and careleſs, men are off and on, ſometimes ſo fearful that they cannot abide the appearance of any ſin; ſometimes bold to adventure upon that which they know to be evil. This is certain, either thou never had'ſt the work of Contrition, or thou keepeſt it not alive in thy ſoul: 1 *Cor.* 5. 1, 2. *You are puffed up, and do not mourn?* If they had mourned for the evil, they would have been zealous to reform. *Uſe*, 2.

DIRECTION, *how we may keep a readineſs of heart to reſiſt every corruption and occaſion leading thereunto, that a man may have a ſteady, even ſpirit; keep thy heart affected dayly with the evil of thy ſins*, and that wil over-bear al corruptions and inclinations to any ſin at any time: As the Naturalliſts ſay of the Nightingale, ſhe ſets her Breaſt againſt a Thorn, that when ſhe begins to nod, the Thorn may awaken her; he that lies hard, wil not ſleep long. *Uſe*. 3.

Two Rules here.

Keep the Judgment ſetled, Conſcience convinced, and Heart perſwaded of this Truth, that the evil of ſin is ſo great, that no evil is equal, no good can countervail it; and then this wil certainly follow, thou wilt rather chuſe to have nothing in this world, rather than to have thy 1.

thy sin; and part with al profits, and commodities, and comforts, than not to part with thy sin; suffer any evil rather than sin; lose any good, rather than keep thy sin. Keep this in the thoughts of our hearts for ever; there is no evil like to my sin; *Matth.* 16. 26. *What shall a man profit to win the world, and lose his soul?*

2. *Do not give a hearing to any consideration of any Cavil that is cast in to the Contrary.* Say it's past consideration, do not therefore entertain the motion: As in the Chancery or Courts of Justice, when a Cause hath been tried, and proved by Witnesses, and Sentence past upon it; if a wrangler shal then put in a motion, the Judg wil not hear him, but casts out his motion. Deal thou so with thine own carnal reason and heart; when thou hast seen and found the greatnes of the evil of sin by thine own tryal and experience, if now carnal reason should put in and say, This is to be considered, and that is to be considered; cast out al these Cavils, give no audience to any motion made for any tolleration for sin, And this is the way to keep the Channel cleer, and the passage currant, that your souls may be carried cheerfully in the stream of Gods Truth; and that will make a man ever like himself; keep this Truth ever in your heart, there is an absolute necessity of it, I must not sin. It's inconceivable what this Truth in the lively work of it wil do.

Doct. *There is a secret Hope wherewith the Lord supports the hearts of such as be soundly Contrite.*

Though the case be dangerous, and their condition miserable, they do not cast away all as though it were utterly impossible; they do not say, *Men and Brethren, there can nothing be done*; we see nothing our selves, and we suppose you discern nothing, and we conclude

conclude there is nothing that will or can do any good. Nay, their words seem to issue from another principle and foundation, what shall we do? *q. d.* there may be waies we see not, means of relief which we through our folly and ignorance of this condition, and unacquaintedness with the dealings of the Almighty, and his special and mysterious Dispensations with the sons of men, do not conceive, nor can they come so easily and readily within our reach and apprehension; yet we suppose, you that are the Seers of Israel, and the Spiritual Physitians to the souls of distressed, sinful Creatures: you that are of Gods Counsel, and acquainted with his secrets, we should yet think it, there is yet something to be done; Oh that we may know it, and that direction that may do us good. So that there is a secret kind of unknown expectation in their hearts, as presuming there is some course to be taken for their cure and comfort. It is true, sometimes there be strong assaults of temptations cast in by Satan, strong Suggestions of impossibilities, which of a sudden seem to pass over the soul; when after long strife and contestation held against our corruptions, we are frequently and desperately foyled with the violence of our own distempers, and our own heedlesness, the sinner out of height and too much hastiness of Spirit, is ready to fling away all. *I shall one day perish: All men are Lyars.* The soul tired with extremity, and by constant consideration, as it perceives; so it supposeth its condition forlorn, upon a sudden push; may lay aside all, willing to look no further; the Lord by this means in his infinite wisdom, out of the deceit of our carnal Reason, and by a present pang and out-rage of pride, doth crush and confound all the pride and stoutness of carnal Reason, which by no other way happily could so easily be quelled; when our own carnal hearts conclude according to our misguided apprehension, there is no way of escape, or means to shift. Where is now your wit that thought

to contrive, your power that thought you were able to bear up your heart?

But this is but a present push, like the rage of a Land-flood by some unexpected fall of rain, a hurry of Spirit, a swoun as it were: But when the soul comes to it self, as the man that swouned away, it lifts up it self, and looks out, *It may be*, and *it's possible*.

Let me therefore,

1. *Shew you in a word or two, the Nature of this Hope, and how it differs from that which is wrought in the true Believer; it's wholly of another kind in the Nature, and the work of it.*

2. *The Reason why God leaves this Hope.*

First, Touching the Nature of this Hope, I term it, *a secret kind of unknown expectation*, by which the heart is carried on to look for relief and help, which out of the sence of its own burden, and preservation of it self, it willingly would have, but knows not where to find it, nor yet obtain it, if it did appear.

It may be discovered in two things:

1. *In the rise and ground of it*; the Lord leaves upon the Understanding of a contrite sinner, a real apprehension of his own Ignorance in such cases, and about such conditions, and yet consideration of the experience and knowledg of others, and expressions of Providence in such difficulties beyond his reach; both which lead the thoughts and apprehension of a man to look out, and provokes the heart in this restless condition, to put forth an endeavor, because al the passages of possibilities, are not stopped up, and means of relief wholly taken away. For be it he know none; yet this also he knows, there may be some way, and others may and do certainly conceive more wales of succor than his shallow conceiving is able to know, or hath skil to use: therefore look out he wil, and expect what further may be made to appear in the way of Providence, and from Direction and skil of

others.

others. And hence it is they come here upon the enquiry, Men and Brethren, *What shall we do?* We confess we are at a loss in our own thoughts, we are strangers to our own hearts and distempers, and distresses, unto which through our just deservings we have brought our selves: yet you that have more experience, and better acquaintance with the Dispensations of the Almighty in such dealings with miserable Creatures, though we know not what may help our selves, yet we know that we have need to seek for succor, and we know not but we may speed; therefore we are resolved to put it to the trial, put it to the venture, see what wil become of it. Upon this ground the Ninivites resolve to betake themselves to seek out for their own preservation from the destruction threatened and now drawing on, *Jonah*, 3. 9 *Who can tell if God will turn, and shew mercy, that we perish not?* We can tel it is beyond al the skil we have to contrive, and the power we have to accomplish any thing for our own safetie; but yet we cannot tel but God may turn from his fierce wrath, and leave a blessing behind him instead of a curse; as men who fal into strange and desperate sicknesses, the danger they see, but cannot see how to cure themselves; yet the apprehension of their own ignorance, and consideration of the experience and wisdom of others, is thus far a help, as to provoke them to seek out, not altogether without expectation of supply from them; for though they easily conceive they understand not what is good for their own sicknesses, yet they cannot conclude but others do or may understand more than themselves. So here, *Men and Brethren*, we knew not our sins before, nor now how to be quit of them. You that from God, know how to discover them, we cannot but think, but you may shew us a way of escape and deliverance, and therefore we cannot but enquire; though the sinner cannot say it wil, yet he doth not know it wil not be; therefore I term it *an unknown*

expectation, it ſecretly ſwaies and carries the heart.

Hence this Hope is confuſed and uncertain, it doth not, nor can bottom the heart in any grounded aſſurance, and ſettle it upon any certaintie, for the attainment of that which now it needs; *But keeps this on foot in the conſideration of the ſinner, that there be unknown paſſages of poſſibilities for his ſpiritual relief, and therefore this ſends the heart out after ſearch and enquiry.* And thoſe poſſibilities provoke the ſinner to put to, with what diligence and endeavor may be, to ſee what he can make of them, whether they wil hit or miſs, what wil become of him and his comforts, that he may know what to make of himſelf and his condition, which as yet he knows not, *Joel*, 2. 13. *Who knows if God wil return?* Who knows whether theſe ſins may be pardoned, grace and mercy ſhal be extended to this miſerable ſoul of mine? Who knows what wil befal? I wil yet try what ſhal befal, I wil ſee the iſſue: Such a kind of poſſible uncertaintie cauſed the Leapers to make proof what would be the event; they may ſlay us, and yet they may ſave us. So *Benhadads* Servants, *Ahab* may proceed in his indignation againſt us, and yet he may alſo pardon, therfore we wil try. So the ſoul here. Whereas the Hope that iſſues from Faith, and is found in the hearts of Beleevers as the fruit thereof, it hath a ſure and cleer ground, to ſuſtain and ſettle it, upon which a mans hopes may hang, and a ſpecial and infallible aſſurance it brings that wil never fail; that is as certain which is thus in hope, as that which we have in hand; that which is in expectation, as that which we have in preſent poſſeſſion; ſo called, *the Anchor of the ſoul, both ſure and ſtedfaſt*, Heb. 6. 19. *This Hope never makes aſhamed*, Rom. 5. 5. A man never miſſeth of his expectation, as the ground of our Hope is moſt ſure, and the ſucceſs is moſt certain, and the ground is the love and faithfulneſs of God in the undoubted performance of the Promiſes he makes, *Rom.* 5. 4. *Becauſe the*

2 *Kings* 7. 4.
1 *Kings* 20. 31, 32.

the love of God is shed abroad in our hearts by the holy Ghost.

Whereas this *unknown expectation* ariseth from the apprehension of some possibilities presented, which because they are unknown what they may be, therefore the restless contrite sinner puts forth his endeavour to prove what wil be the issue.

The reasons are three summed up in so many words.

Because this hope is a privy support wherby the heart is under-propped from sinking utterly under those unsupportable evils, which it feels now in part, & fears stil daily to come in upon them, and yet not onely beyond his strength but beyond his thoughts: and therefore as the Lord smites with the one hand, he sustaynes and upholds him by the other. Its the reason which the Lord alleadgeth why *he wil not alwayes contend least the spirit should fayl before him, and the souls that he hath made Isa.* 57. 16. As the wise Physitian when the disease is violent and the portion strong, he fortifyes the heart with some cordial, least while he should purge the humor he should destroy nature, the Lord is as a wise merciful Physitian, he would melt us by Godly sorrow but not consume us, he would have us loose our sins but not our hopes.

2. *This hope is an inlet into the soul whereby the Lord makes way for the work of the means*; hereby the contrite sinner is ready to attend, and give entertainment to the ordinances, while he hath any hope of any good to be communicated unto himself, because the patient knows not but the receit may do him good, he is content to take it and try what it wil do; whereas desperate discouragement stops al the passages, that the power of an ordinance cannot come to take place. Upon this ground it was *Naamans* Servants perswaded their Master, 2, *Kings* 5. 15. to give way to the means prescribed by the Prophet for his cure. If he should prescribe some great

great matter thou would ſurely do it, *how much more when he ſaith, waſh and be clean*, if waſhing be a means of cleanſing, the very poſſibility of cleanſing ſhould eaſily make him give way to prove what waſhing might do. When men bore holes, they drive pinns mervailous readily with much eaſe, hope ſets open the heart to any ordinance, that it may eaſily find attendance and acceptance as the Criple to *Peter Acts*, 3. 3. *hegave ear expecting ſomething &c.* expectation draws attention, he looked upon them as deſirous to receive good; look what the ſpring is to the watch, the poyſe or weight to the minute no ſtirring without it. ſo is hope to our indeavors, *the Plough man plowes in hope, ſows and reaps in hope*, 1, Cor. 9. 10. hope is the great wheel which carries the life of our endeavor; the runners would not run in the race, the marriner ſayl in the Sea, were there not poſſibility for the one to attayn the goal, the other the haven, and the wiſe man when he would ſet al on going, he ſets hope on work, keeps that in their eyes as that which would keep them conſtant in their courſe. *Eccleſ.* 11. 6. *Sow thy ſeed in the morning, and in the evening let thy hand reſt*, and what is the prevailing reaſon to provoak to ſuch unweariable diligence? its hope of good, *thou knoweſt not whether this or that wil proſper*, or whether both alike; do both, if either of both may do that for us that is uſeful and may anſwer our need and expectation.

Uſe. INSTRUCTION, *We here ſee the reaſon why Satan draws out all his forces, uſeth the depth of his deluſions on the one ſide, ſets all the policy and power of Hell a work on the other ſide, and tryes all concluſions to the utmoſt of his ſkill, if by any means he might hamſtring a mans hopes, put the diſtreſſed ſinner beyond all poſſibility and expectation of Good*, and then he hath him cloſe priſoner, paſt recovery, not once looks our for deliverance, he is his own; the dore off the hinges, nor opens, nor ſhuts to give way to them that paſs in or out, but rather

rather is a trouble and ſtops their way. Its ſo here, if Satan can but unhinge the heart of the hope and expectation of reliefand help, he makes the contrite ſoul wholly uncapable of al comfort or ſupport, there is no entercourſe between heaven and him, but is an out-lawed wretch an out-caſt, beyond the compaſs of Gods compaſſion and kindneſs, and ſits down confounded in his own accurſed condition and looks no further. It is a ſtratagem uſual and common amongſt commanders, in the taking of towns and walled cityes, when proviſions (as they underſtand) are low and ſhort within, they block up al paſſages; there is none can come out, none can go in (as the ſcriptures ſpeak in that kind) none go out to fetch or procure proviſion, none come in to bring any, and then they certainly conclude the citie is theirs, they muſt either yield or famiſh in ſuch a time, the like is the policy of the enemy and its a direful ſtratagem, and undoubtedly procures the ſpeedy deſtruction of the ſoul *that cuts off a mans hopes*, and blocks up the ſoul from the poſſible expectation of any good: it deads the heart, deads the ordinance, deads a mans diligence, no going out by endeavor to procure any ſpiritual releaſe, no coming in by the power of any ordinance to work any good in the ſoul, and hence it is that the enemy darts in ſuch temptations and by his wiles and ſubtilties caſts a man into ſuch a condition at leaſt to his perſwaſion, that its utterly beyond al conſultation and conſideration either of our ſouls, or others, and therefore there is no further ſeeking out but ſinking irrecoverably in a mans diſtreſs; And therefore Satan haſtens the ſoul in a ſudden hurrie of thoughts, to paſs ſuch determinations upon a mans eſtate, that makes him paſt appearance of recovery or alteration, and ſo beyond the reach of reaſon or relief. As either a mans doom is paſt and his ſentence determined in heaven: He was before al worlds reprobated, the decree is paſt and therefore never to be reverſed, or elſe the date of mercy is out,

and

and the day of grace is past here on Earth; God hath set a period to his patience, and long sufferance and those are expired; *he will not always strive with man*, and its not fit nor reasonable he should: *Jesabel had her time to repent*, allowed by the Lord, and *she repented not*, and then God cast her into a bed of sorrowes and slew her and her children, Jerusalem had a day of peace, *Oh that thou hadst known the things that belong to thy peace in this thy day, but now they are hid from thine eyes*; after the day was over, the darkness grew so grosse that she did not, nor could not see things before her eyes and this is thy condition just saies Satan. So many motions of the spirit, so many checks of Conscience, so many stirrings and strokes under the ordinances, and yet out stood al, and so the time of mercy also, now it is too late. Or else surpriseth the thoughts of the distressed with the hideous apprehensions and remembrance of some hellish distemper of spirit unto which the sinner is privy; that its other and worse than ever he yet conceived, nay al circumstances considered, it amounts to no less than the sin against the holy Ghost, *for if we sin wilfully after we have received the knowledg of the truth, there remains no more sacrifice for sin*, Hebr. 10. 26. and this is your case says Satan beyond al question, when after many motions of the spirit and perswasions cast in, many secret entreaties, many misgivings of heart, *do not do so, do not do it*, and yet you have dispised the very spirit of Grace, you have been enlightened, and had many pleasant relishes of joy and peace under the good word of God, and yet fallen back again, and so fallen away, therefore its impossible you should be restored or renewed by repentance. Then should you pursue that which is impossible to be attained, this dams up al passages, he cannot endure to hear of any, or attain the use of any means when its impossible to receive any benefit by al that can be used.

Thus

Thus Satan deals with the discouraged sinner, as the thief with the weary traveller who is unacquainted with the way and loft in which he is, he leads him out of the road far into the forrest without the ken and cal of any passenger, or expectation of any means of relief and then he hath oppertunity to spoile him of his substance, & of his life also. So Satan deals with distressed, unacquainted with his own estate, under this trouble & stroak of contrition, carryes him aside with such misconceivings of his own condition, that he leads him into by paths beyond the ken & compass of reason, & any righteous consideration, so that he wil neither seek nor receive any helps: Be wise therfore, & watchful both for the discovery & perceiving these policies and delusions of the enemy which draw on irrecoverable destruction with them; be sure therfore you keep the rule of Gods revealed wil & direction for your own wayes, while you keep under the guidance of the word, you are under Gods wing; therefore in a word or two, to wipe away this false and wily pretence of the enemy.

1. *When the enemy would have thee to pry into the ark, would carry thee to heaven to search the rolls & records of Gods eternal counsel, thou must not repel such temptations and repress such pride & presumptuous attempts of thine own vain mind, with that charge of the Almighty*, tel him and thy own soul, *That secret things belong to God, but things revealed unto thee*, Deut. 29. 29 Its Gods advice, *to search and try our own hearts and turn unto the Lord*. Lam. 3. and not to search his decrees. Look what is done in thine own heart, which thou mayest do and shouldest by warrant from the word and direction thereof. But to look into the decrees of heaven, what hath been determined there, is beyond thy line and last also. Its sinful curiosity and presumption which God doth condemn and thou must conscienciously avoyd, know Satan leads thee out of the way, and therefore be fearful to listen to him.

Touching the date of grace and day of mercy, its true which the Lord hath taught *that God will not always strive*, but its as true and evident also, *that while the Lord is pleased to continue means, to work with them and to awaken the heart by them, by convictions of conscience and discoveries, of a mans condition and his corruption, and drives the sinner to sad thoughts and searchings of heart*, it's certain where these thoughts and stirrings are *there God is striving by his spirit, in his ordinance.* And its Satans policy and purpose by such vain cavils to withdraw the from under the power of the means, to take off the attendance thereupon, and to endevor to profit thereby, when the *strong man* cannot be *at peace in his house*, its certain that is the time when there is a *stronger than he*, is now breaking in upon him.

Luk. 11. 22.

3. For the *counterfeit appearance, and the ugly visage of the sin against the holy Ghost*, which Satan would put upon thy miscarriage, that by that means he might dead thy heart, and damp and enfeeble thine endeavors, and prejudice the work of grace and repentance that now the Lord cals thee unto, and thou also begins to look after, I answer (Not now to be long here) *the fear of the sin, and complaint against it, that the heart is burdened with the apprehension and thoughts of it, and sighs secretly to be kept from it, its argument enough that thou art free from this evil*, but God would make thee feel what sin can do, *i. e.* put thee beyond help: and thine own emptiness, who canst do nothing for thy self when it comes to a dead lift. In a word, if thou wouldest out-shoot the Devil, and out-work his temptations to promote thine own welfare and peace; *Be ever watchful and conscionably resolute, to oppose that evil most unto which he tempts thee; be most sedulous in the improvement of means in the use whereof he would most discourage thee*, and the most of the delusions will come to nothing. *Resist the Devil and he will flee from thee* James, 4. 7.

Use 2.

Hence

Hence we may observe how easy it is with the Lord to confound a poor creature, to make his own hands his executioner, his own reason his ruin, nay his very conceit, and imagination of his mind to hasten his confusion, and that irrecoverably unto himself, If he shal but stop a little crevis of hope and lead aside a mans deluded reaton into the appearance of impossibilities, as into a by path, the soul wil sink immediately, and be the greatest enemy in Earth or Hell, to its own everlasting happiness he wil seek no good if wanting, wil receive none, if offered and pressed, nay expect none, what ever can be pretented or layd forth, either in the works of providence, or in the infinite power of the Almighty God, and one Conceit wil do this if God set it on, as wel, nay more than al the Devills in hell could do, if they should set al the power of darkness on work. So it was with *Nebuchadnezzar, Dan.* 4. 30. God dashed al his power and pomp with one deluded and misguided thought, a conceit of a beast made him unfit for crown or Kingdome or Counsel or Communication of men, So that he that would have al for his honor and majesty, he neither knew what honor or majesty was, nor could receive any, nor yet his kingdom would give either to him.

EXHORTATION. *To provoke our souls by al good means to nourish this hope in our hearts for ever* Its said of hope that it comes from faith and is the *Anchor of the soul Heb.* 6. But its true of this also in its measure for where there is some hope of getting good it wil enable a man to endeavor. Look what the spring is to the weights of the clock there is no stirring of the one without the other as it is in nature, so grace in Physick, al the vitals must be especially supported because a wound in the vitalls is deadly, it is so in a mans spiritual course, if a man would have his endeavor kept, then keep his hope alive, and say, though I do not know it shal be, yet I do not know but it may be, therfore I wil hope and wait. Two rules here. *Use 3.*

1. *Maintain in thine own heart an apprehenſion of thine own ignorance for thine own relief*: Men are apt to meaſure Gods dealings by their own apprehenſions; thou ſayeſt thou canſt not ſee it, yet maintain this in thine heart, I wil wait upon God; for there is more than I can ſee: *Iſai.* 42. 16. *I will lead the blind by a way that they do not know, and I will not forſake them, ſaith the Lord.* God hath unknown paſſages of Providence for thy good.

2 *Maintain in thy heart a real, conſtant perſwaſion of the Al-ſufficiency that is in God for thy ſupply above all that which thou canſt conceive*, and that wil hold up thy heart, for the Load-ſtone of Hope is a poſſible good, *Matth.* 9. 33. *There was never ſuch a thing ſeen in Iſrael*; therefore though thy heart tel thee, there was never ſinner as I am, yet God is able to do that which never was done in *Iſrael*, therefore expect ſtil what may be: again, though thou canſt not conceive it, yet know there is a ſufficiency in God able to do it, *Job*, 5. 8, 9. *I would ſeek unto God, and unto God would I commit my cauſe, which doth great things, and unſearchable, and marvelous things without number.* This may ſupport thy heart, and carry thee on with ſome Hope in a waiting way.

Doct *They who are truly pierced for their ſins, do in an eſpecial manner, prize and covet deliverance from them.*

For this is the ſcope of their complaint, and the end and aim of their requeſt, that they might be freed from that which they found ſo bitter, and indeed unſupportable to their ſouls; and it's of neceſſity implied in their ſpeech; that which in the like caſe was openly expreſſed by the Jaylor, *Acts*, 16. 30. *He came trembling and*

and aſtoniſhed, ſaying, what muſt I do to be ſaved? not what ſhal I do to be eaſed of my deſtraction, cured of my fears, freed from my ſhame; but what ſhal I do to be ſaved from my ſin? he was plagued moſt with the remembrance of that, prizeth moſt freedom from it: the venom of his tranſgreſſion is that which lies heavieſt upon his heart; and thence it is, to be ſafe-guarded from that, is of higheſt eſteem in his account. Saved from the guilt of ſin, as that which ſets the Almighty at a diſtance from him, and raiſeth the controverſie between God and the ſoul, and forceth him to withdraw his favor, *and loving kindneſs, which is better than life*, which *David* felt by woful experience, and therefore ſues with ſuch importunity, *Pſal.* 51. 14. *Deliver me from blood guiltineſs O God, thou God of my Salvation, and my tongue ſhall ſing aloud of thy righteouſneſs.* After the Commiſſion of theſe evils by *David*, the Lord threatened the ſending of the Sword that might hazard the ſafety of his perſon, and the proſperity of ſuch as ſhould ſucceed him. So *Nathan*, 2 Sam. 12. 10. *The Sword ſhal never depart from thine Houſe*: he threatens to raiſe up cruel and ſubtil conſpirators out of his own boſom and bowels; as *Abſalon*, out of his own Counſel and Kingdom, as *Achitophel*, and *Jeroboam*, whoſe plottings and conſpiracies ſhould ſhake the Pillars of the Kingdom, and the peace of his Government; all which were marvelous bitter potions, and heavy expreſſions of Gods diſpleaſure, but the ſting of all thoſe troubles, the venom of al that vengeance iſſued from his ſin, that is the evil in all evils, and therefore he overlooks al the reſt, and ſeeks moſt earneſtly to be reſcued from this; *Deliver me from blood-guiltineſs*: it's not the cruelty of the Sword that wil deſtroy, nor the conſpiracy of Enemies that deſire to undermine my Crown, and Kingdom, and Safety, which I ſo much fear, nor ſo much labor to be freed from; *but deliver me from blood-guiltineſs, O God of my Salvation*, q. d. that is the deliverance

liverance I look for, and long for; and herein the Salvation of a God wil appear, and ſhew it ſelf, and wherein the ſoul of thy ſervant ſhal moſt rejoyce.

Saved alſo they would be from the power of corruption, which carries the ſoul *from God*, and *keeps* the ſinner *eſtranged from him*: and hence it is the repenting Church makes it the matter of their moſt bitter complaint, *Iſai.* 63. 17. *Why haſt thou hardened our hearts from thy fear, and cauſed us to err from thy waies?* When they withdraw their hearts from God, he withdrew his gracious preſence and aſſiſtance from them: when they would not deliver up themſelves to the Authority of his Truth, and holy Will, to be ruled thereby, he delivered them up to the power of their own perverſe Spirits, they that would not be guided in his Fear by his holy Spirit, they ſhould be hardened from his fear by the perverſneſs of their own Spirits: this is the moſt dreadful plague of al plagues, the deliverance from which they ſo highly prize, and ſeek it with ſuch importunity, *Look down from Heaven, thy holy Habitation, where is the ſounding of thy bowels? are they reſtrained? Oh why haſt thou hardened our hearts from thy fear?*

The price the contrite ſinner puts upon this deliverance from his ſin, diſcovers it ſelf in four Particulars.

1. *In the lack of this, the ſoul is not, cannot be quieted, though it doth enjoy all other things the World can afford, and his heart could deſire:* The want of this takes off the ſweetneſs of al the comforts, contentments, the ſap and reliſh of al priviledges, and the confluence of all Earthly Excellencies that can be enjoyed in this Pilgrimage, when the ſoul is under the preſſures of Gods diſpleaſure, and the tyranny of his own diſtempers, which carries him from God, and keeps him under the dreadful indignation of the Almighty, preſent him then with the beauty of al the choyceſt bleſſings that ever any man had on Earth, yea, what ever others hoped for, but in vain.

vain. Put them into his hand, conceive him posſeſſed of the fulneſs of al worldly perfections, Crowns, Kingdoms, Honors, and preferments, the broken heart tramples al under foot with neglect, what is that to me, saies the soul? had I al the Wealth to enrich me, al Honors to advance me, Pleasures and Delights to content me, and my sins stil to damn me? miserable man that ever I was born in the midſt of al theſe falſly conceived comforts. This sowr Sawce spoils al the Sweet-meat, this dram of poyson makes deadly al the delights and pleasures that possibly can be attained or expected. As *Absolon* when he was recalled from his Banishment, and had the liberty and use of his House, and all the conveniencies and helps that were at his Command, but was charged not to see the Kings face: upon a two yeers tryal he found a straightness of all his Comforts in theſe enlargements; therefore he thus expresseth his resolution to *Joab*, 2 Sam. 14. 32. *What avails me to be at Jeruſalem, and in my House, to come from* Geshur, *if I may not see the Kings face? let me see his face, and let him kil me.* It is so with the broken-hearted sinner; What avails it me to be compaſſed about with al conveniences my heart can desire, and be compaſſed about with my corruptions? to see all Earthly happiness heaped up together, but never to see the face of God in another world? the belly filled, and back cloathed, and house ſtored, and the soul damned, and cast out from Gods presence, *in whoſe Preſence, there is fulneſs of joy, and pleaſures for ever more?* These are but dead things, saples shadows, and are to a man of a contrite Spirit, as though they were not, nay the more he hath, the more trouble he hath, because there is more sin, and more guilt, more curse and condemnation; he sees in all, and expects by all from God, and so remains restless in all.

He is content with this, though he want all the reſt, because he prizeth this more than all. Skin for Skin, and 2.

and al that a man hath, wil he give for his life; & life and al for the Salvation of his ſoul. For ſin now he ſees it, now he hath found it to *be more bitter than death*; and therefore to be ſaved from it, he judgeth, and that truly, to be better than life it ſelf: willing not only theſe things ſhould not be, but that himſelf ſhould not be, that he might not be ſinful: Let the Lord take all away, yea life and all, only take away my ſin, and it ſufficeth; he counts it the beſt day that ever yet dawned, the beſt news that ever came to his diſtreſſed Conſcience, if he can gain any aſſurance, get any evidence, but one good look from Heaven, a ſmile of Gods face and favor; that the ſins he hath ſeen, he ſhal never ſee them more; the corruptions that have peſtered and plagued him in his dayly Converſation, indiſpoſed him to do the Duties God required, and unfitted him for the mercies Chriſt hath purchaſed, God hath tendered to him in his holy Word: That pride, that ſtubbornneſs, thoſe paſſions, that perverſineſs, and ſelf-willy waywardneſs of heart that hath been the plague-ſore of his ſoul, have interrupted the comfort of his heart, peace of his Conſcience, communion with his God. The very poſſibility and expectation that the Lord may ſave him from the guilt and power of thoſe prevailing diſtempers, ſupports his Spirit. But if he can but live to ſee the day that the thing is done, he deſires to live no longer: *Lord, let thy Servant depart in peace, ſince mine eyes have ſeen thy Salvation*, Luke 2. 29, 30. Since thou haſt freed me from theſe mighty *Goliah* lufts, mighty ſtifneſs of ſpirit, that could out-bid al Convictions, though never ſo plain; gainſay al Arguments, though never ſo ſtrong; ſlight al Directions though never ſo evident, mighty ſelf-confidence, and helliſh haughtineſs of Spirit, whereby I could ſwel above man and means, and God himſelf: *Let thy Servant depart in peace*; This Peace, let it never be interrupted; this ſaving power of thy ſpirit never weakened, never enfeebled more. Let me loſe my

Eccleſ. 7. 26.

my life with the Philistims, let me die that they may never live more. And therefore the distressed Christian sees not the meanest Christian in the most miserable condition, but he prefers him above al the Potentates on Earth, and wisheth himself in his place. Oh if my soul were in his souls stead, saved from his corruption, therefore he is in a safe and a blessed condition. *Salvation*, if it be of the right stamp, *to deliver from sin*, not to ease from plagues and sorrows; such a kind of saving carries ever satisfaction with it, hath a satisfying fulness which answers unto al poor and imprisoned, yet saved though; persecuted, reproached, yet saved though; despised and killed, and yet saved; delivered from his sin, there is no evil of the first or second death that shal hurt him, or have any power over him: And therefore the contrite sinner contents himself in this, as *Jacob* in a like case, *I have enough*, Joseph *is yet alive*; I have enough, my soul shal yet be saved. In a wrack, he that saves his life, is abundantly satisfied. When so many thousands suffer wrack, split al their Professions, Hopes, and Comforts upon the Rocks and Sands of Pride and Self-love; Oh what a mercy, satisfying mercy, that thou who wert in as much danger as they, stands alive upon the shoar, when they are dying, and drowning, and damning, under the power of their sins.

3. *The Contrite sinner that sets his price, he is resolved in good earnest readily to endeavor any thing to compass that he makes so much account of*; q. d. *Men and Brethren, what shall we do?* Command what ye wil, we shal do it; give what Directions ye please, we shal follow them; prescribe what means you see fit, we shal improve them; whatever it is you shal advise or enjoyn, be it never so cross to our own carnal heart, never so hard and hazardful, we shal not haggle and dodge with you, but we shal endeavor it, and set al our wits on it without delay. What shal we do? whatever it is that may be useful, we shal do what we can; and Oh help us to do

what we cannot out of our weakness perform, or out of our ignorance so readily conceive how to accomplish: So they Isai. 30. 22. The Converts there, it's said, *They shall pollute the covering of Silver, and ornament of Gold, and cast them away as a menstruous cloth, and say, get thee hence.* The price and worth of their Image might have enticed them; if not to have kept them, yet converted them to their own use; but they cast them wholly, without the least consideration of any Commodity that they might have contrived for their own content therefrom. So *Zacheus*, Luke 19. 8. When once he began to be sensibly affected with his corrupt and covetous course, and the danger thereof, and the evil therein, see how comfortably restitution (which is so difficult a work) comes off a hand, without any grudging, because that was the means appointed by God to quit his heart and hands of the guilt of that sin. *Behold Lord, half that I have, I give to the poor; and if I have wronged any man by forged Cavillation, I restore him four-fold.* So lastly, the holy Apostle *Paul*, when the Lord Jesus had discovered his sin, and abased his heart in the right apprehension of it; so that he is come to Gods bent, *What wilt thou have me to do? Behold I will send thee far hence to the Gentiles*, Acts, 26. 17, 19. *He did not consent with flesh and blood*, nor so much as pretend either doubt or difficulty, but immediately addressed himself to follow the direction. That which a man prizeth indeed, he will bid fair for, nor will he scotch for a little cost, but is resolved to have it what ever it cost, and therefore stickles not for the cost at all. So it is here, a contrite sinner comes easily and resolutely to Gods terms, to do any thing.

4. *He that sets this price upon Salvation, and deliverance from sin, his heart is upon it, and his prayer is improved for the most part for this particular, his thoughts about it daily.* Listen to him in his secret devotions, his confessions about this, his Petitions spent upon this,

he

he harps upon this string still. But for things of the world they are out of his mind, his thoughts are not about them, as though he wanted nothing, or cared for nothing, or thought of nothing else but this; Oh deliver me from my sins. Ask him what he would have or desire, if he might obtain and have what he would; he answers, Oh that I might be saved; as *Abraham* for *Ishmael*, *Gen.* 17.18. Oh that *Ishmael* might live before thee; so he for his own soul, Oh that my soul may live before thee: or as blind *Bartimaeus* said, Oh that my Eyes might be opened, and that my heart might be opened and freed from my corruptions, Oh that Jesus Christ would do this for me, who cannot do it for my self.

Because the distressed soul finds the presence of all other things do no whit prejudice a mans everlasting happiness; either the good or comfort of his soul, either the having or encreasing of his Spiritual welfare; the presence of all these outward miseries which may befal, do not hinder either Gods presence, or acceptance of any mans person, a man is never a whit the worse, and the Lord loves him never a whit the less, because his pressures and sorrows encrease upon him; but that is the season of Gods saving health, he is most neer when there is most need, and our misery makes way for the enlargement of his love and mercy to us. *Joseph* is in prison, and God is with him, with his in the fire, that it burns them not, and the Waters that they drown them not; God appears in the mount, *Isa.* 43.2. God is never seen more graciously and gloriously communicating himself to his Servants, than when they are under the greatest sufferings, *Dan.* 3.25. when the furnace is seven times hotter, and the three children cast into it, then the Son of God walks visibly with them in the midst thereof. *Blessed are ye when men persecute you, and speak all manner of evil*, then God doth all manner of good, *for great is your reward in Heaven.* So that

Reas. 1.

what the Apostle enjoyns, the sinner now finds true by proof; that we have reason *to count it all joy when we fall into many temptations*, James, 1, 2, 3, 4. For in all those wants which outwardly befal, they become perfect and intire, and want nothing spiritually, and therefore the contrite is content to bear these, when he finds they do not hinder the happiness of the soul.

Reas. 2. *He now finds, that the presence of his sins only poysonit all the Comforts he hath with a curse*, and cut off the Hope and Expectation of any blessing from the hand of the Lord, in all the Dispensations, in the wayes of Providences, or Ordinances, towards him, nothing can prosper; *Why transgress ye the Commandment of the Lord, for ye cannot prosper?* Sin stops the passage, and puts him beyond all possibility of mercy, or good ever to be extended towards him; for the Lords determination is past, and it's peremptory; there is no peace to the wicked, saies my God, *Isai.* 57. 21. he hath said it, the word is past out of his mouth, and no man can reverse it. You know what a rude Soldier said to the Messenger (the thing was for reasonable) What! peace, so long as the whoredoms of thy mother *Jezabel* remain, *Jos.* 7. 12. It's that which the Lord professeth, so peremptory; *I will be with you no more, except you destroy the execrable thing from among you*: God withholds his blessing and presence, in all the wayes of his Providence; for that is the meaning he would not be with them in their Warring, in their going forth, and coming in; he wil not be with them in hearing, in receiving, praying, improving any Ordinance; Word shall not work, Prayer profit, Means prevail, Ordinances take place; a man may have them, but no God in them, no Spirit with them, no Blessing upon them, no good from them at all. That which poysons all the comforts we have, and cuts off all Hope and Expectation of ever receiving any good, (under any relation from him) must be the greatest good, when it removes the greatest evil.

evil, nay in truth the evil of al evils with it.

He now finds the removal of this, would set open the floodgate of the infinite favor and goodness of the Lord, to flow in amain upon the soul. Jer. 5. 25. *your iniquities with-hold good things from you*, God doth not with-hold them or keep them from us but onely through the desert of our sins, his arm is not shortned that he cannot help, nor his ear heavy that he cannot hear, he wants not power that he cannot, nor mercy that he wil not help? Its his desire, Oh that there were such a heart in them that they might fear me and keep my commandements that it may go wel with them and theirs for ever *Deut.* 5. 29. Nay he hath taken a sollemn oath, *As I live saith the Lord I desire not the death of a sinner but that he may repent and live* Ezek. 18. 32. so that he wants not mercy but we want hearts, unworthy of the mercy he tenders, & uncapable; Yea unwilling to receive the grace he offers, *Oh every man that wil, let him come and take of the water of life freely* Rev. 22. 17. If you wil take it, God wil give it, and no man wants it, but its certain, its he that wil have it, and its his corruption that keeps him that he receives not, nay is not subject, nay would not be made able to receive this mercy. *Come out of them my people, be ye separate and touch not the unclean thing*; and he offers himself readily, *I wil be their God I wil dwel with them, and walk with them*; he wil constantly assist and comfort them by his presence, 2 Cor. 6. 18. 19. He wil walk up and down & see their necessities and provide for them answerable to al their needs and desires. That which brings al and the cheifest good to us, yet we should prize as a good. Therfore above al other things we should prize it. 3.

INSTRUCTION, *We here see the reason why the most men in the world prize not Salvation*, breath not after freedom from their sins, *they never saw their sins*, never felt the venom of the disease, never [illegible] in the pretense Use 1.

of

of the Physitian; never looked for liberty, because they were never sensible of their thraldom, &c.

Use. 2. REPROOF, *A bil of inditement to accuse and condemn thousands giving in evidence that they never had the work of God upon their souls.* Two sorts especially.

Secure *The secure sinner who is so far from seeking and coveting deliverance that he wil not take it when its offered,* but is content to be in the prison of his natural condition and to lye in the boults and fetters of his sins stil. Of this temper were those Jews in captivity that had so long lived in *Babilon* they were content to remain there when liberty was proclaimed and the way opened, *deliver thy self O Zion thou that dwellest with the daughter of Babilon Zach.* 2. 7. yet they stayed behind in Captivity stil, so is it with many a sluggish heart, he is content to perish rather then do any thing to deliver himself, he blesseth himself in his misery and so is a devoted slave to the Devil, as *Exo.* 21. 6. If when the servant had his liberty to go out free, *he said plainly I love my Master I wil not go out free, then his ear was to be bored with an awl, and he was to be his servant for ever,* the boaring of his ear did signify his yielding obedience to the Command of another. So when Christ comes to set a man at liberty, offers mercy and grace and pardon, if a man then say, I love my master Pride, perverseness and Idleness, let me have and live in my sins if God say Amen, thou art a bond servant of sin for ever, thou art a miserable damned creature for ever.

2. *The sluggish professor or hypocrite that hath had some conviction of his sins and remembrance of the stings of his distempers, and some promises and purposes of amendment the blow is no sooner over, but all is at an end,* lazy prayers and feeble endeavours, but when it comes to the poynt he wil do nothing, he wil give you the hearing of counsels and admonitions, you would think the man were in a very good temper, you may wind

wind him about your finger; but in cases of Tryal you shal find him just where he was, he wil do nothing, nay wil do contrary to what he professed to submit unto; he is not thorough and real in his desire and endeavors for deliverance from sin, &c.

We are now come to these Things that are plainly expressed in the Words: And here we shal content our selves with Two Collections, which are most plain, and suit best to our present purpose in hand.

They who are truly pierced with Godly sorrow for their sins are willing openly to confess them, when they are called thereunto. Or. *True contrition is accompanied with confession when God calls thereunto.* Doct.

So do these converts here in the place, they come here of their own accord, they do not stay til they be arrested and summoned to the court; but they readily arrest, indite, arraign and accuse themselves before *Peter* and the rest of the Apostles. Men and brethren you have discovered many sins and the dreadful condition of the sinners who are guilty thereof, loe we are the men, thus and thus we have done. By us the Lord Jesus was opposed and pursued, by us he was derided, rayled upon and blasphemed, by us it was that he was murthered, and we are they that have embrewed our hands in his most precious blood: we are they that eryed it and desired it, *Crucified him, away with him, not him, but Barabbas.* Nay they roundly, readily, told al, this in secret we plotted against his life and liberty, thus we consented unto those that should attempt the treason and attainment, and encouraged them in their cruelty and trayterous proceeding, we are they that gloryed and rejoyced

joyced in the unrighteous murther of the innocent son of God, we applauded our selves in that we so prospered in our unjust practises, Oh so would we have it. Men and brethren now plainly here profess it, we openly and nakedly acknowledge it, they are our sins which you have discovered, and we are the sinners against whom you have truly proclaimed the judgments of God, our sins intollerable, and our condition miserable, we are the men, we are those accursed, such wretches whereof you speak *and what shal we do?* Observe the like expression in the like estate and condition, when all sorts of people came to the Baptists ministery, and the Lord was pleased to direct him to pierce their hearts by the preaching of the truth; they lay open their sins and sores before him and crave succor and relief, as it appears by what he gives, he applies several directions according to the several diseases *Luk.* 3. 12. 13. Then came *the Publicans*, anon *the Souldiers* saying *what shal* W E *do?* and he answers suitably: they made known their maladies and he applyes the cure. As it is in an inward cankerd sore, if it be lanced throughly and to the quick, it then bleeds kindly and freely: so with the soul, If the heart feel the smeatly, the tongue will freely expresse it, when occasion shal require the point is clear, we will see if we can make it plain.

There be three particulars in the doctrine which desire explanation.

1. *When a sinner is called into confession.*
2. *When confession is serious and hearty.*
3. *How contrition brings in such a confession.*

To the first of these.

Before I can come to lay forth the fulness of the truth I must premise two things.

That

That sins are of three sorts, as they come to our present consideration, in the case in hand. I.

First some are publick and notorious done in the sight of the sun, open unto the view of al, that are in the place to see it, or come to the hearing of it. such are practises which are impudent when men are fearless and shameless in their way. *They declare their sin as* Sodom *Isa.* 3. 9. al may see, and they pais not much what they do, so in the case of *Eli's* sons. 1 *Sam.* 2. 17. 23.

Secondly, *Some are private between party and party* to which none are privy but themselves, either the offence don to another. *As* Josephs *mistres when they were alone inticeth him. Gen.* 39. 7. The Adulterous woman meets with the young man, allures, yea tempts him impudently by her loose speech and behaviour. Or elss they are Sociates together in the same evil, as of Simeon *and* Levy ; *bretheren in iniquity*, Gen. 49. 5.

Thirdly *Some sins are secret when no eyes sees*, no man living apprehends, but a mans heart and conscience, he commits the evil alone, and he alone knows it and God onely who knows the secret of al hearts.

By *open confession*, I understand, the discovery and acknowledgment of the sin to any who knew not of it, before, whether it be publickely to many or privately to some one ; because a man is brought thus, to open himself to such, and to make them privy to that which formerly he did not apprehend, these two things thus by way of preparation premised, the answer to the first question will be referred unto three heads, touching publick, and private and secret sins, in al which particulars there be particular directions to settle a mans judgments, and to order his practices, in a right way. 2.

Touching publick sins, the rule is here ; what ever sins have been publickly committed or being private come to be made publick ; of such God requires publick acknowledgment and confession, two branches here I wil 1.

wil touch both.

If the publick scandals and evil which have broke out in our practice to the offence of others, and stumbling of the weak, the grief of the good, the encouragement of the wicked, who may be provoked in the like carriages or confirmed in them by reason of our example; *then its requisite and necessary, men should take open shame by sollemn acknowledgment.* Its the rule which Christ hath left unto the Church, *who sin openly rebuk openly* 1 Tim. 5. 20. and if a rebuk according to the rule of God ought to be dispensed, it ought to be received. And that is a main end which on both hands ought to be looked at, both in giving and receiving publick censure, that the delinquent be ashamed, and brought to acknowledg his sin & judg himself for it. So *Joshua* to *Achan* Jos. 7. 19. *tel me what hast thou done?* 1 Thes. 4. 14. *If any man obey not the Gospel, note such a man,* set a brand upon him by a sad censure *that he may be ashamed* and so see his evil and come to acknowledgment of it. And hence men should lay shame upon him, and he answerably ought to take it. And when men are out of the Church that the power thereof cannot reach them, the connivence and feebleness of humane lawes, wil not see execution done upon them; Its commonly the way of providence, that the Lord doth force men to do that out of horror of conscience which they wil not do out of Conscience to Gods holy command. Sometimes the Lord arrests men upon their sick beds and constraineth them to bear the shame of that, which they would not be brought to see in the dayes of their folly. Then send for such and such who have been deeply wronged by me, for such who have been corrupted by my example, The evil counsel that I have given, the loathsom carriages and unsavory language, and speeches that I have expressed, those subtil insinuations, and baits that I have layd to entice and entangle them, I desire now that God would pardon and they forgive: yea such who have been

been ringleaders to their wicked and leud courses they were not able to abide their persons and practice, either take him away, or remove me hence sayes the sick party thus *they brought their books and burnt them openly in the view of all*, when once God brought their hearts to a through sight and sorrow for their sin *Acts.* 19. 19. Sometimes upon the place of execution God constrains me to vomit out their wretchednes, to leave shame upon themselves, and to leave their names for a reproach and curse behind them, and to confess now to be condemned, when they would not confess in humility to seek and receive mercy to be pardoned. Oh beware by my example that you never rebel against Parents, reject the counsel and command of Governors, that was my sin, hath been my bane, and made me rush on headily to mine own ruin and confusion, Nay,

Secondly *If the commission of them were private and yet they be made publick by any way in a course of providence, still God calls for confession answerable, as the season shal require and opportunity suit*, As suppose a mans secret fact come to open view, either by others eare, or by the weakness of any according to my defect, in al these cases open acknowledgment is requisite, as for instance in the severals, The house is broke, the goods stoln, conveyed and hid, at length the owner sees, chalengeth, pursues him in the open court of Justice and yet righteously; and that which was cunningly carryed before comes now openly to be censured again: suppose that there is an offence given to a brother in Church Covenant and while the cale is in debate and depending between them two, the party offended against the rule of our savior, carelesly and heedlesly relates this to several persons, some without, some within the Church and they also report it heedlesly to others, so that it growes common and the report publick though they of the Church (for the rule of our Savior binds them properly because they have power to reforme or prevent evil, *Matth.* 18. 15. 16. 17.

evil, and doth not in many cases reach others out of that relation) though they I say, did sinfully and disorderly make it publick, yet this is ground sufficient for a gracious heart, and that according to Gods Command, to take the open shame of the evil, as seeing Gods hand so pursuing of him, for purposes best known to his Majesty; for the reality and venom of the scandal, issues properly from his sin, though the report came occasionally and disorderly from others.

Since then the Scandal goes so far, and the hurt like to be so common by means of his sin, it's requisite the salve should be as large as the sore, that the report of the confession for the recovery of the evil, may go as far as the infection hath done by the report of the evil committed. Nay, if through my just desert, it be made publick, when private Counsels take not place, nor admonitions awe, nor reasons prevail, when no private means that the Lord Jesus hath appointed, and have been improved, do good, but that they are constrained to appeal to the publick; this shews the strength of the distemper, and the danger of it; and therefore the sinner needs more deeply to be affected with it, and with greater shame and sorrow to bewail it: As when the Offender wil not hear one, nor yet two or three, that the stiffness and obstinacy grows so high that the Brethren are constrained to call in the help of the whol Congregation, and our Savior is constrained to raise the whol Army, the Body of the Church, to make head against an evil, it argues the corruption grows malignant and deadly, and the condition dangerous and desperate, and therefore the Confession must be suitable, must be in soak, and be of more than usual efficacy, or else it wil in reason be no way satisfactory.

2. *Touching private sins, In case of wrong and injury that is done betwixt man and man*; miscarriages are expressed between party and party in the dayly occasi-

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ons of their lives, in which they are to deal one with another. The Apostles Rule is plain and pregnant, without doubt and dispute, *James*, 5. 16. *Confess your sins one to another, and pray one for another.* In our common converse, miscarriages commonly break out and appear, either harsh, unkind, discourteous or injurious carriages; men should not slight such evils, and sit down carelesly for the healing or removing of them; but be as careful to apply the Cure as men are heedless to avoid the sin; get a heart conscientious and ready to confess those evils, and that constantly, as we are ready to commit and practice them, else our prayers and our comforts wil be prejudiced, which by this advice may be quickened and enlarged each for others welfare; for while we commit offences, and not confess we set our hearts and affections at a distance one from another, and therefore we cannot pray so affectionately and tenderly as otherwise we would, did we see the hearts of our Brethren so easily coming in to the Authority of the Truth, and so affectionately carried against the sinful distempers of their own souls. This is the ground of that so sad a warning, which our Savior suggests, *Matth.* 5. 23, 24. *When thou goest to offer thy Sacrifice, and remembrest that thy Brother hath ought against thee, i. e.* hath any just exception against any sinful miscarriage, *go first and be reconciled, and then come and offer.*

Touching secret sins, there is the greatest difficulty, how to discern when a party is called of God to make confession thereof. 3.

For Answer, there be Three Rules which may serve for our right information therein.

If the Lord shall (as he hath promised in his holy Word) seal up the acceptation of our persons, and the pardon of our sins, as it seems good to his Will, when we shall make confession thereof unto himself; we then need not, nay in truth we should not make confession of

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our secret sins to man. First, plain it is God *may*, yea many times, nay *most usually* doth evidence the pardon of our sins unto our souls, when we humbly and unfeignedly bewail them unto himself. So the Apostle *John* concludes it as beyond question, 1 *John*, 1. 2. last verse, *If we confess our sins, God is faithful, and just to forgive us our sins, and to cleanse us from all iniquity*; nay, we shal not only have forgiveness granted in Heaven, but evidenced to our hearts on Earth, *Prov.* 28. 13. *He that confesseth and forsaketh, shall find mercy.* If a mans confession be of the right make, not counterfeit, but current, he shal not only have mercy reserved for him in the Deck, but he shal have the use of it, find the sweet of it, he shal find mercy pardoning, pitying, pacifying, comforting, and saving mercy. As when we have sought the thing that we have in our house, we say we have found it, when we have it in our hand, and for our use. Yea, God is marvelous ready to meet the sinner half way in his mercy and compassions, when he perceives that with a serious purpose of heart he sets himself to this work, *Psal.* 32. 5. *I said* (saith the Prophet) *I will confess my sin, and thou forgavest mine iniquity.* The unfeigned purpose of Spirit this way, God takes in good part, and is so marvelously pleased therewith, that he gives him pardon, and forgives his sins, before he can mention by his words what he purposed in his mind, 1 *Kings*, 8. 38. *Whatever prayer shall be made by any man that shall know the plague of his heart, he will hear in Heaven, and forgive, &c.*

And in this Case, *we need not*, nay we *should not* make confession of our secret sins; for we have *no Command* to carry us unto this, *no Example* to warrant such a practice, nor yet have we the *Institution of any Ordinance*, which may challenge our attendance to it. And this you must carefully heed, and maintain against that cunning forgery of the Popish confession, which they

they have imposed upon al their followers and drudges. Their Tenet and Opinion is this:

That every man is bound once, at the least before the Sacrament, to confess in particular all and every one of his mortal sins, whereof he stands guilty, into the Ear of the Priests; the memory whereof by due and diligent premeditation, may be had, even such as are hidden, and are against the two last Commands of the Decalogue, together with the Circumstances which may alter the kind of the sin; If not (say they) let him be accursed.

This Canonical Institution, is the erecting of an Engine of Cruelty, to rack mens Consciences, and pick mens Purses to satisfie their own greedy covetous desires; and to set up their Lawless Soveraignty in the hearts of such, who have captivated themselves to their Directions and Counsels: for thus they have a noose upon mens Consciences, and hold men between hopes and fears, leaving them between Heaven and Hell, as they suit their minds. If they please their Humors, then they pardon them, and pull them out of Hell: If they satisfie not their expectations in giving so much for good use, or paying so much yeerly to further the Catholick Cause, then their sins are such, to Hell they must go, they cannot be acquitted: This made their Drudges even weary of their lives, as never seeing an end of their misery, nor knowing what would become of their souls: And it's that which is called by *John* in the Revelations, *The torment of a Scorpion when he stings a man*, Rev. 9 6. *That men shall seek death, and shal not find it; and shal desire to die, and death shal fly from them.* And holy and judicious *Brightman* expounds it of this sting, That the Jesuites keep men upon the rack of this Confession, never knowing what wil be come of their souls, nor an end of their misery, further than it suits their conceits. And the Popish School who were more ingenuous, have delivered in their Judgments, from these unnecessary burdens,

dens which the Jeſuits as hard Task-Maſters, have laid upon other mens Conſciences, and which they wil neither bear nor move the leaſt finger to lend any eaſe.

That which the ſoul hath obtained from Heaven at the hands of God, that is needleſs we ſhould deſire from the hands of men, whoſe only help is to evidence Gods mind. But by humble confeſſion in ſecret to God, the ſoul hath received pardon from Heaven, ſealed up in his boſom by Gods Spirit, and the teſtimony of his own Conſcience; therefore it's needleſs to deſire it from the hands of men, when we have what we deſire, and that in a better manner than they can give it.

Again, *To be wiſe above that which is written, is unlawful*; and to do more than we have warrant for, is ever unacceptable to God: but the Lord in his Word requires no more before the Sacrament, but that a man ſhould examine himſelf, and by the exerciſe of Faith and Repentance, gain aſſurance of the pardon of his ſin, *not go to confeſs his ſecret ſin to another*; therefore to do that, is more than Chriſt and the Goſpel requires, or God wil accept.

Rule. 2. *When the ſoul lies under the guilt of ſecret ſins, if the Lord in the uſe of all other means, denies either* POWER *or* PEACE. *Power to oppoſe and maſter the Corruption*; ſo that ſtil the ſoul is overborn by the violence and malignity of it. *Or denies Peace, ſo that the old guilt returns afreſh, after all prayers and confeſſions we make*, cries and entreaties we put up in fervency and importunity unto the Lord: After the improvement of al means of Reformation and Repentance; yet the Lord, for Reaſons beſt known to himſelf, denies to ſeal up the aſſurance of Love, and the forgiveneſs of ſin unto the Conſcience, then the Lord cals to this Duty of Confeſſion, to ſuch who are fitted and enabled to lend help and relief under God in ſuch a caſe. That which the Lord hath promiſed to beſtow, and we are bound to obtain, we are bound conſequently

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to use al Lawful means appointed by God for this purpose, that we may be made partakers thereof. But the pardon of our sins, the acceptation of our persons, and the peace of our Consciences, God hath promised to bestow, and we are bound to obtain; therefore we must improve al means to this end. If then we find by experience that God is not pleased to dispense power or peace by our own prayers, or improvements of al means by our selves, he then cals us to use the help of the prayers and counsels of others, who are called *the helpers of our Faith and Joy*; who are appointed *to build us up in our holy Faith*: whose duty it is, *to comfort the feeble minded, and to instruct the ignorant; and whose prayers are effectual means to obtain the removal of sicknesses, and the forgiveness of sins.* James, 5. 15. *Acts*, 18. 27. 1. *Thes.* 5. 14.

And some sins there be, *as secret Adultery and murder*, which God never *usually* pardoneth to the heart of the Offender, *but he compels him to lay open those Hellish corruptions by open confession unto some other.* Nay, as he never usually pardons them to his, *commonly he never suffers them to go away concealed even in the wicked*; but when men are not willing to take shame by private confession, he forceth them *by horror of Conscience* to vomit out their filth in the face of the world, and to bear their shame, and leave their names an everlasting reproach when they roar out their wretchedness upon the gallows, or upon the beds of their sicknesses, before their bodies drop down to the dust, and their souls be dragged by the Devils into Hell.

In case of secret Theft, If the wrong have been done, either fraudulently by some cunning fetches of deceit, or injuriously by stealth to take away the goods of another; *if restitution cannot be made otherwise*, God *then calls*, either to reveal the evil to some other, who is faithful, and may do it; or to the party himself, who may receive the satisfaction. If (I say) restitution cannot otherwise be made, for if it may, then we should *Rule*, 3.

never spread a Scandal, when we may cover it without prejudice of the Rule, and our Brothers profit. But if restitution cannot comfortably and conscientiously be made, without the manifestation of the evil, as in many cases it cannot, then God calls for the use of this means to attain this end.

II. 2. *When is this Confession serious and hearty?*

It may be discerned when Confession comes to be serious and hearty, if it have these qualifications, and is made up of the Ingredients following, it's then of the right make, and compost, according to the course of the Sanctuary.

I. *It must be free:* It comes off a hand cleverly, flows naturally and ingeniously from a contrite sinner; the soul that is truly burdened doth not by a wearish kind of unwillingness withdraw from the duty, or make a retreat from the discovery of the Truth, as Soldiers use to do, when the Service is unwelcom; but the passage is cleer, and their Spirits set for the business, and therefore proceed on without any misgiving of heart. *And this appears thus in the manner of their carriage, in the managing this occasion in three Things.*

I. *They are ever apt to yield to whatever well-grounded evidence is brought in against them, to stoop to any arguments of weight, to fall before the strength of Reason that shall be rendred, to lay forth their guilt, and the loathsomness of their evil, and they are glad of that light.* And therefore if men for want of the right understanding of the several and particular Circumstances of a practice cannot so fully give in Evidence of the evil, because it was hid from them in some passages, or else for want of consideration, did not pursue it so narrowly as they might and ought, but that there is some and good

room left for a Cavil: A distressed Convert will not take the advantage of mens ignorance, mistakes, or misapprehensions, to make an escape from the evidence of Truth, which the Conscience tels that it deeply concerns him; or espies on every side to find a mule by the mistaking of a word, to put off an apparent testimony of that which his heart knows he is faulty in, and that which the party fully intended. But he answers to the scope of the Question, Evidence or Accusation, and that which he knows to be suitable to the Nature and substance of the Charge, and that which toucheth his miscarriage, and that in the aim of the Speaker; he sees the parties aim, and is privy to his own guilt; and he owns the thing, and yields the Conviction: this you would, though your words do not reach it, and this is true, and this was my practice, and is my sin, without either cavilling or excusing, or mincing the matter; this is the guize of the sinner that is heart-sick of sin: but he that is Sermon-sick, or shame-sick, &c. he stands upon his defence, lies at catch for words, spies out any advantage in the manner of the expression, if there be but the least syllable of a circumstance, either too much or too little, and if there be but a crevis he creeps out at it, and conceits and concludes he is safe. No man ever heard me say so; no man can prove that I ever said those words: he's replied, No, did I? Here are such and such that are able to witness it from your own mouth; and when testimony is produced, and they constrained to yield, they spake indeed so and so, but such and such was not their expression: in the mean time, the sence is all one, and the scope of the speech they well perceived, carried nothing but the reality of the matter with it. What a wretched kind of fallness, and foolish wilness of spirit is this, to prejudice the pulling and power of the Truth, mine own conviction, and peace, by a wilful and silly mistake of a word? And thus these counterfeits deal with their sins; as sometimes such as be confederate

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with Traitors, deal with the search and enquiry after them; instead of helping others to seek and find them, they by their wilines lead aside the Officers, and make them over-look the secret conveyances which are most suspicious, and most likely to receive them; which shews they are of the pack of the Conspiracy, and intend rather to hide the Rebels, than to pursue and attach them: The sinner truly distressed, is of another temper; in an easie kind of plainness laies open his heart to any beam of light, that may discover his evil without any shifting and doubling. He is suspicious of the evil of his own spirit, and as willing to see them as any man besides, because they more hazard his wel-fare, and therefore he is willing to welcome any light that any one brings him to that end; *Nathans* Accusation, and *Davids* Confession, are as the Voyce, and the Eccho, *I have sinned against the Lord*, 2 Sam. 12. 13. he needed not to bring in the great Inquest for the Tryal: So it was with *Judah*, when *Thamar* his Daughter was found to play the Harlot, and was now brought to her examination, and so to her punishment, she sends the Message to her Father in Law; By the man whose these are, am I with Child: And she said, discern I pray thee whose these are, the Signet, the Bracelet, and the Staff: Mark his return, how easily he yields, would not so much as traverse the cause, or cal for a proof, when the thing was plain without any brabling or cavilling, confesseth the thing, ceaseth any further suit, no not a debate; *Judah* acknowledged, and said, *She is more righteous than I*, Gen. 38. 25. In the things that are doubtful, it's usual, and no more but what Conscience and Command requires, to debate to see the Truth; but when the fault and offence is plain, then to maintain debates and cavils, is indeed to devise waies how to darken the discovery of the Truth by confused quarrelling, to make an escape out of a fault, as a Malefactor to convey himself away in a crowd: Thus false-hearted *Saul*, when he pretended

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the accomplishment of Gods will and the execution of the work about which he was sent; *Come thou blessed of the Lord, I have performed the commandement of the Lord*, to whom *Samuel, what meaneth the bleating of sheep, and lowing of the oxen &c.* 1. Sam 15. 14. 15. one would have thought there had been so much convicting evidence, as would have stopped the mouth and sunk the heart of the man under the guilt of so grosse a falshood. Yet he will not yield, he brings about the business afresh, *the people spared the best of the sheep, and the oxen for sacrifice, and the rest we have killed*, I construed the command so, and took your meaning to be that, namely sacrifice must ever be attended, and then all the rest must be cut off. How is it possible that common sence could put such a conceiving upon so plain a charge, *go kil al &c.* that is, *spare many?* yet a wily heart must have some way to raise a cavil, he comes heavily off to confession.

As a contrite sinner is easy to yield the evil by way of conviction, *so ready to expres it by open satisfactory acknowledgment, upon any occasion according to the nature of the offence; he is so far from being troubled to do this, that he is troubled and restles in himself until it be done*; and therefore if there be an opportunity to invite him, he takes it without stay; if a wanting, he longs for it, and desires it, nay if none will provoke him he is studious to seek an occasion, and to press in upon some opportunity, that if it be a publick evil he may publish his acknowledgment: if a wrong he desires not until another comes or sends, but he sends, he goes to him to bewail it. If a secret he will not stay to be asked or have his confession wrested from him, by force of reason, and overbearing argument, but is more ready to tel al, than another is willing to hear, not give a man to guess at some wickedness by some intimation, but paynes out al in a most loathsome discovery to make his evil appear most detestable. A soul in a right dis-

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possion of brokenness in spirit, is like a body in a right temper and constitution, if it be pricke in a vein, there is more trouble to stay and stanch the bleeding than to provoke it for to bleed. So here, and hence, though there was no horror of Conscience to constrain, no authority to require, no counsell to perswade, he could not satisfy his own heart, he could not be quiet before he had satisfyed the rule, and proceeded in open hostile manner against his sin; but at first heart after conviction which was attended with great difficulty, he must be drawn like a beast to a stake to make open confession as the cause may require; and when he comes by constraint, Conscience dragges him, or Authority compells him thereunto. His acknowledgment sticks in his teeth, he lispes them out so wonderfully, hacks and hewes, stops here and stops there, as though he would say something because he must speak; and yet is afraid he shal say more then he would: therefore bites in his words one way, sometimes turnes his speech another way, if any speech seems too open, or to give too much advantage to the truth, he recals himself and begins to qualify what he hath said, he would not be mistaken, he meant thus and thus, i. e. his meaning is to conceal as much as he can.

And hence a man must propound so many interrogatories, aske so many questions, inquire interpretations of what a man hath said when he hath said what he will, as though a man should pul a confession from a man, as an unnaturall birth, which he were not freely willing to bring into the world, and when he hath got on what he can, he can hardly make any thing of what confession he hath made. But a heart that is hardened, so as sin pricked to the quick and pierced from his sins, his expressions come off kindly and issue naturally from him, not in a squeaked, quaint kind of strayn as though he would coyn a confession, but with that freedom and readinesse as though his spirit was naturalized into such expressions; his heart was severed from his corruption,

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the passage is plain, and he would banish them by an open confession, and therefore watchfully takes the occasion that may hinit the work; *Acts* 19. 19. they that used unlawful and curious arts, they brought their books and burned them in the sight of all, they were not summoned to this service by authority, they came of their own accord &c. And this was ordinary with *Paul* to take advantage by the solemnity of the place and people, to publish his sin and shame, and to bewail it in the view of the world, no man either desiring or expecting any such thing, and he freely unbosomed his heart and said more against himself than all the world could say, the whole narration you may read, *Acts* 26. 9 *I verily thought I ought to do many things against the name of Jesus, which thing I also did, shut up the prisons, compelling them to blaspheme, and being exceeding mad against them, &c.*

The Physician observes it in humors of the stomach, & the Chirurgion in felons & sores which breed from the meeting of sin & corruptions, there must be a separation before evacuation, maturate intends a severing before a purging; he that pricks the sore before it be ripe, he hinders the cure, and increaseth the danger of the disease, the corrupt matter will not issue, nor yet any ease to the patient, but when the sore is ripe & the corruption resolved now festered from the part it is to be lanced and be removed at once, look say we, the very core comes out, this is with the soul and sin, when it is loosened with Godly sorrow even to the root, and the heart is now divorced from it, then Jesus bleeds kindly and confession comes with much ease, you need not be a man so skilful & intelligent in making a confession to him, he will present you with plain and open dealing, if you will but furnish him with the matter, this is one part of the meaning of the phrase to reveal, or manifest to the master, *Luke* 2. 35. a sword shall pierce through her own soul, to make the way for the passage of the water, it drains naturally of it self, there needs no

constraint, and the passage once made it runs, without any stay; but if you pour out sat out of a barrel, some may issue out, but you must by scraping and raking pul out the rest, this is the difference between a heart truly burdened and an hypocrite perplexed with horror; the contrite soul poures out his complaints into a mans bosom without any stay, the soul hath ful vent; but with the hypocrite you must take out his confession, by force of reason; As the difference between water in the channel and in the pumpe; the stream runs currently, kindly, readily, you must force it to stay, but the other you must force it to run; a man must pump and press out a confession by power of argument, or else there is no water to be gotten to purpose. *

3. *He takes the evil to himself and doth not lay it upon another, and is carryed with greatest vehemency against that in the sin that was most vile, and that he will not mince;* he is fart from laying blame upon another, to aggravate other mens evils, when he comes to acknowledg his own, as conceiving the more loathsom they appear, his may appear less; Nay, now is the time wholly to attend his own, and especially to bewail that most whereby he hath most offended. When the potion or vomit works upon the humor mainly, then it works kindly. So Judah Gen. 38. 26. *She is more righteous than I*, and they 1 Sam. 12, 19. *we have added unto al our other sins this evil.*

2. *As it must be free so it must be ful*: it comes from the bottom & brings out al before it, he doth not content himself to mainteine the practise or carriage that was scandalous and wicked, but layes open & bewailes especially the bitter root of those base distempers, out of which those evils were brooded and brought forth; they are the cause of al, and worse than al together with those by ends and base respects, and those crooked ayms that have carryed the soul aside from the righteous ways of the Lord, what ever aggravating circumstances hath any weight in the

the apprehension of the soul, it sees forth al; the scandal wil apparently argue these, and a wise discerning christian wil perceive al these in their working, and a sincere heart desires to take most shame for these, and therefore is ful in the confession, so *David* goes to the root of those hainous miscarriages, even original sin, and his accursed contrivements to give content to his lusts, and therefore he complaines of that, *Psal.* 51. 3. 4. *thou lovest truth in the inward parts*, and the truth I have despised and opposed; This is to be attended as another thing in the comparison, to pour out the heart like water in acknowledgments, there is nothing that remains behind, as there is in oyl and those kind of things that be of a more tenacious disposition. This was eminent in the acknowledgment of the holy Apostle, 1 Tim. 1. 13. *I was a blasphemer, a persecuter, and injurious, but I did it ignorantly through unbelief*, not to lessen his evil, but that he might look to the bottom of it. A true contrite sinner deals with these hid treasures of evil, as *Ezechiah* did with the treasures of his house to the Babylonish Ambassadours, *Isa.* 39. 4. *then said Isaiah, what have they seen? he answered, al that is in my house, there is nothing in al my treasures that I have not shewed them*; so is it with a simple hearted convert, he wil turn the inside of his heart outward, there wil be nothing amongst the hid treasures of iniquity, when he is called to confession, that he wil not nakedly present to God and the world, and that without stickage, without demurs and murmurings; he wil not cut off his expressions by halfes as though his heart misgave him, for what he had done, but sets open the floodgate to the ful, that he may leave nothing behind that he may fully and plainly see the bottom; he is ready to unravel the whol frame of wickedness, as it were wrought in his heart, that so he might dissolve, and lyse and undo the web and work of Satan, and therefore he wil tel you, my course you know, and the world knowes

knowes, it hath been scandalous my carriage loathsom, Oh but my heart in that sin was worse than my carriage, the pride and malice, perversnes and covetousnes of mine own heart carried me by main force against many checks of my Conscience and inward misguidings to that practice to serve mine own distempered lusts, and when it was done, and discerned to be scandalous, the invincible stubbornes of mine own heart would not suffer me to stoop to the evidence of the truth, but I set carnal reason on work, that since I could not deny it were done, yet I might put color, construction, some meaning and interpretation upon it, that it might appear to be done lawfully, at the utmost that it was onely a mistake and out of ignorance, which the most able and exact is incident unto. And al this was with reluctance and against mine own light: therefore if I found any that were easy and favorable and were ready to be carryed away with some colourable appearances, to those I often repayred, to them I complained and professed my simplicity, and yet willingnes to see, that so I might screw my self into their affections to pity me, and so to be unwilling to hear any thing against my person or cause and certainly the man speaks honestly and means plainly, I wish there may be no prejudice and then sat I in counsel with my own corrupt heart, and mind, how to carry the frame of the buisnes in the fayrest pretence; I plotted how I might make an escape, and wind away from such evidences and expressions which pinched most narrowly, and there I would put in some word, or else pretend they were spoken to some other end, or start up some new occasion to draw the discourse another way, and to another thing, and made them loose the pursuit of that which indeed pinched, and thus I committed many evils in the defending of one, and broke many rules under pretence of making up one breach; but from these wretched grounds, to these wicked ends in this disorderly manner by a plotted kind

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of studied villany, I have wronged God, the truth, my profession, my bretheren, mine own soul, this is my wretched dispostion I would see and say the worst of it &c. this is as I said to unravel the clew of a wretched course that he may see the end and utmost of it. So to lance the sore that the core may come out from the bottom, and then the cure wil undoubtedly follow, which cannot be so attayned, as long as it continues.

Sometimes persons that want bouldness, and ability, cannot so fully open themselves in publick alwayes; yet the frame of their spirits and expressions wil ever aym at such a thing, to the apprehension of such as have any spiritual eye salve about them because their confessions are ever minted out of their own hearts, and the loathsomness of such evils wherewith they are and have been loaded. But for a man that comes to confess his evil, to forget the main evil he came to confess, is such a heavy hand of God, to discover a counterfeit confession, that it would make a moral man that had but understanding about him sit down confounded, under the dreadful curse of Gods displeasure, and the right consideration of the rottenness of his heart.

And this is the second ingredient into a serious confession, it must be ful, the whol compas is contained within these two particulars that I may sum up that shortly which hath been largely spoken. 1. Ful in regard of relation of the things, *My son sayes* Joshua *give Glory to God, and tel me what thou hast done, hide nothing from me*, Jos. 7. 19. 2. Ful in regard of opposition of the heart, the tongue fully relates al the heart, fully opposeth al, sets it self wholly to drag al to the place of judgment and see execution done upon al; As it were said in the law and enjoyned to him that should discover *a brother or a friend that inticed to Idolatry, his eye should not pity, nor his hand spare, but he should sling the first stone at him*, so here in confession we should bring out al our distempers, yet they may receive the sen-

tence of Condemnation; neither should I pity, nor your hearts spare, but see execution upon them, that I may take away evil; to confess, is to speak as God doth, to speak together with him, to see sin, to sentence sin as the Lord doth. To make a full relation of a sin, and yet the heart to maintain a reserved device how to contrive some colorable pretence, by some Caution and Interpretation to entertain it, it is Hellish Hypocrisie. As the Adulterer brabbles with her Mate before her Husband, that so she may meet with him without the suspicion of her Husband. So the Hypocrite he will readily without any hunching, acknowledg his sin and error in one sence, that so as occasions serves, he may plead for it, and only pretend another sence.

3. *The Confession is then serious, when it is leaves the soul base, and makes the sinner put his mouth in the dust*; looks at himself as vile, loaths his sin, and himself for it, and is desirous that the evil, and he for it, may be loathed of al that have heard and known it, willing that both himself and sin, should by al, for ever be dishonored, who have dishonored God; *Dan.* 9. 8. *Unto us belongs shame and confusion of face*, for ever to be opposed and rejected, who have rejected his Truth, that the hearts of all should be estranged from it, and from that frame of Spirit which acted him, because they have estranged him and others from God; he would shame himself, and therefore is content others should cast shame upon him, *Ezek.* 36. 31, 32. *Then they shal loath themselves for all their abominations which they have committed*: Lam. 3. 29, 30. *He sitteth alone, and keepeth silence, because he hath born it upon him; he puts his mouth in the dust, if so be there may be hope.*

4. *The Soul by this serious Confession, intends to take an* ADVANTAGE *against his sin*, and so much more engages his heart, by the Witnes of God, and Men, and Angels, to keep himself for ever from al occasions and provocations thereunto, and holds his heart in a ho-

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ly bent of abasedness for ever, not once to admit any consideration or pretence of any carnal Reason, that may seem to leave the least inticement that way; when temptations come, and corruptions stir as formerly, this stops him, I have confessed these sins before al, and they are condemned by al, therefore I wil not, I dare not give way; *Ezek.* 16. last, *That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame.*

3. *How doth Contrition bring in this Confession, and enlarge the Heart this way?*

I Answer upon Three Grounds; all which are so many Arguments of the Point propounded

Taken from that bitterness which the soul in this contrite disposition, hath tasted, and that undeniably to be in those distempers in which it hath taken so much content in former time; the poysoned loathsomness which now it hath felt experimentally to be in such pleasing lusts, and which formerly have been the delight and diet of the soul: And therefore it is the heart of the sinner is not able to brook or bear them, but vomits them out with vehement distast, and unsufferable disdain, abandons them by open confession. In the Body we see it, the Stomach when it was clogged with abundance of gross and foul Humors, as in the disease called *Pica*, it wil feed upon coals and ashes, and loom wall will down as desirable diet, because such noysom diet suits best with those noysom Humors which abound in the Stomach, but when it's recovered and brought to any wholsom constitution, if it meet with any such provision which is now loathsom and gross unto it, it's presently sick, and cannot be eased before it cast it out. It's so with I.

with the sinner when once he hath attained this wholsom constitution, and disposition of a contrite spirit. Those noysom abominations which seemed so sweet and savory to his sensual and base heart, that it could digest them as its only diet and delight; corrupt lusts were most suitable to corrupt nature, and no marvel that the Toad and Spiders lick up poyson which is so agreeable to their poysonful Nature; but when the Lord hath wrought this through contrition, as a wholsom disposition and constitution of soul, so that not only the punishment of it which is tedious, but the poyson and filth becomes more detestable and grievous to the sinner, the heart is not able to suffer the loathsom bitterness thereof, but forthwith endeavors to cashier it utterly by acknowledgment, and confession, that the very scent and savor, yea, the least remembrance of it may be for ever removed. Pain will make the dog vomit out his meat, sence of punishment constrain'd *Judas* to cast out his morsel, fling away his money, the bribe of the bloody Treachery and Treason of his; but had they been both poysoned, the one with his meat, the other with the venom of his sin, it would have wrought more freely and fully in both; That Godly Sorrow which was wrought in the hearts of the Corinthians, who bore with the incestuous person a long while, and the incestuous person himself who committed the evil 2 *Cor.* 7. 10. *It wrought a cleering* in the one, as the Text expresseth it, and no question in the other upon the same ground, *i.e.* a naked, full, and free-hearted acknowledgment; Godly Sorrow like a strong Potion, cleers the Stomach, casts out the core, suffers no remainders behind, of any secret reservation of a wretched distemper, in any degree or circumstance, makes a cleer Conscience quit of any combination, with any lust in the least correspondence. When the corruption which is gathered in the festered sore, grows ripe and rotten, it wil break presently, though no man lance or touch it, and runs plentifully

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and abundantly. So with this through contrition, it works a ſeparation, and therefore an evacuation, looſens the affection from the ſin inwardly, and abandons it wholly by acknowledgment.

It's true, In Nature, and Grace, and Reaſon, each thing preſerves it ſelf, and therefore expels its contrary, to the utmoſt diſtance it may, that it may neither find nor fear any annoyance, or hazard therefrom; and therefore we find in diſeaſes, Agues and Feavers, when Nature by the help of Phyſick hath gained ſome ſtrength, forceth the malignant humor as far from the heart as it can, it breaks forth into the lips, and then it's conceived and concluded, the fits wil end, the danger is over. So it is with the ſoul when it's helped by the Spirit in piercing the ſoul with Godly Sorrow, he cauſeth the diſeaſe and diſtemper to break forth into the lips by open confeſſion, and forceth it as far as may be, from ever annoying the heart any more. The ſweetneſs of ſin is in this taken off, contrition ſevers it from the heart, confeſſion vomits out and removes it, that it may never annoy the ſoul, or diſturb the peace of a mans Conſcience any more.

2. *The diſtreſſed ſinner now comes really to feel, and ſo to know the danger of ſin, as undoubtedly hazarding a mans everlaſting happineſs and welfare,* and to find alſo by woful proof his own weakneſs, and inability either to prevent it or bear it, or remove it and help himſelf againſt that eternal ruin and confuſion which God hath threatened, and he muſt expect, and ſhal endure by reaſon of the ſame. He thought indeed in the time of his folly, That Preachers in point of policy, preſenting ſin in a more dreadful viſage and appearance, than there was juſt cauſe, or Reaſon would in truth conclude; at leaſt he imagined (if the worſt befel) that either he would remove the guilt, or avoid the plague, or ſubdue the ſtrength of ſuch diſtempers that did threaten Gods diſpleaſure, and his deſtruction: but now he finds it otherwiſe,

therwise, yea his own Conscience, nay his own sence and experience doth abundantly confute his folly and mistakes, that notwithstanding al the waies he can take, and means he can use, guilt still continues, he cannot remove it, plagues he cannot avoid, violence and venom of his corruption he cannot master, nor help himself against the Soveraign Command and Authority, they yet live, and are mighty: And therefore he is forced to lend up to Heaven dayly, yea to seek out unto the faithful Servants of the Lord, that they may lend a helping hand for his relief that may help him by their prayers when he sees his own prevail not, guide him by their Counsel, when through his own ignorance he is at a loss in his thoughts, and cannot direct himself, that they may tent and heal his sore, when out of unskilfulness he cannot tel how to dress the wounds of his own diseased and distressed spirit: Thus Nature doth not only teach men, but necessity compels al when they find themselves helpless to call, yea, cry for help, yea, to send far and neer for succor unto such in whose power it is to support; when men have used al Kitchin Physick, and taken some Ancient Receipts they have by them, and yet the disease grows desperate, and the cure more difficult, they presently speed out to those who are able and learned Physitians for Counsel and Cure. He that fears an on-set, he would have a Second in the field with him: So here. *God hath given the tongue of the Learned to some to speak a word in season to a weary Conscience*, Isai. 50. 4. To others God hath given a dexterous hand to joynt the souls and comforts of such, who by some dangerous fall, and sudden surprizal of distempers have made a breach in their spirits and peace, *Gal.* 6. 1. *You that are spiritual, joynt such a man with a spirit of meekness*, handle him skilfully, yea gently and tenderly: To some again God hath given precious Receipts, rare experiences of his peculiar mercies, to their own souls, which few have heard, almost none besides themselves have had

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the like proof, 2 Cor. 4. 1. 4. Paul *was afflicted and comforted, that he might relieve and comfort others in afflictions*: 2 Cor. 2. 11. he professeth he was *not ignorant of Satans Methods*, but was wel acquainted with his Stratagems, having been in so many pitcht fields, so many Sieges. Hence it is that these poor wounded sinners in the Text, press in upon the Apostles as skilful and experienced Physitians for such as were in spiritual distress, *Men and Brethren what shall we do?* q. d. You understand we are ignorant, and know not what way to take; you are experienced, and we unacquainted wholly with Gods dealings and directions, and perceive not what to do. Besides, were mens abilities equal, yet many eyes see more, and many hands can do more than one; as in some wounds which we cannot reach by our own hands, another though weak and unskilful, wil lend ready help, wil search and tent the wound we cannot touch nor reach; the meanest Christian hath more Experience in some Case than those who are far more able, and thou canst not reach it, nor come at it, he will search it with ease.

3. *A Contrite sinner is willing to take shame, and therefore willing to open himself and sin, that he may bear shame that is due unto him for it.* He sees now the vileness of sin, and himself vile because of it, and therefore looks at shame as his due desert, which he hath merited at the hands of God and man, and therefore accounts it but reasonable that he should be dishonored and rejected of others, who hath dishonored the great Name of God, and cast shame and contempt upon the good waies of his Grace; he sits down really convinced of his own baseness, and therefore doth not complement and speak words of course against himself; he wil say, I am so and so vile, and wretched, and doth not condemn himself that others might acquit him, not reproach his person and practice that others might praise and pity him. But as it was said of them, *They should wash themselves,*

and judg themselves worthy to be cut off, and condemned, and therefore worthy to be despited and trampled upon as unsavory salt; and hence he is willing out of a holy indignation to shame himself, and the sinfulnes of his heart and life, which hath been a shame to his profession, and cast shame upon the righteous and holy waies of the Lord.

That which takes away all the hindrances of this holy duty of Confession, and puts the soul upon the necessity of the performance, that must needs fit the soul for the discharge of this Service. But Contrition takes away the hindrances, which are these three: Either a man would not have his sin removed and subdued: Or else he need not help to that purpose: Or else he is afraid and ashamed to take help, which is provided in that behalf.

But this Work of Contrition makes a man willing to be helped against his sin, makes him see a need, and seek for help; makes him willing to take shame, and he sees a necessity he should, that he may receive help against his sins. Therefore Contrition fits and enables the soul to a right Confession of sin.

Use 1. INSTRUCTION. *We here see the reason of those sinful windings and turnings of Devices, which generally appear in mens practices after the commissions of evil, when they should be brought to a naked acknowledgment of their errors herein*: So many muses to escape, so many sleepy, senceless shifts to save their own stake, their credit and respect, yield nothing, though they can gainsay nothing with color of Reason, they spend their wits and thoughts, and lay about them to the utmost skil of all the carnal reason they have, to latch the blow, to defeat and put by the stroak of the Truth, the dint and evidence of the Argument that would discover their evil. In a word; here is the root and reason of those turnings aside from the Authority of the Truth,

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They never came where this Contrition of heart grew, nor yet indeed knew what it meaneth; they never ſaw ſin aright, their ſouls were never ſenſibly affected with the direfulneſs of the ſcandal they give unto others, and the guilt they bring upon their own Conſciences; for all which they muſt one day anſwer. It's ſaid, *Luke*, 3. 6, 7. that when God prepares way for the coming of the Lord Jeſus, or the coming of it within the ſight and ken of Salvation, That *crooked things muſt be made ſtraight, before any fleſh can ſee the ſalvation of the Lord.* There be crookings of carnal reaſon in the heart of every man naturally; it was the great Ingredient into the firſt ſin of *Adam*, and hath been his Curſe ever ſince, *to find out findings*, Eccleſ. 7. laſt, to invent inventions, to make an eſcape from the Truth, and ſo to walk in the vanity of their own mind; and unleſs the Lord heat a man in the fire of his fury, hold him upon the Anvil, beat him, and break him by the hammer of the Law, in this work of Contrition, this crookedneſs wil never be removed, nor he come within the ſight of Salvation, and it's made one part of the deſcription of a man that is out of the path of peace, *Iſay*, 59. 8. *They have made their waies crooked.*

By way of REPROOF, *It daſheth that dream of the wicked, and curſed imagination of carnal men who conceit, that to fal under the foot of contempt according to the deſert of our evil doings, they conceive it a point of greateſt diſparagement and wickedneſs that can be imagined, and to take up a mans abode in that abaſed condition,* either by ſome reach of policy not to prevent ſuch an evil; or when it doth befal, to be ſhiftleſs, as to ſink under it, and not to be able to ſtruggle out, they look at ſuch, and leave it upon Record in their Obſervation, as very ſimplicians, ſuch as are deſtitute either of wit or courage, to ſwallow down ſuch indignities, and never be ſick of them, theſe perſons they note as feeble, and the practice baſe. A helliſh deluſion, directly contrary Use 2.

trary to the truth here delivered, and the practice of these Converts, now truly broken-hearted with Godly sorrow for their sins, That which issues from the power and work of Gods Spirit upon the soul, it argues neither feebleness nor baseness, and such is this practice, and therefore it argues neither.

1. *Not feebleness*, because it is of a conquering, of a commanding power, and that against the greatest forces of sin and Satan, which they bring into the field, our own carnal ends, and high conceited excellency of our worth, the seeking our selves, and setting up our own persons, and names, and praises, are the very stumps of Dagon, which stand longest, the very heart blood of the body of death; the high and overweening thoughts of the Soveraignty of our wils, and worth, they are the holds of Satan: to batter down the strong holds, and to make us lie down in the dust, and to be abased in the sight of God and man in quiet subjection, is indeed to subdue the power of darkness, a work unto which we must be enabled by the power of the Almighty, far beyond the might of al Creatures, much lets shal feebleness be able ever to compass it; if thou conceitest it is so easie, go thy waies, and do thou likewise: Alas poor deluded Creature, it's such a task that thy heart misgives thee at the very on-set, and thou art never able to turn thy hand to it: thou must have allowance from thy lusts, and stubbornness of thy own heart, and ask leave of thy pride and vain glory; and when al is done, thou canst not so much as fain a confession, such a slave and underling thou art to thy sinful distempers, even slavery it self, that they wil not suffer thee to speak a word to cross thine own wayward spirit, and condemn the wretchedness of thy carnal carriage; which by the power of the spirit of contrition, these poor Servants of the Lord can do; not verbally, but really and seriously, as in the sight of God. Which shews there is more than the strength of a mans self that must loath,

loath, yea destroy a mans self; that is his self pride and praise.

2. As there is no feebleness in this, *so neither is there the least baseness in so blessed a service, and work of such excellency as this is*, a behavior truly honorable and such as indeed beseems persons of the greatest account with God and man: It were the diamond in *Solomons* Crown, *Eccles.* 1. 1. *The words of a soul gathered to his people, the son of David, King in Jerusalem*, they were titles of honor but this was the top of al. It was a higher soveraignty, to bewail his sin, and seek unfeyned reconciliation to the Church, and by serious and thorough satisfaction, to obtayn acceptance, than to sit in the throne of *Israel*; by that he was above his subjects, by this he was above himself; by that he had power over his people; by this he prevayled over the power of darkness, hel & devils & distempers; by that he was above the Kingdom & ruled it according to his own wil, by this he is above his wil, which was above the King, yea above his corruption, and lusts who lorded over wil, and King, and Kingdom, and al. Yea this is so eminent a service however it seems other to the deluded minds of men, it makes way for the highest pitch of al that happiness we ever hope to obtayn, here on earth or hereafter in heaven; 1 *Cor.* 15. 28. the pinacle of al perfection unto which we can be advanced, *is that God may be al in all*, now when a sinner lyes under the foot of loathsomness, hath nothing, doth nothing, receives nothing professeth himself unworthy to be looked at, worthy to be loathed of heaven & earth; *Now God is al in al* not onely doth al for him such is his nothingness in himself, but here is the glory of al power & wisdom and mercy to overcom his unworthyness- and to make him fit to receive any thing; besides, look at the very work it self, that is the greatest victory, and those must be the greatest conquerors of al, who have conquered and made spoyl of al the Glory of the world. The heathen

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King wished there were more worlds to conquer, he that is willing to bewail his sins and take shame for them, he hath conquered al those worlds and the conqueror himself, and those high thoughts that conquered him; its a degree above glory willingly to be content to want it, than indeed to enjoy it.

Use 3. *Ground of* EXAMINATION *and* TRIAL: If we would ever gain assurance or bring in evidence and proof to oure own souls and others, that indeed our hearts have been broken for our sins and so turned from our sins in a saving manner unto God here in the kingdom of Grace, that we may undoubtedly assure our selves that we shal see his face in glory in another world; *try thy heart and condition by the former truth lay thy soul level to the doctrine formerly delivered; if thou findest this work of God, thou mayest undoubtedly conclude there is the spirit of God.* And however it seems so mean in the eyes of men, yet the greater the power of the Almighty is seen in it, to lay mountains low and level; the hand of the Lord must do this; As the Magicians in Egipt professed touching the lice, that wonder which the Lord then expressed though it were in a thing very little and despicable to the eye, yet they confessed, *this the is finger of God,* they were not able to turn their hand to that work. So dost thou upon through search find this disposition of spirit, that thou dost see that infinite loathsomness in thy corruptions, and in thy heart being taynted therewith; so noysom the plague sore of sin, and thy soul and self, so defiled with running provocations thereof, that in truth thou art loath to see thy heart, to own it or to have it, which hath nothing but loathsomness in it, and conceivest thou art worthy indeed others should judg so of thee, as thou judgest of thy self; however this frame of spirit may seem mervailous mean and despicable in the eye of the world, know thou mayest and conclude thou shouldst, this is the very finger of God; flesh and blood hath not revealed

Exod. 8. 19.

vealed this hath not wrought this in thee, but the ſpirit which is from God. That which is at ods with al the excellency that is fleſh and blood, that which is oppoſite to it and tramples upon the glory and pride of it, that muſt needs be more than fleſh and blood, *Ezek.* 16. 2. *laſt. I wil eſtabliſh my covenant, and thou ſhal know I am the Lord*, thou ſhalt know me, and own me, and beleeve in me, as thy God and thy Lord, *then thou ſhalt remember and be confounded, and never open thy mouth any more becauſe of thy ſhame*; When God ſets open the fountain of his free grace in the ſoul, theſe ſtreams wil follow.

Hence then this doctrine brings in a heavy inditement againſt ſundry ſorts of men, and gives undeniable evidence that as yet they never knew what it was to be broken-hearted for ſin, or turned ſavingly from ſin, the ſtupid ſenceleſſneſs of whoſe ſpirits is wholly uncapable of this holy bluſh, and confuſion of face and heart.

Firſt of thoſe who through the hardneſs of their hearts by their conſtant cuſtome and continuance in their ſin are beyond the ſence of it or ſhame for it; whoſe faces are ſettled, and their conſciences ſeared with a hot iron, ſo that there is no ſting at al or check that ſtirrs them, but as a ſeared part is without ſence or feeling, they practice their wretchedneſs, and profeſs it, are convinced of it and go away not touched, nor troubled with it, ſhrink not retire not with any ſence of fear or ſhame, for what they have done; ſuch are never like to ſee the filth of their ſins, before they ſee them by the flames of the fierceneſs of Gods wrath in the fire of hell, of this heliſh temper were thoſe forlorn creatures *Jer.* 8. 6. *I hearkend and heard but no man repented him ſaying what have I done?* they take not their ſins into conſideration, nor attend the danger but *every man turned to his own courſe as the horſe ruſheth into the battle*, nothing ſtops them or affrights them, v. 12. *were they aſhamed when they committed abomination* 1.

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nay they were not at al ashamed, neither could they be ashamed, their minds were wholly deluded, they did not see the vileness of their sins, and their hearts hardened, they could not be sensible of them, so the Prophet *Isa.* complains, chap. 3.9. *they declare their sin as Sodom*, they commit, evil openly and they are bold and brazen-faced, to persist in what they do commit, they fear not who know it and they shame not to own it, I knew saith the Lord, *thy brow was brass, and thy neck like an iron sinnew*, the heart buckles not, its an iron sinnew the face blusheth not, its brass, harlot-like.

2. *Another sort who are so far from bearing the shame they do deserve, that out of their impudency they do rather cast shame upon the truth it self that would discover their sin and so the messenger that brings it.* Thus out of this deviliſh wretchedness and impudencie they dare to flout God to his face, and cast scorn and contempt upon the truth, rather than they will lye under contempt themselves; and therefore it is the prophet looks at it as desperate, beyond hope or help, *Hos.* 4. 4. let no man strive with another or reprove him, for this people, are as they that strive with the priest, they contemn him and his reproof, so far are they from being content to take it, or the due shame which it discovers; of this stamp were those impudent scorners, who jeared the Prophet to his face, and made a jeast of the threatnings he delivered, *Isa.* 22. 12. *In the day the Lord called to weeping and mourning and baldness and to girding with sackcloath and behold joy and gladness, slaying of oxen and killing of sheep, let us eat and drink, for to morow we shal dye, q. d.* do you not hear the dreadful threatning that Isaiah hath denounced, do ye not expect to dye masters? do not your hearts shake within you to hear such tidings, let us not dye fasting, we will take our meat sure before our enemies take away our lives, if we must dy as the prophet saith, let us be merry before our death, It were revealed to me saies the Prophet from

from the Lord of hosts, *surely this iniquity shal not be purged from you, til you dye*, that is, never; so tel the rebellious servant of his or her rugged carriage, unruly language, that they have *tongues set on fire of hel*, unweariable in wording of it, slighting and gainsaying, *Titus.* 2. 9. *Exhort servants to be obedient to their own masters to please them wel in al things, not answering again*; because they are stopped from answering stamptully, therefore they wil not modestly and in meekness of wisdom ask counsel and direction from a Governor, wish them ask your Mistres, enquire of your Master, no no, I must not speak, I promise you, would I were Governor, they cannot sin, they must be pleased in al things, whether they please God or no.

Thus because their devilish heart cannot bear the truth, they flout the truth and cast it away in a scorn, as though they should say, you may see what sweet rules the scripture gives for the Government of servants, nay how unequal and unreasonable they be, which is such hideous and hellish blasphemy, that the heart of *Belzebub* in his cold blood would blush to vent it.

3. These two sorts out of a stupid impudency are not capable of shame, *there be two other sorts that out of subtilty of pride are unwilling to bear it, such are those who in the third ranck, seek up al shameful hidings that may be imagined, strugle as for life to the utmost of their power and policie, that they may shift off the shame, and make an escape from under that righteous reproach and contempt which the vileness of their carriages, have justly brought upon themselves*, sometimes in silence burying and hiding of it. As *Judah* his incest *Gen.* 38. 23. *When he sent the kid and found not the harlot, he was content to let her go away with his ring and bracelet, lest (saith he) we be ashamed.* So *David* would have covered his folly with *Bathsheba*, by *sending* Uriah *to his own house*, 2 Sam. 11. And for a push the very servants of the Lord may be surprised with this sinful

ful shifting away of their shame from them, and al that while never see their sincerity nor find peace, but when they are brought to see their sin, then they yield immediately 2 *Sam.* 12. 13. *I have* (*saith* David) *sinned against the Lord.* Sometime by falshood gaintaying and denying, so Gehazi 2 *Kings*, 5. 25. *Where hast thou been* Gehazi, *thy servant went no whither.* Somtime colouring, excusing putting it off as *Saul* to *Samuel* first it were not done, then the people did it, then he did it, but for sacrifice, and for love to Gods worship, 1 *Sam.* 15. and in the issue he would be helped against his shame but not against his sin, *yet honor me before the people v.* 30. he doth not say let me be humbled before the people who have sinned before them; of this rank are these, when the stals of Conscience and the pressures of their spirits constrain them to confess, and seek for ease, their complaints are like Lapwings cryes, fartherest from their nest or their bosom distempers which lye in the deck, onely their acknowledgments are so general and of such evils that more or less belong to al and therefore they conceive they are yet under a safe cover, little shame wil fal to their share; Oh they are proud, and dead hearted, and have a deal of self within them; the issue is here, and the English is this, I say I am thus, and who is not so more or less? and so a little shame wil come to their allowance and allotment; And if their words which fal from them give a prudent man advantage of further enquirie, and just suspicion to lay his hand upon the loathsom sore, you wil see what shuffling, and winding and biting of the lip, wil presently appear.

4. *The fourth and last sort are such who when the arrowes of the Lord have stuck fast in them, and the venom therof hath drunk up their spirits, when the poyson of their sin and pangs of conscience like a strong potion hath made them extremely sick that they are not able to conceal their evils any longer, but the vengeance of*

of the Lord forceth them to vomit out al their filth to the ful, as a stiring potion kept in, works with much violence, but when its over and they have thus taken the shame, its with no content to them, its a secret torment, that their own tongues have gone beyond their own intents, they do inwardly repine, and befool themselves and could eat their flesh that ever they should lay themselves open so to contempt: and therefore they begin to devise wayes and means, how to mitigate the matter that it may not seem loathsom nor they so vile by reason of it and therefore they make constructions of some things, and interpretations of others, and then lay the extremity upon their distemper which was fired and followed by Satan, that they belyed themselves in some things and said they knew not what and thus like the unclean dog they lick up their vomit again they cannot be quit of the shame and wash away the filth, they have flung in their own faces, but they are in no wise content with it, and therefore would fain get it off, by al the means they can devise, thus their sins come to be healed too soon, like a sore that closeth too fast, not being daily tented and opened, and so it festers again and proves dangerous, so it is with the soul when it is not tented with daily taking shame for the evil, and so kept open, it again rankles and growes worse;

But how shal we know that we are content to take shame for sin, by a right confession of it. *Quest.*

I answer, that wil appear in four particular evidences. *Answ.*

The heart that is indeed content to take shame for the sin it hath committed, and stands guilty of, it hath this disposition wrought in it, and expresseth this affection also, as occasion serves; namely, it opposeth not that Truth which doth evidently discover a mans shame, and how worthily he deserves it, though it doth it sharply. To be content with a thing, and to be oppolite against the same thing, implies a professed contradiction, I.

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which neither Reason allows, nor common sence will admit: He that is content in earnest with the portion and condition that is carved out to him, in the course of Providence, when it's offered he welcoms it, when it's come, and that he hath it in his possession, closeth therewith as that which is a suitable good, and most serviceable to him for the present necessity, all circumstances considered: An humbled heart takes his shame as a sick man doth his physick, he could heartily wish he did not need it, and yet as the case stands, he cannot want it, but in reason he shal want his Cure and health; the potion is loathsom to take, and troublesom in the working of it, but the disease he knows to be far worse, and more dangerous, which he conceives may be purged by the use of this means, and therefore seeks it earnestly, and is not content without it, and glad indeed to be so troubled, because he may be eased as he hopes: So it is with a heart truly sensible of sin, and turned from it, looks at this shame as a most loathsom and tedious potion, and could have wished, and that heartily, he had never need of it, had never so miscarried himself as to have deserved it; but as the case now stands, the dishonor done to Gods Name and Truth, the scandal to others, the danger to the spiritual and everlasting welfare of his own soul, he looks at the Truth which shal be most evident, and most sharply set on as the most special Receipt, and Soveraign Medicine, which he is glad to seek, and more glad to take, that the noysom distempers may be taken from his soul, the dishonor from Gods Name, and scandal from before the way of his Brethren: contentedness to have a thing, and crossness of spirit to resist that which brings it, cannot stand together; and in this sence it is you shal find the Saints pray so earnestly, and affectionately for the keeping away of shame sometimes, *Psal.* 119. *Turn from me rebuke and shame*; and again, *Let me not be ashamed.* And sometime again so willingly to welcom and entertain it, *We lie down in our shame,*

shame, and are covered with confusion, Jer. 3, last. Shame is a heavy curse, as deserved by sin, and justly inflicted from the Lord; but to accept of it with an undersabasedness of heart, as the punishment of our iniquity from the hand of the Lord, this is indeed the work of Grace: and a gracious heart wil not side it against that Truth, which wil pass the sentence of shame upon it, as the just fruit of our evil doings, and as a means to sanctified, to work a hatred against it in our selves, and to remove the scandal of it from others; and therefore strives not by restless cavils and evasions to make an escape from the evidence of the Word in the work of Conviction, when a mans errors should be discovered; nor yet doth repine at, nor bear a privy grudg after the conviction, lies not under the Truth as the Malefactor upon the rack, which he therefore bears, not because indeed he cannot help himself against it, with all the troublesom stirring he can use; but his soul inwardly approves of that word which judgeth his person and practice vile as himself doth: Thus the word in the Original, which signifies confession properly, ὁμολογεω, to speak as God speaks, to judg as God judgeth of his sin; this hath been the constant guize of the Saints, touched sincerely with remorse for their sin: A word snibs *David*, *Thou art the man*; presently, *I have sinned*, saith he. A wink or a look of the Lord Jesus, makes *Peter* lie at his foot, *Go out and weep bitterly*, who had immediately before in a faithless cowardice basely denied him. As it is with a Steed of a tender mouth, feels his Bit presently, the least check of the Rider staies him, turns him which way he wil: So it is with a tender Conscience, fals under the greatest shame that the least evidence of Argument wil check him withal: So *Ezekiah*, though it were a sharp word, and the threatening severe, *Isai.* 39. last, yet saies he, *The Word of the Lord is a good Word*; my heart is naught, my carriage naught, my apprehensions naught and erroneous, but the

the Word of the Lord is good; and the holy Apostle in that inward combate, speaks in the Name of all the Saints in the like case, *Rom.* 7. 14. *For we know that the Law is spiritual, holy, and good.* [WE] *i. e.* all that know God, the work of his Grace, the purity of the Truth; they, and I and al, confess the Law is Spiritual, that is for ever to be honored, loved, obeyed, *but I am carnal*; a good and holy Law, but an evil and unholy heart; true it is, that carnal and hollow-hearted Hypocrites, may sometimes have their Consciences so far awed with the Soveraign power of the Truth, that they may yield tamedly thereunto, and in outward appearance readily profess their approbation thereof, with the condemnation of themselves, and their own courses, because they have no other way to gain ease and quiet to their own Consciences, now clamoring against them, or their acceptance with men, their carriages being gross and inexcusable, and therefore must so far bear the shame, because he sees he cannot excuse his folly, or sin being so open, but he shal be accounted impudent in denying and sinning; but al this while his heart is carried with an inward distast against it, and by a privy spleen imbittered so as to conspire secretly the disparagement of it: As it fared with those treacherous Jews when they saw no way, and therefore had no hope to take away the life of *Paul* by open violence; then they did cunningly plot it, by a color of fair pretence, and carried it thus: *Acts*, 23. 14. *They would have him brought down out of the Castle, as though they would enquire somthing more perfectly of him; and we, ere ever he come neer, will be ready to kill him.* So these fair-hearted Creatures make it by their fair pretences, that they would enquire more perfectly concerning the Truth; the Servant craves Counsel how he should subdue the ruggedness of his Spirit, the froward wife how she should overcome her wayward, peevish disposition, they will enquire more perfectly, as though they would obey perfectly,

perfectly, ſubmit perfectly, be perfect Servants, wives, &c. But alas, there is a conſpiracy in their hearts againſt the ſtrict waies of God: So it was with *Baladam*, he hath never done ſacrificing to enquire the wil of God, and yet his heart inwardly oppoſeth and reſiſts his wil, and this ſhewed it ſelf in open violence, and contempt of the Command and Charge, *Numb.* 24. 1.

2. *A heart content to take the ſhame, is not offended with the party, friend, or enemy, that wil lay the ſhame upon him; he knows it is the burden which he ought to bear, and if therefore any man wil give him a lift, and help him to take it up, he wil take it kindly at his hands*: It's againſt common ſence to conceive that one ſhould be offended with another, or take it grievouſly that he doth any thing which he knows would, and he conceives wil give him content: No man can be offended in Reaſon with the party for ſuch a carriage or doing, ſuch a thing, wherein he is contented, and with which he is pleaſed: True it is, ſhame in it ſelf, is exceeding diſtaſtful to fleſh and blood, and in truth nothing more croſs and contrary to an ingenious ſpirit; Praiſe is the priviledg and prerogative of a reaſonable Agent, who acts by Counſel, and therefore other Creatures are not ſo capable of it, nor do we give it as their due, we commend not the fire for burning heavy things, for falling donward; they cannot but do their work, and therefore no praiſe, no thanks to them for their deed; but Agents as Men and Angels who work by Counſel, who have wit and wiſdom to contrive ſeveral waies, conceive the beſt, and wil and care to follow that when they might have done other out of their liberty: Shame therefore croſſing a man in his ſpecial priviledg, his proper free hold, it muſt in it ſelf be very grievous, and a tedious burden, but as he ſees his duty in it, and the good that comes by it, and withal his juſt deſert by reaſon of his vileneſs, he is not offended with the preſence of the Chirurgeon, but he is glad to ſee him, and his Inſtruments, though ſharp and kee

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which may lance his imposthume, and so save his life, whenas a naughty heart who would not have another take away his sin, he is vexed inwardly at the least, that he laies the shame and disparagement upon him for it. See this odds in those two Kings, *Ahab* and *Jehosaphat*, the one a self-seeking deluded Hypocrite, when he was under the whip and terror of Gods stroak and wrath, he then humbles his soul, fasts and praies, and that in print as it were, acts his part in that extraordinary duty with outward exactness, and therefore in reason it cannot but be conceived he bewailed his sin, confessed his failings, and yet he that hated *Elijah*, 1 Kings, 21. 20. he hates also *Micaiah*, 1 Kings, 22. 8. *There is yet one Micaiah*, q. d. We are rid of the most of them, but yet One is our vexation, *and I hate him*, because he hates my sin, and wil never speak good, that is, speak that which pleaseth my corruption, and therefore displeaseth me. But good *Jehosaphat* he was not willing to hear his words, much less able to bear them, and therfore expresseth himself quite contrary, *Let not the King say so*; and of the same frame he was when it came home to his own particular, 2 *Chron.* 19. 2. *When* Jehu *the Seer met him* after the Battel, and his discomfiture, and set a heavy reproof upon him, *should'st thou help the ungodly, and love them that hate the Lord? therefore there is wrath upon thee from the Lord*; the Text intimates he was no whit offended with the Message, or the man, but yielded to the one, and lovingly imbraced the other, and set presently about the reformation. When *Abigail* met *David* now upon his march so justly provoked, armed also with power and rage; and therefore if we should look at her, that was to discover the sinfulness of his proceedings, and stop him therein, or at *David* so wronged and provoked, and now upon the sign as the chief Commander in the head of his troops, to be stopped, and that by the voyce of a woman, in reason it not be conceived that ever she should have brought him

him, whose heart was like the heart of a Lyon, and now in his heat transported with wrath, to have seen himself, and sate down under the shame of his wrath; yet Oh, the power of a gracious Spirit, he is content upon all these disadvantages to see his sin, and take his shame with a thankful heart: *Blessed be God, and blessed be thy Counsel, and blessed be thou, who hast discovered the sinfulness of my rage, and hast kept me from shedding blood*, 1 Sam. 25. 32. and it's not only his practice, but his prayer, *Let the righteous smite me, it shall not break my head, it shal be as a precious Oyl*, Psal. 141.

Quest. *But may not, and do not many times, even such who are truly gracious, have their spirits imbittered, and their boisterous passions carried against such who shall lay the shame upon them by reason of their sin? See what* Asa *did unto the Seer, when he handled him hardly, and dealt roughly with him*, Herein thou hast dealt foolishly; *the Text saies*, he was wroth with the Seer, and put him into prison, 2 *Chron.* 16. 10.

Answ. As touching the Example, the strangeness of the carriage, his practice so gross, he imprisoneth the Prophet, and crusheth others who in likelihood stood for the Prophet, encreaseth in his evil, and grows further off from God, goes off the Stage without any record of Repentance, as ver. 11, 12. The strangeness of the carriage I confess, makes me sometimes wonder where the Truth of Grace was; and if a man list to be troublesom, and to quarrel with his course, he might darken the evidence of his uprightness: That which is said of him, is only two things; 1. *His heart was perfect all his daies*: 2. *He did that which was right, as* David *his Father*: To which I could say, That this comparison, and so perfection is only to be attended in regard of that particular at which it points, namely, in maintaining the Truth of Worship, and therein he held it out from first to last; which ▭ signifies; but whether in his whole he were so, the story evinceth not, and his miscarriages ex-

which may lance his impostthume, and so save his life, whenas a naughty heart who would not have another take away his sin, he is vexed inwardly at the least, that he laies the shame and disparagement upon him for it: See this odds in those two Kings, *Ahab* and *Jehosaphat*, the one a self-seeking deluded Hypocrite, when he was under the whip and terror of Gods stroak and wrath, he then humbles his soul, fasts and prates, and that in print as it were, acts his part in that extraordinary duty with outward exactness, and therefore in reason it cannot but be conceived he bewailed his sin, confessed his failings, and yet he that hated *Elijah*, 1 Kings, 21.20. he hates also *Micaiah*, 1 Kings, 22. 8. *There is yet one Micaiah*, q. d. We are rid of the most of them, but yet One is our vexation, *and I hate him*, because he hates my sin, and wil never speak good, that is, speak that which pleaseth my corruption, and therefore displeaseth me, But good *Jehosaphat* he was not willing to hear his words, much less able to bear them, and therfore expresseth himself quite contrary, *Let not the King say so*; and of the same frame he was when it came home to his own particular, 2 *Chron.* 19. 2. *When* Jehu *the Seer met him* after the Battel, and his discomfeure, and set a heavy reproof upon him, *should'st thou help the ungodly, and love them that hate the Lord? therefore there is wrath upon thee from the Lord*; the Text intimates he was no whit offended with the Message, or the man, but yielded to the one, and lovingly imbraced the other, and set presently about the reformation. When *Abigail* met *David* now upon his march so justly provoked, armed also with power and rage; and therefore if we should look at her, that was to discover the sinfulness of his proceedings, and stop him therein, or at *David* so wronged and provoked, and now upon the sign as the chief Commander in the head of his troops, to be stopped, and that by the voyce of a woman, in reason it cannot be conceived that ever she should have brought him

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preſſed, and in which he lives and dies, without any record of reformation, ſpeaks dreadfully againſt him, his laſt being the worſt, *He ſought to the Phyſitian, and not unto God, and ſo dies*; the ſame Phraſe you may ſee uſed in a like ſence, 1 *Kings*, 11.6. Solomons *heart was not perfect with God as* Davids *was*, *i. e.* Though he had truth of Grace, yet he was not perfect and intire in maintaining the Truth of his Worſhip: If a man may not be perfect in ſome caſe, and yet ſincere; ſo he may be perfect in ſome other, and yet not ſincere: For if the abſence of it doth not take away ſincerity, the preſence of it wil not argue and conclude it: But we will keep the Road, becauſe the conſent of the Judicious carries it that way; and ſo I Anſwer Secondly.

2. It's poſſible for a gracious heart in a preſent puſh of a Temptation to have his ſpirit riſing, and through the ſtrength of pride, and paſſion to be carried with diſlike of the party, who ſhal by evidence of Truth, ſet on his ſin and ſhame; but this is but in a pang, and ſurpriſal, he is not now himſelf, this is not the man, and therefore his ſtate is not to be judged by this.

3. Nay Thirdly, In caſe the party be not convinced of the equity and truth of the diſcovety, and of his own evil, in ſtumbling at the parties that diſpenſed it, he may continue long in ſuch a diſtemper, and ſo proceed harſhly upon ſuch erroneous ground, to be offended with ſuch expreſſions, becauſe he conceives he juſtly may: this happily may be the ground of *Aſa* his former proceeding in ſo fierce a manner with the Prophet, as conceiving that he had gone beyond his commiſſion, and either reproved him not ſo juſtly as he ſhould, at the leaſt not in that under and reſpective manner, as became the power and Soveraignty of *Aſa*, or ſubjection which the Prophet ſhould have remembred & acknowledged to be due; and this may ſeem ſomwhat probable becauſ he claps him cloſe priſoner, puts him into little Eaſe, as being guilty of no leſs than high Treaſon committed againſt his perſon,

ſon, *Jun. in locum.* But while the ſoul is thus deluded and taken aſide with a proud, ſelf-deceiving frame, if we may look at the remarkable hand of God againſt ſuch diſtempers as the example of *Aſa* preſents it before us, ſuch perſons wil each day be more blinded and unable to ſee their ſin, ſo was he; more acted by the power of it, and taken aſide by it, ſo was he, he puts others into priſon not long after; more liable to ſome direful deſtroying plagues, ſo was he, his diſeaſe ſtrange and irrecoverable; and in reaſon is like to die without comfort to his Conſcience, or honor to his name; ſo did he.

In the fourth place, Whatever becomes of the former example, leaving ſecret things to Gods good pleaſure, the Rule of Truth ſtands as Mount *Zion*, and wil never fail: He that after conviction by any Inſtrument ſent of God, and revealing his way according to his wil, *deſpiſeth ſuch a meſſenger, deſpiſeth him that ſent him*, Luk. 10. 16. He that after Conviction, ſeeing the Truth and Authority of Chriſt, ſtumbles yet at him, and is offended at Chriſt, it's a note he ſhal be ruinated by the Lord, *he that falls upon this ſtone, ſhall be broken to pieces*; he that is offended at the Lord Jeſus, ſhal periſh; he that is offended at ſuch whom he ſends as Meſſengers of his Mind and Truth, and that after Conviction and Information, is offended at the Lord Jeſus; therefore ſuch a one muſt needs periſh, hath no part in the Lord Jeſus, nor yet were ever made partakers of the ſaving work of his Grace. 4.

He that takes ſhame with a contented heart, is neither reſtleſly diſquieted, nor diſcouraged in the bearing of it; for to be contented, and yet diſcouraged, cannot ſtand together; but ſuch a ſoul ſits down in ſilence, ſubmits himſelf meekly under the hand of the Almighty, goes away well apayed with whatever diſparagement is caſt upon him, by reaſon of his deſert, and takes it as an allowance ſet out unto him by the Lord; he can look upon it, and lie down under it, with ſtilneſs and quietneſs Evid. 3.

ness of Spirit: So the Apostle recals and recounts his former loathsom miscarriages upon each occasion, breaks kindly with the fresh abasement of himself in the sight of God and man; *I was a persecuter, blasphemous, and injurious, not worthy to be called an Apostle, for I persecuted the Church, Christ came to save sinners, of whom I am chief.* So *Dan.* 9. 17. *Oh Lord, Righteousness belongeth to thee, but unto us, shame and confusion of face*; he looks at it as their due, owns it as their portion, which is appropriated to them, and belongs to them of right, and rests satisfied therein. Nay, the heart truly called, is here indeed most comforted, when it can take the greatest shame with greatest content, and that when it seems most loathsom, and himself for it. The sick Patient is most comforted with the Vomit when it works most vehemently, because he knows the more sick it makes him, the sooner it wil make him wel; but when it lies like a dead drug in the stomach, stirs him least, endangers him most, Oh saies the Patient, it made me marvelous sick, but I was marvelous glad, it wrought kindly upon the Humor, and I expect a Cure, my stomach is much cleansed, *periissem, nisi periissem*; the greatest shame that ever I received, did me the most good, was the best Physick I could ever take, I had never parted with my sin, but my shame weaned me from it. Whereas a false heart never yet truly turned from his sin, and sincerely humbled; if the venom of Gods vengeance give him a Vomit, and make him cast out all his filth by confession in his own face, there follows such wearish wrastlings of Spirit, such restless and boisterous hurries of thoughts, sits down disconsolate, *Rachel like, cannot be comforted*, because their Honor is not, their Credit and Respect is not, lies a bleeding as they suppose, and not likely to be recovered; he cannot look upon his reproach, but he is weary of his life, his spirit faints, his meat wil not down, his sleep departs, what avails all if yet his shame remains? he would be any

1 *Tim.* 1 13. 15.

any thing and any where, rather than under the foot of contempt.

A heart that is content to take ſhame wil not chooſe unlawful means in cold blood and upon conſideration to remove it; he is diſcontended with his ſin, not with his ſhame, he wil not therefore chooſe ſinful means to be freed from it; So the good theif *Luk*, 23. 41. *we are juſtly here receiving the due reward of our deeds*; the puniſhment and plague a heart abaſed takes as juſt, and therefore wil not do that which is unjuſt to be quit of them, whereas the haughty hipocrite is ſo impatient under reproach that he wil rather break under his ſhame than with quietneſs bear it, he cares not what he doth or ſuffers if he may not ſuffer that, So *Abimelech*. Judg. 9. 54. *Saul*: 1. *Sam*. 31. 4. *Achitophel*, 2. Sam. 17. 23. al of them uſed unlawful means to be rid of their ſhame, *Job*. was of another temper though his temptations were ſtrong to carry him, and counſel wretched which was given to perſwade him to another courſe, *Job*. 2. 9. *doſt thou ſtil continue in thine uprighneſs bleſſing God, and dying*, *q. d.* you may ſee what you get by your holineſs and dependance, is it not better not to be than to be thus, this is the meaning, but his anſwer ſhewes another reſolution *ſhal we receive good from the hand of God and not evil?* the good God owes us not, and yet he gives it, the evil we deſerve and therefore ſhould be quiet if he bring it. Evid. 4.

The fourth uſe is for EXHORTATION, *If you know theſe things as I am perſwaded you do; then be entreated in the name of the Lord Jeſus to walk in that way that God hath revealed*, this is the baſeneſs of our hearts we are loath to unbuckle our vile and ſecret diſtempers, they are ſhameful themſelves and yet we are loath to take ſhame for them; therefore deal openly and freely with your ſelves, and confeſs your ſins freely & fully that God may deal mercifully with you; *hath the Lord at any time let in this horror into thy ſoul and is* Uſe 4.

thy

thy heart now troubled at the word, and after al thy prayers and tears, and pains and means using with uprightneſs, do thy corruptions ſtil remain? are they not yet ſubdued? canſt thou not yet get aſſurance of the pardon of them, I ſay then caſt away thy ſhameful hideing and concealing of ſin; and do not ſay what wil men and Miniſters ſay of me, away with theſe ſhifts, God calls thee to confeſſion, the Saints have done it, and thou muſt, nay thou wilt if ever thy heart be kindly broken as it ſhould be, in ſome meaſure pleaſing to God and profitable to thy ſelf.

Queſt. *But ſome may ſay how ſhould we do it?*

Anſw. For anſwer hereunto, I wil firſt give ſome directions how to do it; Secondly I wil give ſome motives to work our hearts to the ſame.

1. *Be wiſe in chooſing the party to whom you confeſs your ſins,* for every wide mouthed veſſel is not fit to receive precious liquor; ſo this confeſſion is not to be opened to every carnal wretch that wil blaze it abroad, nor to every Godly man, no nor Miniſter neither. The Miniſter to whom you confeſs ought to have theſe three graces.

1. *Firſt he muſt be a skilful and able Miniſter of God,* one that is trained up and is maſter of his art, and ſo experienced that he might be able in ſome meaſure to find out the nature of the diſeaſe; Not that any Miniſter under heaven, can give pardon to a poor ſinner, but onely he is able Miniſterially to do it under God; he muſt be able *to approve himſelf as the Miniſter of God; he muſt have the tongue of the learned and be able to ſpeak a word in ſeaſon Iſa.* 50. 4. he muſt be able to break the heart and prepare the ſoul for Chriſt, and then to apply the promiſes of the Goſpel to him.

2. *He muſt be a merciful Phyſitian, one that wil pity a poor ſoul*; they that have experience of trouble and miſery in themſelves are moſt compaſſionate to others in diſtreſs, he that hath been toſſed in the ſea wil pity o-

thers

thers that have been in the ſame danger.

Laſtly he muſt be a faithful Miniſter, one that wil not fit mens humors, nor anſwer the deſires of their hearts in ſpeaking what they would have him, *but his faithfulneſs muſt appear in two things*, 1. *In dealing plainly with a man about his ſpiritual eſtate*; what ever a mans place and condition be, if he have a proud heart he muſt labor to humble him, he muſt apply a ſalve fitting for the ſore; 2. *And he muſt be faithful in keeping ſecret the ſin that is laid open to him*, that nothing may fly abroad no not after his death except it be in ſome caſes. 3.

Now what remains but that you al be moved to take up this duty, and provoke your hearts freely to confeſs your evil wayes, to which purpoſe let me give you three motives.

Firſt becauſe it is a very honourable thing and wil exceedingly promote the cauſe of a Chriſtian: you wil hardly yield to this on the ſudden; a man thinks that if the Miniſter knew his vileneſs he wil abhor him for it; but (I aſſure you bretheren,) then is nothing that doth more ſet forth the honor of a Chriſtian, and win the love of a Miniſter than this; Indeed it is a ſhame to commit ſin but no ſhame to confeſs ſin upon good grounds: nay when the heart comes kindly off, its admirable to ſee how a faithful Miniſter wil approve of ſuch perſons, his love is ſo great towards them, Oh ſaith the Miniſter it did me good to hear that man confeſs ſo freely, I hope the Lord hath wrought kindly in him; certainly now he is in the way to happineſs; Oh how I love him, I could be content to put that man in my boſom; whereas this overly and looſ dealing of yours is loathſom to us, do you think we perceive it not, yes we may feel it with our fingers and when you are gone I tel you what we thinke, ſurely that man is an hipocrite he hath an hollow heart, he is not willing to take ſhame to himſelf for his ſin, his confeſſion never came to the bottom. *Motive*, 1.

Confeſſion

Motive, 2. *Confeſſion is a matter of great ſafety*: I take this to be the onely cauſe why many a man goes troubled and gets neither comfort in the pardon of his ſin, nor ſtrength againſt it, becauſe he comes not off kindly in this work of confeſſion; when you do nakedly open your ſins to a faithful Miniſter, you go out in battle againſt ſin and you have a ſecond in the field to ſtand by you; but eſpecially there is comfort in this particular, for the Miniſter will diſcover the luſts and deceits of your heart which you could not find out, and he will lay open the holds of Satan, and that means of comfort that you never knew; I am able to ſpeak it by experience, this hath broke the neck of many a ſoul, even becauſe he would go out in ſingle combat againſt Satan and do what he could, not revealing himſelf to others for help, was overthrown for ever. As it is with the impoſtumed part of a mans body, when a man lets out ſome of the corrupt matter and ſo skins it over, never healing it to the bottom, at laſt it cankers inwardly and comes to a gangrene, and the part muſt be cut off or elſe a man is in danger of his life, ſo when you let out ſome corruptions by an overly confeſſion but ſuffer ſome boſom luſt to remain ſtil, as malice or uncleanneſs, &c. then the ſoul cankers and Satan takes poſſeſſion of it, and the ſoul is carried into fearful abominations. Many have fallen foully, and lived long in their ſins and al becauſe they would not confeſs freely, therefore as you deſire to find out the deceitfulneſs of your corruptions confeſs them from the bottom of your ſouls.

Motive, 3. *This open and free confeſſion may maintain the ſecrecy of the ſoul, for the onely way to have a mans ſins covered, is to confeſs them, that ſo they may not be brought upon the ſtage before al the world.*

Object. Oh ſaith one, this is contrary to common reaſon; we are afraid to have our ſins known, that is our trouble, we keep our ſins cloſe, becauſe we would preſerve our honor.

I ſay

Anſw.

I ſay the onely way for Secrecy, is to reveal our ſins to ſome faithful Miniſter, for if we confeß our ſins God wil cover them; if you take ſhame to your ſelves God wil honor you; but if you wil not confeſs your ſins, God wil break open the dore of your hearts, and let in the light of his truth and the convicting power of his ſpirit and make it known to men and Angels to the ſhame of your perſons for ever. If *Judas* had taken notice of his ſin and yeelded to Chriſts accuſation, and deſired ſome conference with Chriſt privately, and ſaid good Lord, I am that *Judas* that hel-hound, that have received mercy from thee in the outward means, and have been entertained among thy people, yet it is I that have taken *the thirty pence*, Lord pardon this ſin and let this iniquitie never be layed to my charge. I doubt not but though *Judas* his ſoul could not be ſaved (becauſe that now we know Gods decree of him) yet God would have ſaved him from the publick ſhame that was caſt upon him for it; but he did not ſo but hid his malice in his heart, and profeſſed great matters of love to Chriſt and killed him, & thus he thought to cover his ſin wifey; but what become of that? the Lord forced him to come and throw down his thirty pieces, and to vomit out his ſin to the everlaſting ſhame of his perſon, *I have ſinned* ſayes he *in betraying innocent blood*. So you that keep your ſins as ſugar under your tongues, you wil be fool and unclean and malicious and covetous ſtil, wel, you wil have your thirty pieces ſtil, and they are layed up ſafe as *Achans wedg of gold was*, remember this, God wil one day open the cloſets of your hearts; and lay you upon your death-beds, and then happily you wil prove mad and vomit up al, were it not better to confeſs your ſins to ſome faithful Miniſter now? If you wil not give the Lord his glory, he wil diſtrain for it, and have it from your heart blood as *Julian* the Apoſtat ſaid, when the arrow was ſhot into his heart he plucked it out and cryed ſaying, *Thou* Galilean, *thou haſt over-*

come me, the Lord diſtrained for his glory, and had it out of his heart blood.

We are now come to the laſt Doctrine layd forth in the words, and that is.

Doct. *The ſoul that is truly pierced with Godly ſorrow for ſin, is carryed with a reſtleſs diſlike againſt it, and ſeparation from it.*

This is the main thing that was in the eye and aym of theſe converts, and intended principally in their complaint; *Men and bretheren the ſins which you have diſcovered we cannot but own, and therefore we do confeſs them openly and freely*, in the ſight of God and you his ſervants and the dangers which you have alſo made known by reaſon thereof, we cannot but expect, the evils are great which we fear, oh the ſins are far worſe by which we have offended, *what ſhal we do?* direct any thing we wil follow it, command any thing we wil obey and ſubmit thereunto with glad hearts that we may be rid of thoſe evils; It had been happy for us that we had never liſtened to the counſel of the ſcribes and phariſees and been led by their examples, or carried with the croud, to the commiſſion of ſuch bloody evils, the guilt whereof is ſo great vileneſs of loathſomeneſs whereof is ſo helliſh and unconceiveable, but that which is done and paſt cannot be recalled; but what ſhal we now do, is there nothing to be done againſt theſe high-handed abominations, which have done ſo much dishonor to Gods name, indignity to the Lord Jeſus the Lord of life, ſo much injury to our own ſouls, and hazarded our everlaſting happineſs and comfort, what ſhal we do? If any thing that can be done by others, we wil ſeek far and near for help, If any thing that can be done by our ſelves we ſhal endeavor it to the utmoſt of our power, is there nothing

to

to be done that we might have the blood of theſe ſins of ours which have taken away the blood of the Lord Jeſus this is not an eſtate to be reſted in, a condition in which we muſt continu and quiet our ſelves, we ſhould be willing to do any thing againſt our ſins and ſelves; therfore the doctrine hence followes, that, *Sound contrition brings the ſoul to deteſtation againſt ſin and ſequeſtration from it.* When the people lamented after the Lord who had eſtranged himſelf ſo long time from them, *Samuel* that he might have aſſurance of their ſorrow that it were good, and that they might give in evidence their hearts were upright, he puts them upon this tryal *If indeed you wil return unto the Lord, put away your Idol*, 1 Sam. 7. 3. This was the practice of thoſe converts *Hoſea.* 14. 1. 2. 3. 4. When they had *taken words*, and deſired the Lord *to take away their iniquitie*, the proof of their ſorrow and repentance is ſhewed in that profeſſion of theirs, *Aſſur ſhal not ſave us, nor wil we go down to Egipt, nor wil we ſay to the works of our hands, ye are our Gods*; theſe were their ſpecial ſins and their proteſtation is bent in a peculiar manner to abandon them for ever; Thoſe alſo who were convinced of their ſinful departings from God by their *curious arts*, Acts. 19. 19. To ſhew their deteſtation of their ſins, they came al as one man, and were al of one mind; *they burn their books in the view of al the people*, before al men that the memory of ſuch evils might be abhorred, and the very inſtruments which had been abuſed to the practice of them might be removed from the face of the Earth, a contrite heart that makes a true confeſſion, he is ſaid in phraſe of ſcripture to ſpeak and judg as God doth of ſin, and to paſs the ſame ſentence againſt it; Now Gods mind is, and the concluſion he hath ſet down is this, *thou ſhalt blot out the memory of them from under heaven*, and ſo would a broken heart do with his diſtempers.

There be two Particulars in the Doctrine, wherein the double Effect of ſound Contrition is diſcovered:

1. *Deteſtation of ſin.*
2. *Sequeſtration from ſin.*

We wil handle them both apart. Begin we firſt with that hatred and deteſtation, which the heart truly burdened carries againſt ſin: For the opening whereof we ſhal diſcover,

1. *What is the Nature of this hatred.*
2. *How it doth diſcover it ſelf, and may be diſcerned.*
3. *The Reaſons why this is required in this Work of Preparation.*

To the Firſt.

To difference this work of Hatred, as it is appropriate to this place, and comes now to conſideration, from the like diſpoſition and operation of ſoul which is wrought by the holy Ghoſt, and expreſſed by the Saints in the further progreſs of the work of Application; before it ariſeth to the full breadth and further perfection, unto which the Beleever arrives: It's a diſcovery which is attended with much difficulty and hardneſs; to lay out the peculiar bounds and limits of it, that each work may take that which is peculiar to it ſelf, and not interfer upon the other; it's a matter marvelous intricate and narrow for the ſearch: we ſhall labor *to be wiſe to ſobriety*, ſo far as light goes, and the Lord helps: We ſhal

shal cast that which we would speak by way of Explication, into several Conclusions, as apprehending that the easiest and most familiar way to communicate what may lend some little Direction this way.

As the first Adam *did depart from God, and in him all his Posterity; so the second* Adam, *the Lord Christ, doth bring back all his again unto God the Father by the contrary way.* In the departure of *Adam* and his Seed, this is plain to common apprehension, *There was first an Aversion, or turning from God; then a Conversion, or turning of the soul to the Creature*: this is the usual course, and the usual complaint, *They have forsaken the Fountain of Living Waters, and digged to themselves, Pits that will hold no water*, Jer. 2. 13. *Adam* attends not Gods Direction, and then he attends the delusion of the Enemy, contents not himself in what God had found, but finds out findings, therefore our Savior brings back his contrary way, begins where Satan ends as it were, there must be an Aversion and turning from the Creature, before there can be a conversion unto God; he came from God to the Creature, he must return from the Creature to God: but his aversion is first, that is, from his abusive cleaving to the Creature; for in truth, sin is nothing else but an inordinate affecting of these inferior things, Ambition is the inordinate affecting of praise, the aiery applause of men; Covetousness an inordinate seeking and surfetting upon the world; Uncleanness, an unruly and unreasonable pursuit of the delights of the Flesh; in a word, a perverted and exorbitant wil inordinately following and pursuing the Creature, not from God, for God, but from a sinful disposition to self-ends; this is the frame of evil in the heart, the woof and web of wickedness lies there. Now *the Lord Jesus he comes*, 1 John, 3. 8, 9 *to destroy the works of the Devil*; the Original is, to unloose, and unravel, undo, or take down Satans work, as the word implies; and therefore he begins to pull down

Conclus. 1.

down his work where he ended it, *viz.* He first works an Aversion from sin, and the Creature sinfully affected, and then in Nature and Order there will be conversion to God. The Point of the Compass cannot stand North and South together; first it must stand from the South, before it stand North: The face of the soul cannot stand God-ward, and Sin-ward, and Creature-ward. This is the course of the Scripture, and the constant expression of it; *To turn from Idols to the living God, from darkness to light, from Satan to God.*

1 *Thes.* 1. 9. *Acts.* 26. 18.

There is nothing in the soul that can turn the soul from sin and the Creature, that which is wholly possessed and wholly acted by an inordinate affection to the Creature that can never turn from the Creature, 1 Pet. 4. 2. *All men live according to the lusts of men, and the will of the Gentiles*; yea, *fulfil the desires of the flesh, and walk after the Prince of the Air.* Eph. 2. 2.

Concluſ. 2.

As a man cannot turn himself, so this first Aversion from sin, and the Creature, is not wrought by any gracious habit that is put into the soul by the Lord, i.e. That is not the way and means by which this first Aversion and turning from sin is wrought; And the Reasons are,

Concluſ. 2.

Reaſ. 1. First, *All gracious qualities and habits* (as all other accidents and attendants upon things) *never have any being but in a subject; and therefore must first be there, before they can put forth any operation.* Wisdom must first be in the mind before a man can act wisely; Skil must be in the Head and Understanding of the Artificer, before he can work, build, and plant skilfully; Holiness, Righteousness, Patience in our Hearts, before we can work holily, patiently; and that's the Reason though we have the same faculties of mind and wil before our Conversion, as we have after, yet we neither do nor can put forth any gracious action before, but after Grace.

Hence it follows, That if the first Aversion from sin were

were wrought by a habit of Grace, we ſhould firſt have this, *i. e.* The Habit of Grace ſhould be in the ſoul before it ſhould work this Averſion of the ſoul from ſin: but that implies a contradiction, that a man ſhould have Grace, and yet be wholly averted from God for the leaſt moment.

Secondly, *If the ſoul be uncapable in that condition, and under that conſideration to receive the Habit of Grace, then there cannot be a gracious habit in the ſoul to work any thing*: but while the ſoul is wholly poſſeſſed and acted by ſin, it is not capable of a gracious habit, no more than it's poſſible to be in light and darkneſs together. *The wiſdom of the Fleſh is enmity againſt God*, it is not ſubject, nay it cannot be ſubject to the Law; if not ſubject, then it cannot receive the gracious impreſſions of it, *Rom.* 8. 7. and *John*, 14. 17. it's ſaid of *the Comforter, that the world cannot receive him*; the iſſue is, if a gracious Habit neither is, nor can be there in the ſoul wholly poſſeſſed and averted from God by ſin, then this Averſion from ſin cannot be wrought by it. *Reaſ.* 2.

Though the Lord doth not put a gracious habit INTO *the Soul*, by which this may be done, yet the Spirit of Contrition puts forth an irreſiſtible power by which it works UPON the Soul; thus turned from God to ſin, to return it from ſin to God. For the Spirit in the Work of Application ſuſtains a double Office, and ſo a double Reſpect: *Concluſ.* 4.

As a Spirit { *Aſſiſting,* / *Inhabiting,*

And yet the ſame Spirit of Regeneration in ſuch as ſhall be ſaved (taking Regeneration in the breadth thereof, including the whol Work) though the operation be double or divers, according to the diverſity of the ſubject, as the ſoul of a ſinner, upon which the work of Application muſt be made according to the degrees thereof.

The

The Spirit works upon the Soul in Preparation, to make way for gracious habits, but never inhabits the heart, makes the soul a Temple without some gracious qualification; 1 Cor. 6. 18, 19. *Ye are the Temples of the holy Ghost: Christ dwels in our hearts by Faith*, Eph. 3. 17. there is the Spirit inhabiting; yet it is said, *The world cannot receive the Spirit, because they do not see him, nor know him, but you know him, for he dwels in you, and abides with you*, John, 14. 17. yet those who are nothing for the while, but the world, the Spirit doth work upon such to cal them out of the world, *by turning of them from darkness to light.*

Conclus. 5. *The Lord Christ as the Second* Adam, *and the Head of those whom he shal bring back, and beget unto God the Father, in the vertue of his death he brings a Release from under the hand of Divine Justice, to reverse that Commission which sin and Satan had, to fasten the soul to the Creature, and so to sin, and by sin and the Creature to rule in it*: For when *Adam* jarred and justled against the Law, the Law was strong and hard, *i. e.* just; the Law and the Lord in Justice pushed *Adam* away from him, sin takes occasion to fall in, and by that advantage (when Divine Justice, by reason of his provocation, pushed him away) it carries him to the Creature, and the Devil by sin and the Creature challengeth Soveraignty over him: The Lord Jesus by and in the vertue of his death, suffering and satisfying Divine Justice, delivers both himself and his from the Authority of sin: *God raised him from the Grave, because it was impossible he should be held by the sorrows and power of the grave*, and therefore not by the power of sin and darkness, *Acts*, 2. 24. for they had no power but by vertue of Divine Justice; which being now appeased, their Commission is reversed and repealed: *By Death Christ destroyed him that had the power of Death, that is, the Devil*, Heb. 2. 14. So our Savior gives the ground of comfort and release to his,

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I was dead, and am alive, and behold I have the keyes of Hell and Death, Rev. 1. 18. The Lord saies to sin, hands off, that soul is mine, and doth therefore by the power of his Spirit, not only stop the work of sin, but over-bears, and abolisheth, and takes off the right of Rule which Satan by sin challenged, he brings the soul off from the Soveraignty of sin, into another Juridiction.

The Lord having forced the sinner (whereof I formerly disputed) *to feel sin as it is sin, to be cross to the end of his being*, though not to the corruption of the soul, yet to the Nature of the soul; and therefore as it's possible that the soul may be forced to feel, so now upon feeling, the soul finds it to be a most bitter thing, and that unto the being of the soul, as an immortal Creature made next for God as its last end. And therefore (Observe) though it want Spiritual and Supernatural ability to enter into combate, or vanquish a corruption by any Grace received, yet being sensible by the Spirit of Contrition of the evil of it, and so loosened from it, it becomes subject, & stands readily prepared to take any impression of the power of the Spirit, whereby the exercise and power of sin may be stopped, & the challenge of any right of Rule and Soveraignty may be shaken off, and for ever destroyed, and the soul be carried to God in Christ, to be owned, ruled, and blessed for ever. So that when Christ as the Second *Adam*, and Head of the Covenant, comes to take a soul, and to bring him from sin to God the Father; look by what irresistable power he acts in opposition and detestation against it, as cross to his Glory, the soul wanting power of its own, it takes advantage to fall in and yield to that power, and is acted and moved by the like opposition and detestation against its sin, according as the impression of the Spirit is left upon him: And hence it comes, the sinner is transported with that holy violence, and indignation at such times as afterward he doth never find, and may be, can never

Conclus. 6.

Joſhua, 9. 10. *chap.* never again attain unto. As the Gibeonites when all the Princes of the Cities and Provinces were gathered together againſt them, they had not power in themſelves to oppoſe, yet withdraw themſelves they would from under their Rule and Confederacy, and yielded themſelves to the Authority and Soveraignty of *Joſhua*, though it were to hew wood and draw water; or as the Boat that is run a ground, and hath neither tackling nor Mariner, yet by a mighty wind, and a Spring Tide, he is carried with more ſpeed to the Haven than by all hands and helps he could ever after attain: So the Soul being acted wholly by that power and impreſſion of the Spirit, having yet no principle of its own, it's carried with a deteſtation againſt ſin; here Chriſt applies this power only, afterward in Sanctification we apply the power of Chriſts death to this end with him.

This is the firſt work of God in the extent of it, and the way he takes to turn the ſoul from ſin and the Creature: Fear ſtops him, ſorrow tires him, hatred turns him. Fear troubles his ſin, ſorrow looſens it, hatred abandons it. Fear finds the knot, Grief unties it, Hatred diſſolves and breaks it off. Fear queſtions the Lawfulneſs of the match between ſin and the ſoul, Sorrow gives in proof and evidence out of ſence of the evil of it, Hatred diſanuls the League, and ſues out an everlaſting Divorce betwixt ſin and the ſoul. This Hatred is the hatred of Preparation, not of Sanctification; the difference between which may be diſcerned by the former Diſcourſe.

1. That in Sanctification is from the Spirit *inhabiting*; this from the Spirit *Aſſiſting*.

2. That of Sanctification is *by a gracious habit infuſed into the Soul*; this is without a habit, *the Spirit only* by his irreſiſtible motion *working upon the ſoul*.

3. In that there is an inward Principle received, whereby we meet with Chriſt, and concur with him to the work; here we have no habit, and therefore no inward principle

principle to meet with Christ, he wholly and only acts upon us, and we act, as acted by him. Take the wheels of a Watch out of place, if you wil bring them into the right room and place, they wil then move, because there is a principle of motion put into it. So of a Member out of Joynt, if you wil by strong hand pul and move it unto the place, being wholly moved, it wil move into his order and rank, it doth not concur or meet with your hand for the joynting of it self, but stirs wholly and only as stirred; but being settled and confirmed in the place, it wil move to your hand, and concur with your hand to help it self. So here: That hatred in Sanctification we receive from our union with Christ; this the Spirit works upon us, to make way to bring us to Union with the Lord Jesus; we must turn from our sins, before we come to God, there must be an aversion from sin, before there can be a conversion unto God; we cannot be under two Covenants; in the first *Adam*, and the second; grow upon two stocks together. It's said *that* Adam *begot a son in his own Image*, that a Son was generated by the first *Adam*, the act of Generation was no part of the Image, but the Image is the corruption of Nature that came by Generation: So that we are united, that's none of Christs Image, but the Image of Christ, which is our communion with him in his Graces, this Image and these graces issue from our union. The sum in short then is this: There must be an aversion from sin, before conversion unto God: there is nothing in the soul that can work this, but Christ must do it. When Christ works this, it is not by any habit of Grace infused into the soul, but *by the motion and work of the Spirit upon the Soul.* In this work, Christ as the Head of the Covenant by vertue of his death, whereby he satisfied the Law, brings a release from the hand of Divine Justice, to reverse and repeal that Commission by which sin had Authority over the soul and Satan by sin; so that the act of sin is stopped, and the right of the Rule of sin is

Gen. 5.

wholly disannulled and made voyd; the contrite sinner feeling the evil of sin and yet no power of himself to oppose and subdu, look in what opposition and detestation the irresistible power of the spirit goes out against sin as acted by the impression of that power, it acts by opposition and detestation against its sin and is turned from it.

2. *How this hatred discovers it self and how it may be discerned.*

1. *This hatred is attended with a continual fear of the presence and the deadly infection of sin, and so with a constant watch against it*; or a watchful fear is a never faylng work whereby this hatred expresseth it self, in the carriage and daily conversation of a contrite sinner, the venom of sin which formerly he hath felt, the plague and vengeance which those his distempers hath brought upon him, leaves so fresh and yet so dreadful a remembrance of them upon his soul that the very thoughts of them affright him, but any temptation or provocation that may draw him to the commission of the like is so loathsom that the least appearance that looks that way he sees presently and shakes at it, flyes it as the flames of hell, as that which wil hazard the happiness of the soul and be as present death to him. As it is in the work of nature in the body of a man, he that hath surfeted upon some sweet meat or some pleasing potion that hath been prepared in a guilded cup, & happily suited with his palate for the present, but in issue had in reason hazarded his life, in his own sence and each mans apprehension, but that the Lord was merciful; you need not press him with arguments, the loathing of his stomach and the very hatred and Antipathie that nature hath against that which procured the hazard, wil make him watchful and shy how he is deceived in that kind any more, the very sight of the gally-pot, the sent or smel

smel of the potion, yea the least suspicion that such a receit is coming towards him, forceth him to fear and fly, his stomach begins to turn, riseth from the table, removes out of the room, the frame of nature begins to fail and shake with the remembrance of the surfet and with the fear of the like danger; It behoves me to look what I take, it had like to have cost my life, therefore I wil come there no more. So it is with a contrite sinner that hath felt the poyson of those pleasing distempers upon which his sensual heart hath surfeted it felt in the dayes of his folly which now he hath found by woful experience to be gal and wormwood to his Conscience, the bane of his peace, and would have been the ruin of him, and his soul before this day, but that it hath pleased the Lord to reprieve him for the present, and not to execute his vengeance upon him, as he hath deserved by reason of his former rebellion; therefore he cannot abide the sight of the place where the sin was committed, the presence of the party, the companion that enticed, yea fears the the falsness and treachery of his own heart, least that again should betray him, thus you see in *Davids* profession, *Psal.* 101. 3. *I hate the work of them that turn aside it shal not cleave to me*; Hatred is Eagle-eyed to observe the proceedings of the enemy, and out of a watchful fear to stop the passage, and to keep his approach that he cannot come near unto us. Happily temptations may press in with violence upon the soul, and the strength of distempers may make fierce assaults, make batteries, nay make a breach happily and over-bear the sinner, for the push: yet such is the fear & watch that the heart is carried with through this hatred, that it wil prevent their approach or at least never yield to their power; A chast Matron that truly hates the unchast enticements of adulterous mates, they may pester her, trouble her, lie at her from day to day, though she cannot keep her self happily from being tempted, yet she wil keep her self untpotted, she wil not be unchast nor unfaithful.

faithful: So it is with a heart that is carryed with detestation against evil, though distempers and temptation may pester it, yet they shal not cleave to it, nor it cleave to them; It may *do that which it hates* as *Paul* Rom. 7. 15. *what I hate that I do*, yet it wil hate its own doings, & its own self so far as overborn therby; the out-works may be taken, yet the soul ever entrencheth herself in this holy hatred of heart, and either it wil force them to fly, or it wil fly from them; though it cannot be quit of these In-mates but stil they wil abide in the soul, yea loaths them, and the soul for them, This is the order and method, that the Apostle layes forth in this work, when the Corinthians came to be touched with *Godly sorrow, what indignation, what fear, what zeal, what revenge? &c.* 2 Cor. 7. 11. When the heart carries a detestation towards a corruption it stands against it as an enemy, then follows fear which is a behavior suitable to provide and prevent the policies, plottings, and waylayings thereof upon al occasions, look as it is with a City that hath been besiedged with a potent and Malicious enemy, if once the siedge be rayed and the forces of the enemy put to rout and scattered, how wil the besiedged party by a watchful fear stand upon their guard, stand centinel night and day, send out their perdues, and dispatch a party in every coast to discover the carriage of the enemy, takes al the passages, maintains a narrow search, no man goes out, no man comes in, but enquires & learns the intent of the enemy, whether he gathers forces, and maks head again, watcheth strictly to descry his approach with the first apperance, its yet fresh in their minds into what great distress they were formerly brought, what cruelty they suffered, and that there was but a hairs bredth between them and death, with what fear and care wil they labor to prevent the like bondage again, as the Phylistians cryed one to another when the ark came into the field, for the safeguarding of their lives and liberties, quit your selves like men, Oh

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ye Phyliſtins, leaſt you become ſervants to the Hebrowes. So it is with the ſinner who hath been beſiedged and held captive, under the tyranny and ſoveraignty of ſin and Satan, when the Lord by the power of ordinances ſhal caſt down the ſtrong holds, ſtop the act of ſin in the ſtrength and ſtream of it, diſanul and make voyd the authority of any right or claym the ſin could challenge in this work of contrition, and ſo reſcues the ſoul and rayſes the ſieg that Satan layd and maintayned againſt its diſtempers as the deadlieſt enemy it hath in al the world. No ſooner is the ſoul revolted from under the tyranny of corruption, but the fear of the former miſery forceth a man to mervailous circumſpection, to maintayn a careful watch, as ſuſpicious of a ſurpriſal, leaſt the old diſtempers ſhould gather head again; if any temptation or occaſion be preſented, any appearance of any provocation which may lead to the entertainment of any evil be caſt in, how doth the heart ſhrink and ſhake as though the enemy were now afreſh approaching; what narrow ſearch and inquiſition doth the ſoul ſet up in its daily courſe, weighs the words he ſpeaks, examines each thought and ſtirring of affection, whether there be any treacheries plotted, any correſpondence held, any preparation made for the recalling & entertainment of the former luſts and corruptions. Fear gives the Alarum preſently, ſets endeavour a work to prevent the evil, cryes out to heaven for ſuccor and relief; the diſobedient child, the ſtubborn and careleſs ſervant, were their hearts brought to this deteſtation of theſe their diſtempers you would ſee a new world, they would mind themſelves of their own miſcarriages, though you never remembred them, they would check themſelves for careleſſneſs though you never reproved them, they would be heart ſick of the ſtirrings of ſuch rebellions, though you never reckoned with them in that behalf; their own heart would cal to their remembrance their former extremities; It was not long ſince you were arraigned

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arraigned

raigned before the tribunal of the Lord, cast and condemned by the witness of the word, the verdict of your own Consciences and by the testimony of God himself who is greater than your consciences; and yet hitherto respited, through the long sufferance of the Lord, and the riches of his mercy, you saw cause enough for ever to abhor those abominations and your selves for them; therefore God forbid I should rush into those evils again and plunge my self into everlasting confusion both of body and soul, I have cause to hate them as mine enemies, I wil never harbor them as my friends.

2. *Where this hatred is throughly wrought in the soul against sin, it seeks the destruction of sin in ones self first, and in others also, so far as comes within the compass of a mans place and power*; The indignation begins at home, and is carryed most strongly against the evils of our own hearts, which are our greatest enemies, and have done us the greatest harm, and we by them have done the Lord the greatest dishonor, and we know these most in al the loathsomness of them, and in al the hainousness and heightning circumstances thereof, then we can be acquainted with the measure and scantling of any others miscarriages; and therefore the true convert sets himself most to seek the ruin and rooting out of them which would have wrought the ruin of his soul, but there he rests not, but what ever sins come within his reach, he labors the removal of them, out of the familyes where he dwels, out of the plantations where he lives, out of the companies and occasions, with whom he hath occasion to meet and meddle at any time; he that hates treason indeed, pursues the pack of conspirators, where ever they become, until there be not one remaining in the Nation; open both these a little.

1 *He labors the destruction of sin in his own soul and that two wayes.* 1. *He doth what he can himself.* 2. *He seeks for help from others that they may send in new supply of forces to do what he cannot.*

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He sets himself to the utmost of his power to procure the utter ruine of his lusts; as amongst enemies, if there be a settled hatred indeed, they are not satisfyed, until they have the blood of each other, So it is here. Its not to weaken the work of sin, to stop the spreading of it, to confine the compass of it, to some private course, or yet to imprison it by restraint that it may not stir abroad, nor yet have the liberty of the prison, but be layed aside as the malifactor in the dungeon, no this hatred seeks the death and the not being of it, and until then its restless in pursuit. As *David* with his enimies *Psal.* 78. 37. *I have pursued mine enimies and overtaken them, neither did I turn again until they were consumed*, A contrite heart deals so with his distempers. He ceaseth not until he see his desire upon his enimies, until he hath his wil of him. And if we view the expression of the scripture, we shal see how hatred vents itself against such as be enimies, whose destruction it intends, partly by subtilty, partly by conspiracy, its said of the Egiptians, that God turned their hearts to hate his people, and the fruit of that is in the following words, and they dealt subtilly with them, what that subtilty was, the text discovers *Exod.* 1. 10. first they oppressed them with heavy burdens, then they plotted by trechery to kil their males in the birth, that so in issue they might take away their strength and numbers also, in the issue there is subtilty which is one way how hatred expresseth itself. Againe if we look *Psal.* 83. 2 to 6. the enemies of the Lord and his Church, who hate his hidden ones, *they have consulted together with one consent and are confederate*, Moab, Ammon, *and* Amalek, *&c.* there is a combination of al policies and power to overbear and destroy them. This is the nature of hatred when it is disordred and unwarrantable in a wrong way; and the exercise and expression of it wil be in some measure proportionable When its put forth in a right manner according to the

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rule of God and the operation of his ſpirit againſt ſin. The contrite ſoul when its carried with this hateful deteſtation againſt its own abominations, by a ſpiritual kind of prudence, obſerves where the firſt ſtirrings and male ſtrength of our corruptions appear in the birth and breeding of them, in our minds and hearts, where the root and ſpawn of thoſe loathſom abominations have their warming and hatching in the heart. There hatred improves al prudence that may be to ſtifle thoſe diſtempers in the firſt ſtirrings of them, cruſh the Cockatrice in the ſhel, kil the Serpent in the egg, that they may never have being nor be brought forth into the world if it be poſſible. But if by policy, theſe ſpiritual enemies cannot be undermined, then this hatred brings the combined forces of confederated power of the whol man & his whol endeavor to deſtroy the neſts of thoſe noyſom luſts, what head can contrive, heart deſire, handwork, the endeavor accompliſh, head, and heart, and hand, deſires, endeavors, tears, prayers, in a deadly feud to purſue the ſpiritual enemyes to their not being.

2. *Thus he doth what he can in himſelf, and when that is not enough he ſeeks for help againſt theſe helliſh abominations from God by his Saints and al ſuch ordinances which he hath appointed for his ſuccour.* In a word the carriage of the heart of a contrite ſinner under this kindly hatred thus diſcovers it ſelf, he is willing to attend any means, but gives moſt welcome to ſuch as wil do moſt execution in the ſlaughter and deſtruction of his ſins for that is his ayme; nor wil he complement with the Lord, nor is he ſqeamiſh, or ſqeaſie ſtomached, that each diſpenſation muſt anſwer his expectation point vice, or elſe it wil not down; As it was with *Naaman* when Courtier-like-ſtate-complement more prevailed with him than his own health, *I had thought he would have come and layd his hand upon the ſore, and called upon his God*, ſo if the counſel be ſuggeſted in ſuch a ſeaſon, and ſuch intimations, the admonition with ſuch meekneſs

meekneſs or by ſuch a man &c. then he can hear and receive, otherwiſe he wil be wel contented rather to quarrel with the manner that croſſeth him than embrace the truth which may help him againſt his ſin, no this is far from a contrite heart, he paſſeth not much how or what the means are, or manner of the diſpenſation, if he find it to give a deadly blow to his diſtemper, its that which pleaſeth him, he can eaſily paſs by al the reſt, as, be the perſon never ſo mean and unſuitable to the ſervice, or the time unſeaſonable, as in *Abigail*, A General upon his deſign to be croſſed and countermanded by a woman; A ſpirit that had not been very under, and hated his ſin more than any enemy would have found many cavils, but he ſaw how it ſuited the ſlaughter of his ſins, and he receives it gladly; nay be the manner rude and rugged, either not ſuiting the place of him that ſpeaks, nor the perſon to whom its ſpoken, yet the broken heart takes it quietly, As in that of *Joab* to *David*; 2. Sam. 19. 5. 6. 7. though the phyſick was good it was too hot, yet becauſe it was wholſom, the King took it down; nay when neither the perſon nor manner nor matter it ſelf which is ſpoken are anſwerable to the ſervice, yet if he ſees the hand of God to come out againſt his corruptions, he takes that advantage againſt his diſtemper and paſſeth by the other. 2 *Sam.* 16. 7. 11. *when* Shimei *curſed* David, *let him alone ſaith he, the Lord hath bidden him curſe it may be the Lord wil look upon me for good. &c.* As *Saul* entertained the meſſage of the *Ziphites*, concerning *David* whom he hated and whoſe death he hunted after; 1 *Sam.* 23. 19. *then came the* Ziphites *to* Saul *ſaying, doth not* David *hide himſelf with us in ſtrong holds, in the wood, in the hil of* Hackelah, *now therefore O King come down according to al the deſire of thy heart, and our part ſhal be to deliver him into the Kings hand. And* Saul *ſaid bleſſed be the Lord, for ye have had compaſſion upon me, go and prepare, ſee his place where his haunt is, and take knowledg of his*

lurking places where he hides himself, so the contrite sinner that seeks the death and destruction of his sins, it gladly welcomes what ever means are most searching, sharpest reproofes, cleerest discoveries, convicting arguments that wil discover the haunts and lurking places of a mans lusts and secret shiftings of devices; Oh these hit the desire of his heart, he counts them blessed counsels blessed reproofes *blessed be ye of the Lord that have compassion on my soul*, to take those distempers from me that would take away my soul from God, and life and happiness from my soul; nay the soul wil say, I see something but O search more narrowly, examin yet more throughly al the sinful windings and turnings of my heart and I wil joyn with you in al such convictions and tryals, and if there be any way of wickedness, any crevis and corner of falshood to be found in the whol frame of my heart, I hope God wil reveal and remove, and I wil deal nakedly. Such smitings are as precious balms that do not break the head, but bring a healing virtue, comfort a mans heart, content his head and apprehensions also.

2. *Thus he proceeds against his own sin, but there this hatred rests not; but he labors also the removal of sin in whomsoever he finds it, wheresoever he is, and with whomsoever he converseth*: If there be any corruption stirring, his enemies appearing, his hatred stirs presently, his heart riseth against it, attacheth the Traitor; if any be under pressures, he pities them tenderly; if in distress of Spirit, he comforts in much compassion, and fortifies against the common enemy: If he sees any go out of the way, led aside with their own distempers, Satans delusion, he cannot keep off from counselling, reproving, perswading. The Servant that could side it with fellow Servants in stubborn, idle, and careless behavior, consult with them, and consent with them, suit with them, give them counsel, keep their counsel, before, they were brethren in iniquity; but when his heart comes

comes to be pierced, and the soul transported with hatred, you shal see the wind in another door; if he see them lazy and idle, he wil quicken them; if stubborn and perverse, he wil seasonably advise and pursue them with reproofs, and if his counsels cannot take place, he wil make his complaints to the Governor for redress, he cannot endure to see sin thrive, and the Traitor live. But if the Lord put any Authority into his hand, he wil express it to the utmost of al his power, and that with the utmost indignation that the nature of the thing wil bear. As good *Josiah*, 2 Chron. 34. 4, 5, 6. *He commanded to break down the Altars, cut down the Groves, carved and molten Images, made dust of them, and burnt the bones of the Priests upon the Altar in the detestation of their Sacrifices; nay, he took away all the abominations of all the Countries that appertained to Israel, and made all that were present to serve the Lord*: This Indignation expresseth it self against sin, and all that appertains to it, and have been Instruments to the commission of it. As an Adulterous woman in distress of conscience, tore the hair that she had crisped, and disfigured the face that she had painted, and prided her self, loathed to look upon the tyres and garments which she had worn to make her beauty a bait and a snare to others. So *Mary Magdalen*, &c.

3. *But if yet the Nation of those noysom corruptions cannot be utterly destroyed, but sins live, and are mighty abroad, and remain in the heart: this hatred is beyond all hope and possibility of reconciliation, admits no terms of peace, no condition of agreement that can be devised or offered, will be entertained*, holds out the quarrel and opposition unto death; nay, is willing to die, and put an end to his daies, that he may see an end of his abominations: As God with *Amaleck*, Exod. 17. last, he commanded it *to be writ for a memorial in a book, for God hath sworn he will have war with* Amalek *for ever, and put out his name from under Heaven*;

ven; this hatred as in deadly feuds gives no quarter, the ſoul wil not tribute his Corruptions, and ſerve his own turn of them, but wages War with them until they be utterly deſtroyed from off the face of the Earth: The Counſel that God gave to the Iſraelites, it carefully and exactly keeps; *Be ſure you make no Covenant with them, but ſmite them, and utterly deſtroy them.* Deut. 7. 23. &c.

Reaſons of the Point are Three.

Reaſ. 1. *Without this, there is no way to come to Chriſt*; for there is no coming of Faith into the ſoul: *No man can ſerve two Maſters; for if he love the one, he will hate the other; if he cleave to the one, he will deſpiſe the other: ye cannot ſerve God and Mammon*, Matth. 6. 24. *If* (ſaies *Samuel*) *you wil prepare your hearts to ſeek the Lord, put away your Idols*, 1 Sam. 7. 3. Thoſe muſt firſt be removed, if God be received: there is no halting betwixt two: no man can be in the firſt and ſecond *Adam* together: the ſoul cannot be married to two husbands at once. The concluſion of our Savior is pregnant and peremptory *Luk* 14. 26. *If any man come to me, and hate not his father and mother, wife and children and friends* (and therefore much more his ſins) in compariſon of Chriſt, *he cannot be my diſciple*, he is not worthy, *i. e.* not fit to be Chriſts diſciple.

Reaſ. 2. *Without this there is no ſalvation can be expected from Chriſt*; for this is the method of mercy, the order of God in the diſpenſation of life to loſt man, and ſo it was intended and appointed, *God ſent his ſon from heaven to bleſs you by turning every one of you from his iniquity* Acts 3. 26. He wil turn you from your evil way if ever he bleſs you; and it was the way the prophet preſcribed of old. Ezek. 18. 30. *turn you from al your tranſgreſſions ſo iniquity ſhal not be your ruin, and Chriſt came to ſave his people from their ſins.* Matth. 1.

21.

21. that is the first step to Salvation, you cannot be safe if your sins be safe, Christ wil not save you and your sins too, if you wil save them he wil not save you; this is the great condemnation, that light is come into the world and men love darkness more than light, he that loves his sins, loves his death.

Sin is the onely enemy of the soul, that which is hateful to God and man and makes us hateful also. And therefore is the fittest, yea indeed the onely proper object of our hatred. *They are lusts that fight against the soul* 1 Pet. 2. 11. there is nothing in the world that could prejudice the peace & comfort of the soul, were it not poysoned with sin; *blessed are ye when men persecute you and hate you and speak al manner of evil of you falsly.* Math. 5. 12. could men speak al evil and do al evil against us and let us do that wich is sinful to deserve it, these cannot hinder our blessedness but encrease it. Reas. 3.

Matter of bitter COMPLAINT *to see how few there be in the world who ever knew what this hatred of sin meant.* And therefore yet were never acquainted with any sound broken heartedness for it such as *Job* speaks of *who hide their corruptions under their tongues as a pleasant morsel, spare it and wil not forsake it.* Instead of hating their sin, they hate the word that would discover it, the Minister, that preacheth against it, the man, the Magistrate the Law that would reform it. Instead of loathing their sins, they loath the holiness of the lives, the exactness of the wayes of such who indeed set themselves most against sinful carriages, once cross them in their courses, you have stirred a hornets nest, they ruin al on heaps. Use 1. Job. 20. 1 13

This is a touch-stone of the truth of this work of contrition, whether the Lord have left the mighty impression of this preparative frame upon the soul of a sinner. That the league betwixt the heart and our lusts is dissolved, not alone reform the practice, refrayn the commission Use 2.

miſſion of evil, nor yet to avoyd, and go aſide from the occaſion that may lead to it under ſome preſent pang, but thou haſt put off the love of ſining, (why bleſſed be God) the combination is come to naught; ſorrow hath looſened the knot and union betwixt thy ſoul and thy darling diſtemper. This hatred breaks the knot and union fully, thou art now divorced from thy former lovers, thou feareſt the approach of them, rather chooſeſt to ſee the blood of them, than to enjoy the preſence of them. Stay but Gods time, and be perſwaded, in his beſt ſeaſon he wil take thee into the boſom of his love, which wil be better than life it ſelf to thee. Thou art in the hand of Jeſus and under his charge, he that hath reſcued thee from the rage of the Devils, and from the right that ſin ever claymed in thee, he wil never looſe his labor, nor ſhalt thou looſe thy comfort and happineſs in the iſſue. He hath *bound the ſtrong man* the ſtrongeſt of thy corruptions that heretofore have too much, and too eaſily prevayled with thee: had got thy affection, and the *ſtrong holds* of thy heart, thoſe ſtrong temptations and allurements by which Satan, as by ſo many garriſon ſouldiers, maintayned poſſeſſion in thy ſoul; yet now this ſtrong man is bound, his holds battered and his garriſon abandoned. So that there is *a ſpoyl made of al his goods*; the temptations that formerly found entertainment, they are now abhorred, his ſuggeſtions & deluſions that found eaſy entertance & acceptance are now loathed, and thy heart ſet againſt them; the Lord Chriſt is now about to own thee as his proper poſſeſſion, and then he wil never part with thee more, thy heart trembles at the leaſt inkling of the return of thy diſtempers, ſeeks the deſtruction, and would ſee the not being; art a weary of life meerly becauſe they live, and art reſolved never to entertayn terms of peace with them, though thou never ſeeſt quiet day in the world. Now the work is the Lord Chriſts he wil own it; it's true and thorough, he wil never leave it, until he have brought

Luk. 11. 12.

brought it to perfection and thy ſoul to eternal happines but alas this truth as a touchſtone ſhewes the contrition of moſt in the world to be counterfeit, that many have been in the fire heated but never melted, as with mettal the parts of it battered, but never ſevered fully, the droſs from the oar, and therefore there can never veſſel be be made for any honorable uſe, and ſervice thereof. In a word, the doctrine paſſeth ſentence of ſad condemnation upon four ſorts of perſons as ſuch who never ſhaked in the work, we ſhal point very briefly at the particulars, that each man may take his portion.

Firſt the CARELES *and fearleſs Chriſtian is caſt out of the number of theſe contrite ſinners whom God doth prepare for his Chriſt and mercy*, ſuch as walk heedleſly up and down the world, not awed with any watchful fear of the temptations and occaſions and ſnares which are layd in their way to entrap them, or with the treachery and deceivable luſts which ſuddenly draw them aſide, to common neglect of duties which they reform not, or tranſport and carry them with pangs of paſſions and diſtempers, and they amend not; certainly either theſe know not theſe to be ſins, or elſe do not know them and hate them as direful and dreadful enemies to their ſouls; It could not be but their hearts ſhould ſhake at the ſight of them, and the dangerous aſſaults which they cannot but know, if they know them to be enemies, but they wil hazard their everlaſting happineſs. People who live without watch or fear they have no enemies, or no war at hand, and if thou liveſt in this Laiſh-like fearleſs faſhion, thou never kneweſt the war of a Chriſtian, nor the enemies they have, nor art in the condition of a Chriſtian, nor haſt the heart of a Chriſtian to this hour within thee; And therefore *Jude* ſo deſcribes thoſe Atheiſts *and ſenſual* wretches, *who were deſtitute of Gods ſpirit, which are ſpots in your feaſts, feeding themſelves without fear.* Jude 22 theſe are blaynes in the body of the Church, ſpots in 1.

the Assemblies of Christians, speak without fear in the companies where they converse, walk without fear in families where they live, walk without fear in the occasions with which they have to deal, and the Apostle adds, they *are withered, twice dead and plucked up by the roots*, far enough from having any spiritual life or any preparation, thereunto, look as in nature, reason teacheth and experience evidenceth, if there were a malicious enemy with a puissant and mighty armie now making his approaches to the City, and attempting the siege, if the allarum should be given by the watch to the City, a messenger dispatched to each mans dore, if any were so careless that he would not attend; or attending the allarum stirred not, or happily for fashion stirring, if yet he labored not by a watchful fear to provide for the assault, and attend the word of command, repayr to the place for defence of the City; there is no man but would conclude, certainly he is a party, he is not an enemy to the army that doth besiedg, every loyal and faithful subject shakes at the apprehension of the power and rage of the adversary, who is now likely to make havock of al and that without mercy, so it is here, the violence of temptation from without, and the strength of corruptions from within, fight against the soul, thou that art a disobedient child, a rebellious self-willy servant, a perverse and froward wife, an ignorant, unprofitable hearer, the allarum is given in publick, concerning these armyes of lusts that are come out against thee, notice given in private, thy fellow servants counsel, the master he commands, nay confessions are made of thy evils when thou resists, petitions put up for Grace before thou goest abroad, and yet no sooner off thy knees out of the presence of the Lord, but thou art as though thou hadst never known any such thing, thou stumblest at the same stone, taken aside with the same temptations and distempers, as though thou hadst never heard thy sin discovered, as though thou hadst never been counselled,

never

never been commanded, as though thou hadst never bewayled it to this day, Idle and stubborn and perverse and way-ward and self-willie, so farr from fearing these evils, that thou didst not remember them, or think of them or if thou didst, thou feareſt rather thou shouldest be forced to reform them, rather than thou shouldst commit them, As sure as the Lord lives thou art a party and in league with these distempers, thou art not an enemy; if ever thou hadst found the venom and poyson of these corruptions and hadst been perswaded of the destroying nature of these spiritual plagues, which make havock of thy soul, the very appearance and apprehension of these would have been dreadful if there were but a roving thought in a mans mind, any smal stirring of a distemper in a mans heart, any temptation, any the least enticement to the committing of the evil, how would thy heart shake at the sight of it, fear & fly & cry for help against it, if thou hadst known it and hated it as thy deadly enemy, so *Paul* cries out as fearful men do, when he perceived the stirrings of those noysom distempers of his heart, the law of the flesh, how to avoyd or prevent or overbear he could not tel, he cryes out *Oh Miserable man that I am who shal deliver me from this body of death?* Rom. 7. last. The want of this is the cause of al that heedlesness and adventurousness in mens carriages, that they are so commonly taken aside with their distempers before they scant tel where they are. For I appeal to any mans Conscience, nay to common sence, whether it is possible or no (and let any man make work of it) that a city who hath the enemy surrounding should not remember it is besiedged? that cannons should now be playing and battering, and the people within not think that they are assaulted? unless either they know not what war means, or else they joyn with the enemies in it; So it is here, when a mans mind is plotting how to act, his heart stirrs, and his corruption boyling and bubling in

his bosom, that the allarum is given, the Phylistins are upon thee, sins and devils are upon thee, and yet a man forgets the condition he is in, forgets what he is commanded, counselled, admonished; this in *Prov.* 13. 13 is given as a note of destruction, *he that despiseth the command shal dye*, and tha'ts contrary to fearing a command mentioned before &c.

2. *A second sort are* NEUTERS *in religion who care not much which end goes forward, provided they might go on quietly in their way*, they would be of no side if they could be safe so, Much they would not do against sin, onely that which is grosly vile they could wish might be reformed. They wil no great matter for religion, onely they could wish that this rigor and strictness might not be pressed, because in both these extreams they conceive there is trouble. Oh peace is a precious thing, this wretched politician would have peace with sin, peace with Christ, and peace with ordinances, peace with drunkards and prophane wretches, and peace with such as walk exactly before God. His motto that writ upon his dore, and that his measure, *every mans good word*, love of al men, so in truth he loves neither God nor men, nor his own soul in the conclusion, but our saviors determination is definitive and peremtory, *he that is not with me, is against me, and he that gathers not, scatters*, nay James, 4. 4. *he that wil be a friend to the world is an enemy to God*. Moderation and descretion is the compas by which this man stears; it is not *men and bretheren what shal we do?* but rather *what shal we do?* of little medling comes much ease, if he may have that, he hath his end, to be at war with his enemies is a wearisom life, the temper of his zeal is like the warmth of his bed, not as hot as fire that would scorch him, nor yet so cold as fire as would chil him but just so warm as he may sleep in it. As neutral Cities in time of war they pay to both sides because they would have war with neither, with the

sincere

sincere and upright he wil seem as they are, and with the ungodly he wil be and do as they: Gallio-like *he cares for none of those matters*, if he may have his own matters if any thing appertaining to sin or godliness, he wil not trouble himself further than his own ease, and profit are interested in it; he wil do nothing against his sin, and he is like to have nothing at the hand of the Lord, for he loaths and hates him that never loathed nor hated his corruption, he wil vomit with indignation such luk-warm varlets out of his mouth, Rev. 3.

The third sort is your LAZY HYPOCRITE *Who wil be abundant in his purposes and professions against his sin, smoaks out his daies in powerless & pithless resolutions, wishings & wouldings but doth nothing to purpose*, sets not himself in a restless pursuit against his evil. Hatred where its settled and through it carryes al a mans endeavors with it, calls a man into the field, when *Hanum saw he was hated of* David, *he gathers al his forces for offence and defence, and hyres besides.* War amongst enemies requires the whol man, with his time and strength, he that goes to war doth not entangle himself, but leaves al his occasions, that might attend the enemy, he spies privily where his haunts are, what advantages he may take, where his holds are to demolish them, where his provision comes, to intercept it, and to cut of his convoy, levies what forces he may and sends far off for succor and supply. When the Lazy hypocrite makes his complaints against his distempers, and rests in his complaints, bewayles his wretchedness and corruptions, but to a resolved war he wil not go. You wil do nothing upon poynt against those lusts, that have done so much evil against Christ and your own soul, Is not the day yet to dawn, the time yet to come, that ever you set your selves in earnest in battle array against your evils *Luk.* 13. 24. a sleepy kind of seeking that many do which shal never enter into grace, many *shal seek to enter and shal not be able*, but *to strive* to rise

3.

2 *Sam.* 10. 6.

rise up against your corruptions and to maintain profes-
sed war against your sin that you do not that you wil
not do, how many directions have you heard and yet
attend not counsels and follow not, means and wayes
have been presented and pressed and you improve none
Lam. 3. 40. of them? have you ever *searched and tryed your own wayes*, that you might see the haunts of your hearts
and prevent them? have you observed where the strong
holds of sin and satan are, high thoughts and self con-
Rom. 13 *last.* ceitednes and labor to raze them, where the *Provisions*
have been made by musings and meditations that so you
might stop and stifle those thoughts and so starve
and famish your lusts? have you cast your self into
the holy communion of the Saints that you might levy
new forces of counsels and directions? have you sent to
heaven and pursued God with importunate entreaties,
for to send in succor and support, against those abomi-
nations which are too many and too strong for you?
your endeavor is not thorough, your hatred therefore is
not sound.

4. *The fourth sort is your* TREACHEROUS HYPO-
CRITE *Who pretends great indignation against
his sins, that he may keep them and that without suspi-
cion*, as such who are the receivers of theeves, they can-
not hide them in their own houses, unless they make
hue-and-cry after them in other places. The adulterous
woman rayles against her mate in the view and hearing
of others that she may meet him in secret when no man
may mistrust him or her; these are spies and Satans in-
telligencers that hold privie correspondence with their
corruptions while they profess greatest opposition a-
gainst them; As *Hushai*, *Davids* friend he pretended
service to *Absalom*, that he might serve *David*, discov-
ver and defeat the counsel of *Achitophel* and *Absaloms*
proceedings, 2 *Sam.* 15. 3. 4. 5. So here; they can-
not *devour widdowes houses, unless they make long
prayers*, so they *Isai.* 58. 2. 3. *they fast and pray* a-
gainst

against their sins, that they may more freely commit them, not that they may please God, but *that they may do their own pleasure*; they can do any thing against counsel, they quarrel at it, against the power of a reproof, they endeavor to defeat it, against the evidence of Conviction, they strive to darken it, and cavil at it, sees how the Coast is, gives intelligence to his distempers; this and that Argument is alleaged, deviseth how to answer it; this reproof is administred, devises how to defeat it. As *Rahab* sent the men of the City upon a sleeveless Errand, *Josh.* 2. 5. Pursue after them quickly, and you shal overtake them, when she had brought them up, and hid them in her House-top. So it is also with Conspirators and receivers of Traitors; if they can lead the Officer or Searcher into some by place, they wil be as eager and earnest to follow things to the utmost; but come home once to their own houses where the Traitor is indeed, if they cannot hide them, rather than they shall do execution, they wil defend them, but not deliver them up into the hands of the Officer. How often and ordinary is it to every mans experience to cry out of pride and stubbornness, carnal confidence that is in their hearts, and that truly and justly, the stumps of that Dagon remains, the body of death yet continues, those luttings of the old man, but bring it home to their own doors, let it concern them in their particular occasions, in any controversie between man and man, where the fault is to be found, and the blame to be laid, sin to be confessed, that these distempers are to be attached in their hands, they wil do any thing against Arguments and the evidence of Reason, but nothing against their sins; such are they, *John*, 6. 60. *That sought Christ for Loaves, &c.* If Christ wil be their Cook, he shall be their King. But if they press them beyond their pace, and discover their falsness, and how far short they fall of the Spiritual work of Faith in Christ, they fall out hand-smooth; *It's a hard saying, who can bear it?*

And

And those *Dissemblers*, Jer. 42. 2. when the Prophet did but cross them in their courses, would have plucked the carnal corrupt desires from their heart; they fly in his face, and profess they wil die in the quarrel, they hate not their sin, but the Ordinance that would discover their sins, they would not destroy their sins, but the evidence of Reason that would condemn their sins.

So much for detestation of sin.

The Second part of Doctr.

The Second Particular to be considered in the Doctrine is a SEQUESTRATION FROM SIN. It is a word common among those that attend upon the Law, when men are at a controversie about Goods and Land, and the Cause is depending, the Goods or Land is sequestred, set aside and put into the power of any parties, but set aside til the case be decided. So under this preparative work the soul is sequestred from sin: when God hath made a man see sin, and willing to hate it, the soul and sin are at controversie, the soul revolts from under the Authority of sin, and saith sin is not my Ruler, I cannot rule my self, and sin shal not rule me; it was by usurpation that it hath had so long possession of me, but it shal not domineer in my soul any longer: and therefore the poor distressed sinner is glad that Christ is stirring in the word, and saith he, I am resolved never to yield to the Authority of sin more, I wil sue out a sequestration, and Oh that my heart may be left in the hand of the Spirit of Christ. I was not made for sin, but for God, Oh that I may be delivered from my sin, that I may come at God again, and now he is content that God would fling him into Hell. So he would free him from his sins, *Hos.* 14. 8. *Ephraim shall say, what have I to do any more with Idols?* Rom. 11. 24. The soul is now as a graft cut off from the Stock of old *Adam*, it grows not to it, nor is fed by it any more.

This Sequestration discovers it self by two Acts,

1 *There is no allurement can entice the soul.*

2 *No evils that can drive the soul to its former sin.*

First,

First, *Nothing can entice the soul to former sins*, no allurements can prevayl with him, no thoughts of former delights or future pleasures can allure him to fal in with his old corruptions. The bait is pleasant, but (sayes he) I know the hook, I'le none of that bait, I know the cup and the guile, but I know the poyson also, he wil *never return again to folly*, he resolves never to see the faces of his sins more.

2. *No present evils, miseries, necessities will drive the soul to entertain former distempers*, he hath found sin worse than these, better to be in chaynes, than in the chains of darkness; fire and faggot chains wild-fire, but he hath felt hel-fire, and chooseth rather to tear the frowns of a God, rather than the threatnings of al the men in the world. And Hence the face of the soul is towards God and as *Jeremiah* he *sought the King that he might not return to the dungeon again to dye there*, Spirit is with a broken hearted sinner, in his great request unto God that he may not go back again to his sins. In this sequestration from sin the soul lies as a widdow, &c.

Use 1. *We here see the reason of al those revolts and backslidings of such as promised better things, the Adulterer to his Queane, the Drunkard to his Cuppe, and the Covetous man to the world after ten, twenty years profession they are the same men they were, they return to their former follyes*, and are as bad as ever. *These men were never cut off from their corruptions, the union was there stil*, the soul was in league and love with sin stil, and therefore it prevails again. they would not have their wounds throughly lanced that they might be healed, and therefore they festered, and grow worse and worse many years after. If thou hast a privy lust harbored in thy heart that wil be thy ruin, thou wilt be as bad or worse than ever.

EXHORTATION, *To provoke all our endeavors to see a necessity of it, and to seek to heaven that*

God may work it in us, let this be alwayes in thy prayers, Lord that I may hate my sin, that I may put off the love of sinning whatever thou hatest, sin is worse than that, its worse than reproach, disgrace, sickness, poverty; thy love to sin should be turned into hatred, and thy hatred to it, should be greater than ever thy love hath been. And if thou dost not hate thy sin, its certain the God of Heaven wil hate thee, *the froward in heart is an abomination to the Lord*, Prove. 3. 32. Thou thy self art an abomination to the Lord, if thy sin be not an abomination to thee.

If thou wilt part with thy sins the Lord wil set his love upon thee, *Jer.* 3. 1. *though thou hast done evil things as thou couldest, yet return unto me.* It's said *Judg.* 10. 15. 16. when the people of Israel came bewailing their sins, crying for mercy, and putting away their Gods, that then *the soul of the Lord was grieved for the misery of Israel*, and he had mercy on them. He is the same God stil, and if he sees thee grieving for thy sins, he wil grieve for thy sorrowes. When *Ephraim bemoaning himself*, judging himself for his sin, and crying out unto the Lord, turn me, and I shal be turned, its said, *he heard Ephraim bemoaning himself*, and his bowels were troubled for him, and I do earnestly remember him stil, *I wil surely have mercy upon thee, saith the Lord* Jer. 31. 18. 19. 20.

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3 *This first aversion from sin, is not wrought by any habit of Grace put into the soul.* ibid.
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2 *The soul in its natural estate, is uncapable of receiving the habit of Grace* ibid.
4 *Yet the Spirit puts forth its power upon the soul to turn it from sin to God* ibid.
5 *Christ as the Head of the Covenant, takes away the Commission that sin and Satan had to hold the soul.* 676
6 *The soul in the Nature of it, being forced to find sin bitter, is loosened from it, and so becomes subject to the power of the Spirit, turning of it from sin to God* 677
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1 *He opposeth sin most in himself* ibid.
1 *He doth what he can against it.* 685
2 *He seeks help from God in Christ.* 686
2 *He seeks the removal of it in others where-ever he finds it* 688
3 *It admits no terms of agreement* 689
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3 *Sin is the only enemy of the Soul.* 691
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1 Humiliation *that there are ſo few in the world, that know what this hatred againſt ſin means.* ibid.
2 Tryal, *diſcovering ſuch as never had this hatred againſt ſin wrought, were never contrite. As* ibid.
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2 Exhortation, *to ſeek to the Lord that he would work this in us.* ibid.

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A Vindication of Free Grace; Endeavoring to prove, 1 That we are not elected as holy, but that we should be holy; and that Election is not of kinds, but persons. 2 That Christ did not by his Death intend to save all men, and touching those whom he intended to save, that he did not die for them only if they would beleeve, but that they might beleeve. 3 That we are not justified properly by our beleeving in Christ but by our Christ, beleeving in him 4, that which differenceth one man from another, is not the improvement of a common ability restored through Christ to all men in general, but a principle of Grace wrought by the Spirit of God in the Elect. By *John Pawson.*

Six Sermons preached by Doctor *Hill.* Viz.

1 The Beauty and Sweetness of an Olive Branch of Peace, and Brotherly Accommodation budding.
2 Truth and Love happily married

in

in the Church of Christ.

3 The Spring of strengthening Grace in the Rock of Ages Christ Jesus.

4 The strength of the Saints to make Jesus Christ their strength.

5 The Best and Worst of *Paul.*

6 Gods eternal preparation for his Dying Saints.

The Bishop of *Canterbury*'s Speech on the Scaffold. The King's Speech on the Scaffold.

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1 *Scripture Light the most sure Light*: compared with, 1. Revelations and Visions. 2. Natural and Supernatural Dreams. 3. Impressions with and without Word. 4. Light and Law within. 5. Divine Providence. 6. Christian Experience. 7. Humane Reason. 8. Judicial Astrology. Delivered in three Sermons on 2 *Pet.* 1. 19.

2 *Christ in Travel*: Wherein, 1 The Travel of his soul. 2. The first and after effects of his Death. 3. His Assurance of Issue. 4. And His satisfaction

therein

therein. Are opened and cleered in three Sermons, on *Esay*, 53. 11.

3 *A Lifting up for the Cast-down*, in case of 1. Great sin. 2. Weakness of Grace. 3. Miscarriage of Duties. 4. Want of Assurance. 5. Affliction. 6. Temptation. 7. Dissertion. 8. Unserviceableness. 9. Discouragements from the Condition it self. Delivered in thirteen Sermons on *Psalm*, 42. 11.

His Four Sermons concerning
1 Sin against the Holy-Ghost.
2 Sins of Infirmities.
3 The fifth Monarchy.
4 The Good and means of Establishment.

Francisci Tayleri, Capitula Patrum: Hebraicè & Latinè edita. Una cum Annotationibus sensum locorum difficilium Experimentibus.

Francisci Tayleri, Lamentationes Jeremiæ vatis, Denuo è fontibus Hebraicis translatæ, cum Paraphrasi Chaldaica, Masora magna & parva, & Commentariis Rabbi Shelomoh, Jarchi & Aben Ezræ, è Buxtorfii Bibliis magnis excerptis.

…re moueri. ꝫ ē pole ꝙ ꝑm⁹ motor nō mo
… nō mouet nō mouet ꝑ positū. cuz ꝫ ois
… motore seqt ꝙ pole ē i aliq̄ hora nihil
…ß ē ipole: ꝫ 7 illō ex q̄ segtur. s. ꝙ nece ē
…ē moueri ꝑ accns. Et itellige ꝙ ß ꝑ acci
…it ꝑm ꝙ distiguit ꝫ neciū. 7 nō accipit ꝑ
…it ꝫ ꝑ se. 7 ꝫ ꝑ. 7 qz mlta sūt ꝑ accns di
… accns ꝫ ꝑ se 7 ꝫ ꝑ q̄ sunt necia. hᶜ eni ꝑ
…al est bō. est ꝑ accns distiguēdo ꝑ acci
…a per se. tamen est necessaria.

…abilr ß accidit. Tria eni nece ē eē
…et: 7 mouēs: 7 q̄ mouet. Qō gdē
…uet: nece gdē moueri. Adouē āt
…ē: q̄ mouet: 7 mouē: 7 moueri.
…eni sit ß 7 ꝫz idē exns ei qō moue
…ifestū āt ē i mouētibꝫ ꝫz locū. Tā
…nece adinicem: sic usqz ad aliqd.
…ꝫ āt sic ut sit. nō q̄ mouet imobile.
…ps ꝑᶜ pti[le] ʒᶜ ptis ꝑn[lis] hui⁹ ca. i q̄ pōit 2ª
… ꝙ nō ē necesse oē mouēs moueri ꝑ acci
…ps ꝑmittit qōdā neciū. d. ꝙ tria attri
…otui. 7 narrat qō ē ꝓpriū vnicuiqz illoz.
…lla tria attribuūtur motui. s. mouēs 7 mo
… qō mouēs mouet. ꝟ. g. In aiali motor ē
… qō motor mouet ē musculus siue calor
…otū eni ē corpˢ aial. 7 narrat ꝑps q̄ sūt ꝑ
…uiqz illoz. d. ꝙ ꝓpriū ē moto ut moueat
…ece ꝙ moueat. ē eni ꝺuenire ad aliqō mo
…uet. alr eet ꝓcessus i ih[m]. Illꝰ ꝺo qō ꝑ
… ꝓpriū ꝙ moueat 7 moueat. qm illud ꝑ
… moueat. mouet postremū motū …

sit imobilis 7 imperabit: cū sit imixtus.

¶Hec ē ʒª ps ꝑᶜ pticle ʒᶜ ptis ꝑn[lis] hⁱ⁹ ca. i q̄ ʒº ꝓbat eadē ꝫ ꝑ testimōiū Anax. q posuit itellectū eē ipas sibilē imo[lem] 7 imixtū. Ana. eni posuit itellectū eē ꝑ[m] mouēs. 7 iō posuit itellectū eē imo[lem]. qz ꝑmū mouēs ꝺz eē imo[le]. 7 posuit itellectū q ē ꝑ[m] mouēs imixtū eē. qz sic solū pot̄it mouē 7 ipare absqz ß ꝙ moueat. Si eni eet mixtꝰ oportēt ꝙ moueret ad motū illi⁹ cui cōmisceret. sic igr̄ ꝓz ꝑ testimonium Ana. ꝙ nō ē nece oē mouēs moueri. qz itellectꝰ ꝫz eū q ē ꝑ[m] mouēs nō mouet cū sit ipassibil̄ 7 imixtꝰ

¶Intelligēdū ē ꝙ ꝓ[tor] circa 2ª[as] rōnē q̄ ē illa q cō tigit inēre mouēs 7 motū sil̄ 7 c̄. dic sic. qm̄ cū ali qd fuerit cōpo[m] ex ꝺuob⁹ oppositꝭ q̄rū utrūqz exi stit ꝑ se. 7 alter istoz fuerit sepatū a reliq̄ nece est ut reliquū sit sepatū. ꝟ. g. ctra 7 aq̄ st̄ sil̄ i mixto: tm̄ utrūqz eoz existit ꝑ se: ꝫz ꝙ neutꝝ sit neciū i eē alt̄i⁹ ꝓz. qz si aq̄ fuerit abstracta a ctra qlibet eorū existet ꝑ se. hᶜ ꝓ[tor]. Un̄ vī ꝙ ꝓ[tor] itelligat ꝙ si aliq̄ sbe ꝑ se exntes ꝑnt inēiri sil̄. 7 vna ꝑt inēiri ꝑ se sepata ab alia. reliq̄ ꝑt ꝑ se existē nō ꝫiuncta cū alia. ita ē de ꝑ motore 7 ultio motc. qm̄ utrūqz ē sba ꝑ se exns. 7 ꝑ ß soluūt ꝺue istātie q̄ videt ꝫ illū mo dū arguēdi. ꝑª ē ꝙ sba 7 accns sil̄ inēiunt: 7 sba i uenit sine accnte. igr̄ accns ꝑt inēiri sine sba. 2ª istā tia ē. mā ꝑª 7 foza sbal̄ inēiunt sil̄. ꝫz foza ꝑt eē sine mā. igr̄ mā ꝑt eē sine foza. Sol̄o igr̄ ꝓz ꝙ ß. qz ꝑß arguit de sbijs i actu. 7 ꝑª istātia ē de sba 7 accnte 7 iō nō tenet. 2ª istātia soluit ꝑ ß. qz arguit de sbijs q̄z vna ē i actu 7 reliq̄ i pō. 7 de talib⁹ nō tenet ar gu[m] ꝑß ꝫz de sbijs q̄rū utraqz ē i actu. Alr ꝑt eē di ci. s. ꝙ ꝑß sic itelligit. vz. ꝙ si aliq̄ inueniant sil̄ q̄z … ꝺēdet ab … q̄rū vnū plus ꝺ…

Tertia ꝓ…
Kantia.

Scda solo.

ri.ferẽs aũt augeri.ß mãifestũ:qm ipoſe.
opz eni uſqz ad ididua dideťe dicẽ: ut ſi
aliquis docet geometrizare hoc doceri
geometrizare idem:aut ſi proȳciat proȳ
ci ſm eũdem modum ꝓiectiõis:aut ſic q
dẽ nõ.ß alio ex alio gñe:ut q̃d fert auge-
ri.Hoc aũt augẽs alterari ab alio .ß aũt
alterãs ſm quẽdã moueri motũ.Sz ne
ceſſe eſt ſtare.Finiti eni ſũt motꝰ.Iteruz
ãt reflectẽ ⁊ alterãs dicẽ ferri:idẽ facẽ ẽ.
⁊ ſi mox dicat ferẽs ferri:⁊ docẽs doceri.

¶Hec ẽ 1ª ptic'a 3ª ptis ꝑu'ſ huiꝰ capl'i q̃ pßs de-
ſtruit alio mẽb:uz diſiõis.vñ cũ pbũs ꝓbauit q
nõ oẽ mouẽs mouet p accñs ꝓbat q nõ oẽ mouẽs
mouet p ſe. ⁊ hec ẽ 18ª ꝛ de ãnexis q̃ ſic itelligitur.
Q nõ oẽ mouẽs mouet p ſe.i.q nõ oẽ mouẽs in-
quãtũ ẽ mouẽs mouet p ſe.ſic q nõ ẽ neće q ſi ali
qd moueat q pp ß moueat.hec 18ª ꝛ ꝓbat ſic. Si
oẽ mouẽs mouet p ſe.aut g mouet ſm eãdẽ ſpẽm
motꝰ ſz quã mouet.aut mouet ſm aliã ſpẽm motꝰ
g̃ ſm illã ſm quã mouet.v.g.aut mouet ſm eãdẽ
ſpẽm motꝰ ſm quã mouet.ſic q calefaciẽs calefi-
at:⁊ ſanãs ſanet ⁊c.aut mouet ſm aliã ſpẽm g̃ ẽ
illa ſm quã mouet.ut cũ mouẽs localr moueatur
motu alr'atiõis:⁊ mouẽs ſm motũ alr'atiõis mo-
ueat ſm motũ augmẽtatiõis:⁊ ſic deinceps.Hec ẽ
ergo rõ.ſi omne mouẽs mouet p ſe.aut igitur om
ne mouens mouetur per ſe ſm eãdem ſpẽm mo
ſz quã mouet.ul'z aliã ſpẽm . ſed nec ſic
ſm q utrucz mouẽs g eãs ẽſt. ⁊ q illã

18. cõclusio
& annexa.

Comment. Aver.

ſic:ſi mobile quãꝫ ab alio
ß nõ ſz cũctoꝝ motũ mobile q̃ m
ximũ:ß ſz alterꝫ ut ſanatiuũ ⁊ di
tiuũ:ß ß aſcendens pueniet aliq
dez ſpeciez ſic̃ dixim⁹ ꝓns.
tur horuz impoſſibile. alin
tum eſt.Inconueniens e
uum ex neceſſitate eſſe aug

¶Illã ꝓñtiã.ſ.mouẽs mouet p ſe
ab illa ſm quã mouet.g mouet ſ
tus ſz quã mouet.ꝓbat ꝓbs ſic.
ta reducũtur ad ꝑm mouẽs q̃d ẽ
mouẽtiũ poſterioꝝ.Uñ oẽ mou
mouẽte q̃d ẽ añ ipz.cũ g ꝑm mo
at q̃z 1m opz q ꝑm mouẽs cauſet
poſterioꝝ.g ſi ꝑm mouẽs mouet
rioris mouẽtis opz q ille motꝰ
ſic ꝑm mouẽs mouet illo motu
motu.⁊ ita ſequtur q idẽ mouẽ
tus mouet ⁊ mouet:⁊ nõ ſolũ ſe
eũdẽ motũ mũo mouet ⁊ mouet
tẽtia ſic ordiata. ⁊.a.ſit ꝑm ille
at motu locali. ⁊.b.moueat mo
⁊.c.moueat.a.motu alr'atiõis
uẽs moueat illo motu q.a.mouet
uẽs.ſequtur q.a.mouet illo motu
tur i illo eodẽ motu.vñ ſi ſiat tal
tur q oẽ mouẽs mouet eodẽ
ſpoſe.ꝓſa ꝓz.q̃ q̃cũq motu
uẽs eodẽ motu mouet ꝑm
uẽs mouet
mouet